

THE ESSENCE OF SRI GURU GRANTH SAHIB

(Translation in English Prose)

Vol. IV

By
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PREFACE

As the work on the fourth volume of "*The Essence of Sri Guru Granth Sahib*" progresses, it is felt that any amount of efforts on our part cannot bring out the true meaning of the Gurbani (Guru's Word) in any language other than the original version as sung by the Guru Himself.

The two main approaches for attaining unison with the Lord are the meditation of True Name and singing of the Lord's praises through the Guru's Word. So it behoves us to deal in the True business of life by singing the praises of the Lord all the time. The Guru has stated in Jap Ji. (25)

“ ਜਿਸ ਨੂੰ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ
ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥ ”

The person, who is blessed with the favour of singing the Lord's praises, is surely the king of kings.

So let us pray to the Lord for His Grace and benevolence to give us strength to follow the Guru's Word (Guru's Message) with full faith and humility, thus leading to the state of bliss and equipoise in our life.

The first requisite towards the path of Truth would be self-surrender and self realisation.

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G.S.Makin

PREFACE TO THE SECOND EDITION

The first edition of "The Essence of Sri Guru Granth Sahib" (in five volumes) was published in October 2000 by my wife, Mrs. Parshotam Kaur Makin.

We are sincerely gratified and are thankful to our esteemed readers, who have accepted to our version of Sri Guru Granth Sahib in English Prose with great enthusiasm, and warmth, thus necessitating the printing of the second edition. This job has now been entrusted to our esteemed publishers. "Lahore Book Shop, Ludhiana". We hope the second edition will also be received with the same regard and enthusiasm.

We admit that it is not possible to bring out the same beauty and depth of meaning as enunciated by the Guru in original but an effort has been made to explain in simple language the essence of Gurubani. Much more remains to be done, however to bring out the real ideology of the Guru.

We cannot help to mention our sincere thanks for the selfless service of S. Shamsher Singh Puri President Academy of Sikh Studies Atlanta (U.S.A.) in distributing 200 sets in America. We hope the second edition will cater for the needs of the new readers in the world Community seeking peace of mind.

1585/34D Chandigarh

—G.S. Makin

20th July, 2003.

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ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

*"By The Grace of the one Lord-Sublime,
Truth personified the creator (Prime-male) fearless,
with enmity to none, deathless, free from the cycle of rebirths,
self effulgent, & attainable through the Guru's guidance."*

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ਜੈਸੀ ਤੂੰ ਆਸ ਕਰਾਵਹਿ ਤੈਸੀ ਕੇ ਆਸ ਕਰਾਈ

*Ik onkar satnam karta purkh nirbhau nirvair akal
moorat ajooni saibhung Gurprasad. Rag Gond Choupade
Mahala - 4 Ghar - 1 (Ma'n chit aas rakheh har ooper.....)*

*"By The Grace of the one Lord-Sublime, Truth
personified the creator (Prime-male) fearless, with enmity to
none, deathless, free from the cycle of rebirths, self effulgent,
& attainable through the Guru's guidance."*

O my mind! If you were to depend on the support of the one Lord-sublime (having the hopes linked to one Lord only) only, you will get-all your desires (many of your hopes) of your heart fulfilled. The True Master knows all the inner feelings and thoughts of the beings, nurtured by them and never discards any acts of service rendered by the individual but bestows the fruits of their labour on various individuals through His Grace. O my mind ! You should always rest your hopes on the Lord only, who is pervading every where. (1)

O my mind ! Let us always take the support of the True Master of the whole world and depend on His support only with full faith in Him. In case you were to depend on the support of someone else (some other powers) then all your hopes will be dashed to the ground, making this life a total loss. (a complete failure). (Pause-1)

The persons, who are engrossed in the love of the Maya' (worldly falsehood) and are depending on the support of the family members, in fact waste this human life, being dependent on such useless human support. But these relations cannot be of any help as nothing is in their control (hands) and whatever they do will be fruitless. O my mind! Let us take the support of one beloved Lord only who will bless us with salvation and enable all others as well to cross this ocean (of life) successfully. (2)

O Man ! If you were to pin your hopes on some other (relatives) power except the Lord, (on Maya or gods and goddesses) you must bear in your mind that their support will be of no avail to you. Infact, all this support of Maya (or other friends) amounts to dual-mindedness and is all false and temporary, which will vanish in a moment. (so you should discard all other hopes and support). O my mind! Let us always take the support (depend on) of the beloved Lord only, who always values and accepts all our efforts (as noble deeds), giving us full reward. (3)

O my True Master ! It is only Your support which will be

॥ ਕਿਛੁ ਕਿਸੀ ਕੈ ਹਰਿ ਨਾਹੀ ਮੇਰੇ ਸੁਆਮੀ ਐਸੀ
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ਸਕਾਸਾ ॥ ਹਰਿ ਜਪੁ ਮੰਤ੍ਰ ਗੁਰ ਉਪਦੇਸੁ ਲੈ

useful, as the individual is engaged in all those hopes and desires which You direct him to follow as per Your Will. O my Lord ! The Guru has made me realise the fact that nothing is in the hands of this human being. O Nanak ! The Lord alone knows all my hopes and desires. By having a glimpse of the Lord (His vision) I have been fully satiated without any further desires (of other gods), as the Lord is my only support. (4 - 1)

Gond Mahala - 4 (Aisa har sevai nit dhiaieai jo.....)

O my mind ! Let us serve the True Master and recite His True Name only, who casts away (destroys) all our sins in a moment. In case, you were to depend on the support of someone else, leaving the support of the Lord, then the Lord does not recognise or accept any of your efforts, and all your efforts will go to waste

O my mind ! Let us serve the True Master, who is the Lord-benefactor of all bliss and comforts, by serving whom all our desires and hunger gets satisfied. (1)

O my mind ! Let us always pin all our faith and hopes on the True Lord alone. Let us realise fully that the True Master is always on our side and would protect the honour of His devotees (slaves), thus we should take His support only as our mainstay. (Pause -1)

O man ! If you were to approach some one else (except the Lord) with your sufferings then the other person will come out with his own afflictions, which will be twice as severe. So you should approach your True Master alone with your problems and sufferings in no time. If you were to approach someone else with your sufferings leaving the support of the True Lord, then you will be ashamed of yourself, as nothing useful will be done. (2)

O my mind ! All the relatives, friends and brothers, seen in the world, are all functioning with selfish motives and meet you for their own benefit, but the moment they find they have no axe to grind (nothing to gain) then they will not come anywhere near you.

O my mind ! Let us serve the True Master, considering Him as our True friend day and night, who is supporting us through thick and thin by ridding us of all afflictions. (3)

O my mind ! Why should we depend on someone, who cannot protect us at the time of the death (in the end). Let us

ਜਾਪਹੁ ਤਿਨ੍ ਅੰਤਿ ਛਡਾਏ ਜਿਨ੍ ਹਰਿ ਪ੍ਰੀਤਿ
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੪ ॥ ੨ ॥

ਗੋਂਡ ਮਹਲਾ ੪ ॥

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ਜਨ ਕੀ ਵਡਿਆਈ ਹਰਿ ਆਪਿ ਵਧਾਈ ਓਹੁ
ਘਟੈ ਨ ਕਿਸੈ ਕੀ ਘਟਾਈ ਇਕੁ ਤਿਲੁ ਤਿਲੁ
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ਗੋਂਡ ਮਹਲਾ ੪ ॥

ਜਿਤਨੇ ਸਾਹ ਪਾਤਿਸਾਹ ਉਮਰਾਵ ਸਿਕਦਾਰ
ਚਉਧਰੀ ਸਭਿ ਮਿਥਿਆ ਝੂਠੁ ਭਾਉ ਦੂਜਾ ਜਾਣੁ
॥ ਹਰਿ ਅਥਿਨਾਸੀ ਸਦਾ ਥਿਰੁ ਨਿਹਚਲੁ ਤਿਸੁ

therefore, recite the Lord's True Name through the Guru's guidance and by inculcating His love in the heart. (with love and devotion).

O holy saints ! Let us recite the Lord's True Name day and night, which is the only means of getting rid of the worldly bondage. (4 - 2)

Gond Mahala - 4 (*Har simrat sada hoiai anand.....*)

(O Brother !) By reciting the True Name of the Lord, we always get peace and tranquillity of mind and enjoy the bliss of life, just as the sandy tract (of land) gets heated up with the hot rays of the sun, but gets cooled down with the appearance of the moon. Similarly with the Guru's guidance (glimpse of the Guru) the burning fire of worldly desires of this human being due to his egoism, gets extinguished (cast away). (1)

O my mind! Let us recite the Lord's True Name day and night (all the time) with love and devotion. Let us serve the True Master, considering Him as our own, as the Lord protects us everywhere, wherever we are. (Pause-1)

O my mind ! Let us worship the Lord, who is the fountain-head of all the worldly treasures and realise the True Master, the invaluable jewel, through the Guru's guidance. Whosoever has recited the Lord's True Name, has attained my True Master, and we should wash the lotus-feet of such devotees with due respect. (2)

O Brother ! Let us attain the nectar of True Name through the Guru's Word, as whosoever has attained the Lord, becomes praiseworthy and the greatest saint. The Lord Himself has acclaimed such persons, whose greatness cannot be lessened even a bit by anyone in spite of all his efforts. (3)

O my mind ! Let us always remember and worship the Lord with devotion, who bestows on us peace and bliss. O Nanak ! May the Lord bestow me with this boon that I am imbued with the love of His lotus-feet in my heart! (4 - 3)

Gond Mahala - 4 (*Jitnai sah pa'tsah umra'v sikdar.....*)

All the kings, emperors, land lords, and noble men of the world should be considered unreal based on falsehood as they are engrossed in dual-mindedness. We should remember and worship the ever-existent Lord, who is imperishable, so that we could be accepted in the Lord's presence. (1)

ਮੇਰੇ ਮਨ ਭਜੁ ਪਰਵਾਨੁ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਨਾਮੁ
ਹਰੀ ਭਜੁ ਸਦਾ ਦੀਬਾਨੁ ॥ ਜੋ ਹਰਿ ਮਹਲੁ ਪਾਵੈ
ਗੁਰ ਬਚਨੀ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨਾਹੀ ਕਿਸੈ ਦਾ
ਤਾਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਤਨੇ ਧਨਵੰਤ ਕੁਲਵੰਤ
ਮਿਲਖਵੰਤ ਦੀਸਹਿ ਮਨ ਮੇਰੇ ਸਭਿ ਬਿਨਸਿ
ਜਾਹਿ ਜਿਉ ਰੰਗੁ ਕਸੁੰਭ ਕਚਾਨੁ ॥ ਹਰਿ ਸਤਿ
ਨਿਰੰਜਨੁ ਸਦਾ ਸੇਵਿ ਮਨ ਮੇਰੇ ਜਿਤੁ ਹਰਿ
ਦਰਗਹ ਪਾਵਹਿ ਤੂ ਮਾਨੁ ॥ ੨ ॥ ਬ੍ਰਾਹਮਣੁ
ਖੜ੍ਹੀ ਸੂਦ ਵੈਸ ਚਾਰਿ ਵਰਨ ਚਾਰਿ ਆਸ਼ਮੁ ਹਰਿ
ਜੋ ਹਰਿ ਧਿਆਵੈ ਸੋ ਪਰਧਾਨੁ ॥ ਜਿਉ ਚੰਦਨ
ਨਿਕਟਿ ਵਸੈ ਹਿਰਡੁ ਬਪੁੜਾ ਤਿਉ ਸਤਸੰਗਤਿ
ਮਿਲਿ ਪਤਿਤ ਪਰਵਾਨੁ ॥ ੩ ॥ ਓਹੁ ਸਭ ਤੇ
ਉਚਾ ਸਭ ਤੇ ਸੂਚਾ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ
ਭਗਵਾਨੁ ॥ ਜਨ ਨਾਨਕੁ ਤਿਸ ਕੇ ਚਰਨ ਪਖਾਣੈ
ਜੋ ਹਰਿ ਜਨੁ ਨੀਚੁ ਜਾਤਿ ਸੇਵਕਾਨੁ ॥ ੪ ॥ ੪ ॥

ਰੌਡ ਮਹਲਾ ੪ ॥

ਹਰਿ ਅੰਤਰਜਾਮੀ ਸਭਤੈ ਵਰਤੈ ਜੇਹਾ ਹਰਿ
ਕਰਾਏ ਤੇਹਾ ਕੇ ਕਰਈਐ ॥ ਸੋ ਐਸਾ ਹਰਿ ਸੇਵਿ
ਸਦਾ ਮਨ ਮੇਰੇ ਜੋ ਤੁਧਨੋ ਸਭ ਦੂ ਰਖਿ ਲਈਐ
॥ ੧ ॥ ਮੇਰੇ ਮਨ ਹਰਿ ਜਪਿ ਹਰਿ ਨਿਤ ਪੜਈਐ
॥ ਹਰਿ ਬਿਨੁ ਕੇ ਮਾਰਿ ਜੀਵਾਲਿ ਨ ਸਾਕੈ ਤਾ
ਮੇਰੇ ਮਨ ਕਾਇਤੁ ਕੜਈਐ ॥ ੧ ॥ ਰਹਾਉ ॥
ਹਰਿ ਪਰਪੰਚੁ ਕੀਆ ਸਭੁ ਕਰਤੈ ਵਿਚਿ ਅਪੇ
ਆਪਣੀ ਜੋਤਿ ਧਰਈਐ ॥ ਹਰਿ ਏਕੋ ਬੋਲੈ ਹਰਿ
ਏਕੁ ਬੁਲਾਏ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਏਕੁ ਦਿਖਈਐ ॥

O my mind! Let us always recite the Lord's True Name alone, which will be our mainstay and permanent support in life. The person, who attains the Lord's Abode through the Guru's Word, is the greatest and mightiest without any parallel, as none else possesses an equal might. (Pause-1)

O my mind! The wealthy men, men of noble and high castes or land lords (owners of land) one sees in the world, are all perishable just as the colour of the Kusumbha flower is temporary (not fast) and vanishes after some time. O my mind! Let us always serve the True Lord, who is free from worldly falsehood (Maya), so that we may always be received with honour in the Lord's Presence. (2)

There are four main castes (Varnas) of Brahmins, Khatris, Shudras and Vaishas alongwith four Ashrams (like house holders) but the greatest of them all is the person, who recites the Lord's True Name. The sinners also are enabled to cross this ocean of life successfully in the company of holy saints, just as an irand (wild) plant in the vicinity of Sandal wood gets purified and fragrant . (3)

The person, who is inculcating the love of the Lord in his heart, is the highest and greatest person (purest) in the world.

O Nanak ! Let us wash the lotus-feet of the slaves (devotees) of the Lord, who may belong to lower castes but worship the Lord. (4 - 4)

Gond Mahala - 4 (Har antarjami sabh tai vartai.....)

The omni-scient Lord is pervading throughout the various ages (Yugas) and makes people function according to His dictates as per His Will. O my mind ! Let us always serve the True Master, who would protect us from all sufferings and afflictions. (1)

O my mind ! Let us recite the True Name of the Lord every day and worship Him (study about the Lord's greatness). There is none else except the Lord who could cause our birth or death, so why should we feel perturbed (about anything) (Pause -1)

The Lord-creator has created the whole Universe Himself, by spreading His light of knowledge and placing the Prime-soul in all the beings. The same Lord makes us speak and is also responsible for the way we talk, while the perfect Guru has made us perceive the same Lord pervading everywhere.(2)

੨ ॥ ਹਰਿ ਅੰਤਰਿ ਨਾਲੇ ਬਾਹਰਿ ਨਾਲੇ ਕਹੁ
ਤਿਸੁ ਪਾਸਹੁ ਮਨ ਕਿਆ ਚੋਰਈਐ ॥ ਨਿਹਕਪਟ
ਸੇਵਾ ਕੀਜੈ ਹਰਿ ਕੇਰੀ ਤਾਂ ਮੇਰੇ ਮਨ ਸਰਬ ਸੁਖ
ਪਈਐ ॥ ੩ ॥ ਜਿਸ ਦੈ ਵਸਿ ਸਭੁ ਕਿਛੁ ਸੇ
ਸਭ ਦੂ ਵਡਾ ਸੇ ਮੇਰੇ ਮਨ ਸਦਾ ਧਿਆਈਐ ॥
ਜਨ ਨਾਨਕ ਸੇ ਹਰਿ ਨਾਲਿ ਹੈ ਤੇਰੈ ਹਰਿ ਸਦਾ
ਧਿਆਇ ਤੂ ਤੁਧੁ ਲਏ ਛਡਈਐ ॥ ੪ ॥ ੫ ॥
ਗੋਡ ਮਹਲਾ ੪ ॥

ਹਰਿ ਦਰਸਨ ਕਉ ਮੇਰਾ ਮਨੁ ਬਹੁ ਤਪਤੈ ਜਿਉ
ਤ੍ਰਿਖਾਵੰਤੁ ਬਿਨੁ ਨੀਰ ॥ ੧ ॥ ਮੇਰੈ ਮਨਿ ਪ੍ਰੇਮੁ
ਲਗੋ ਹਰਿ ਤੀਰ ॥ ਹਮਰੀ ਬੇਦਨ ਹਰਿ ਪ੍ਰਭੁ
ਜਾਨੈ ਮੇਰੇ ਮਨ ਅੰਤਰ ਕੀ ਪੀਰ ॥ ੧ ॥ ਰਹਾਉ
॥ ਮੇਰੇ ਹਰਿ ਪ੍ਰੀਤਮ ਕੀ ਕੋਈ ਬਾਤ ਸੁਨਾਵੈ ਸੇ
ਭਾਈ ਸੇ ਮੇਰਾ ਬੀਰ ॥ ੨ ॥ ਮਿਲੁ ਮਿਲੁ ਸਖੀ
ਗੁਣ ਕਹੁ ਮੇਰੇ ਪ੍ਰਭੁ ਕੇ ਲੇ ਸਤਿਗੁਰ ਕੀ ਮਤਿ
ਧੀਰ ॥ ੩ ॥ ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਆਸ
ਪੁਜਾਵਹੁ ਹਰਿ ਦਰਸਨਿ ਸਾਂਤਿ ਸਰੀਰ ॥ ੪ ॥
੬ ॥ ਛਕਾ ੧ ॥

ਰਾਗੁ ਗੋਡ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਭੁ ਕਰਤਾ ਸਭੁ ਭੁਗਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸੁਨਤੋ ਕਰਤਾ ਪੇਖਤ ਕਰਤਾ ॥ ਅਦ੍ਰਿਸਟੋ ਕਰਤਾ
ਦ੍ਰਿਸਟੋ ਕਰਤਾ ॥ ਓਪਤਿ ਕਰਤਾ ਪਰਲਉ
ਕਰਤਾ ॥ ਬਿਆਪਤ ਕਰਤਾ ਅਲਿਪਤੋ ਕਰਤਾ

O my mind! How could we hide anything from the Lord, when He is present within all the beings and all around us, being omni-present ? O my mind ! Let us serve the True Master without any deceit or filth (of mind), so that we could enjoy all the comforts and bliss of life.

O my mind ! Let us always worship the Lord, by reciting His True Name, who is controlling everything, being the mightiest and greatest of all. O Nanak ! The True Master is always by our side, so let us always (remember) recite His True Name, who would always enable us to get rid of all our ills and sufferings. (4 - 5)

Gond Mahala - 4 (*Har darsan kou mera ma'n boh*)

I am (burning within) longing and pining for having a glimpse of the Lord just as a thirsty person is pining for water.(1)

O my mind! The arrow of separation and love for the Lord has pierced my heart. The Lord alone realises the suffering and anguish of my heart, and the suffering due to my separation from the Lord. (Pause -1)

The person, who relates the story of my beloved Lord or gives discourses of the Lord's Greatness, is our dear friend and our brother even. (2)

O Friend ! Pray sing the praises of the Lord by joining together (all of us), and following the Guru's teachings! (3)

O Nanak ! May the Lord fulfil our desires of meeting the Lord, as without His unison and glimpse we cannot attain peace of mind. (4 - 6 -Chhaka - 1)

Rag Gond Mahala - 5 Choupade' Ghar - 1 Ik onkar satgur prasad (*Sabh karta sab bhugta.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord is the creator of the whole universe and then He Himself is enjoying all the comforts and bliss of life. (Pause-1)

The Lord alone listens to everything Himself and perceives everything (in the form of man). The Lord does everything Himself which is seen or unseen. (whether it can be seen by us or is unperceived by us). The Lord alone creates the Universe and then Himself controls its destruction even. The Lord is pervading every where and Himself remains aloof and distinct.(1)

॥ ੧ ॥ ਬਕਤੋ ਕਰਤਾ ਬੂਝਤ ਕਰਤਾ ॥ ਆਵਤੁ
ਕਰਤਾ ਜਾਤੁ ਭੀ ਕਰਤਾ ॥ ਨਿਰਗੁਨ ਕਰਤਾ
ਸਰਗੁਨ ਕਰਤਾ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ
ਸਮਦ੍ਰਿਸਟਾ ॥ ੨ ॥ ੧ ॥

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਫਾਕਿਓ ਮੀਨ ਕਪਿਕ ਕੀ ਨਿਆਈ ਤੂ ਉਰਝਿ
ਰਹਿਓ ਕੁਸੰਭਾਇਲੇ ॥ ਪਗ ਧਾਰਹਿ ਸਾਸੁ ਲੇਖੇ
ਲੈ ਤਉ ਉਧਰਹਿ ਹਰਿ ਗੁਣ ਗਾਇਲੇ ॥ ੧ ॥
ਮਨ ਸਮਝ ਛੋਡਿ ਆਵਾਇਲੇ ॥ ਅਪਨੇ ਰਹਨ
ਕਉ ਠਉਰੁ ਨ ਪਾਵਹਿ ਕਾਏ ਪਰ ਕੈ ਜਾਇਲੇ ॥
੧ ॥ ਰਹਾਉ ॥ ਜਿਉ ਮੈਗਲੁ ਇੰਦ੍ਰੀ ਰਸਿ
ਪ੍ਰੇਰਿਓ ਤੂ ਲਾਗਿ ਪਰਿਓ ਕੁਟੰਬਾਇਲੇ ॥ ਜਿਉ
ਪੰਖੀ ਇਕਤ੍ਰ ਹੋਇ ਫਿਰਿ ਬਿਛੁਰੈ ਥਿਰੁ ਸੰਗਤਿ
ਹਰਿ ਹਰਿ ਧਿਆਇਲੇ ॥ ੨ ॥ ਜੈਸੇ ਮੀਨੁ ਰਸਨ
ਸਾਦਿ ਬਿਨਸਿਓ ਓਹੁ ਮੂਠੋ ਮੂੜ ਲੋਭਾਇਲੇ ॥
ਤੂ ਹੋਆ ਪੰਚ ਵਾਸਿ ਵੈਰੀ ਕੈ ਛੂਟਹਿ ਪਰੁ
ਸਰਨਾਇਲੇ ॥ ੩ ॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ
ਭੰਜਨ ਸਭਿ ਤੁਮ੍ਹਰੇ ਜੀਅ ਜੰਤਾਇਲੇ ॥ ਪਾਵਉ
ਦਾਨੁ ਸਦਾ ਦਰਸੁ ਪੇਖਾ ਮਿਲੁ ਨਾਨਕ ਦਾਸ
ਦਸਾਇਲੇ ॥ ੪ ॥ ੨ ॥

ਰਾਗੁ ਗੋਂਡ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੨
੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

The Lord is speaking everything and then Himself only understands everything. Whosoever is born, is a personification of the Lord only and whosoever (goes) faces death is also His embodiment only. The Lord alone is seen in the physical form and He alone is prevailing in the unseen form. O Nanak ! It is only through the Guru's Grace that we have perceived all the beings as equal in all respects. (He is seen present in all the beings) (2 - 1)

Gond Mahala - 5 (*Pha'kiou meen kapak ki nia'iee.....*)

This human being is engrossed in the love of the worldly falsehood, the temporary and transient world of vices and sins like the fish and monkey lost in the love of meat and grams. O Man ! Whatever your feet do (Wherever you move around) is being taken into account and all your breaths you take (you breathe in and out) are also being accounted for, but when you sing the praises of the Lord then your actions are not to be "accounted for and then rewarded accordingly. (1)

O my mind ! Try to realise your true worth and your true form (attain self-realisation) leaving aside your ignorance and carelessness. You have never bothered about the Lord or your own true existence. Why are you bothered about the others ? (Pause -1)

O Man ! You are always engrossed in the love of the family members or the vicious and sinful actions, just as the elephant is engrossed in the sexual desires and thus caught in bondage. You are engaged in the love of Your family just as the birds collect together on a tree and then fly off separately in the morning to different destinations (directions). Let us remember (worship) the Lord by joining the ever-lasting company of the holy saints. (2)

O Man ! You are always engrossed in the love of the five vices like sexual desires just as the fish is caught because of (her) its love either for the meat or food (flour) and loses her life, but we could be saved by taking refuge at the lotus-feet of the Lord (by taking the Lord's support). (3)

O True Master, the helper and destroyer of all sufferings of the helpless people ! May You bestow Your Grace and benevolence on all the beings, big and small, as all belong to You alone ! O Nanak ! May this (slave) devotee (of Yours) always perceive the glimpse of the Lord in the company of His slaves (saints) ! May You bless Your slave with the boon of this favour (of perceiving Your glimpse always) ! (4 - 2)

Rag Gond Mahala - 5 Choupade' Ghar - 2 Ik onkar
satgur prasad (Jia pran kiai jin saaj.....)

ਜੀਅ ਪ੍ਰਾਨ ਕੀਏ ਜਿਨਿ ਸਾਜਿ ॥ ਮਾਟੀ ਮਹਿ
ਜੋਤਿ ਰਖੀ ਨਿਵਾਜਿ ॥ ਬਰਤਨ ਕਉ ਸਭੁ ਕਿਛੁ
ਭੋਜਨ ਭੋਗਾਇ ॥ ਸੇ ਪ੍ਰਭੁ ਤਜਿ ਮੂੜੇ ਕਤ ਜਾਇ
॥ ੧ ॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਲਾਗਉ ਸੇਵ ॥ ਗੁਰ ਤੇ
ਸੁਝੈ ਨਿਰੰਜਨ ਦੇਵ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨਿ
ਕੀਏ ਰੰਗ ਅਨਿਕ ਪਰਕਾਰ ॥ ਓਪਤਿ ਪਰਲਉ
ਨਿਮਖ ਮਝਾਰ ॥ ਜਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀ ਨ
ਜਾਇ ॥ ਸੇ ਪ੍ਰਭੁ ਮਨ ਮੇਰੇ ਸਦਾ ਧਿਆਇ ॥ ੨
॥ ਆਇ ਨ ਜਾਵੈ ਨਿਹਚਲੁ ਧਨੀ ॥ ਬੇਅੰਤ
ਗੁਨਾ ਤਾ ਕੇ ਕੇਤਕ ਗਨੀ ॥ ਲਾਲ ਨਾਮ ਜਾ ਕੈ
ਭਰੇ ਭੰਡਾਰ ॥ ਸਗਲ ਘਟਾ ਦੇਵੈ ਆਧਾਰ ॥ ੩
॥ ਸਤਿ ਪੁਰਖੁ ਜਾ ਕੇ ਹੈ ਨਾਉ ॥ ਮਿਟਹਿ ਕੋਟਿ
ਅਘ ਨਿਮਖ ਜਸੁ ਗਾਉ ॥ ਬਾਲ ਸਖਾਈ
ਭਗਤਨ ਕੇ ਮੀਤ ॥ ਪ੍ਰਾਨ ਅਧਾਰ ਨਾਨਕ ਹਿਤ
ਚੀਤ ॥ ੪ ॥ ੧ ॥ ੩ ॥

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਨਾਮ ਸੰਗਿ ਕੀਨੇ ਬਿਉਹਾਰੁ ॥ ਨਾਮੇ ਹੀ ਇਸੁ
ਮਨ ਕਾ ਅਧਾਰੁ ॥ ਨਾਮੇ ਹੀ ਚਿਤਿ ਕੀਨੀ ਓਟ ॥
ਨਾਮੁ ਜਪਤ ਮਿਟਹਿ ਪਾਪ ਕੋਟਿ ॥ ੧ ॥ ਰਾਸਿ
ਦੀਈ ਹਰਿ ਏਕੋ ਨਾਮੁ ॥ ਮਨ ਕਾ ਇਸਟੁ ਗੁਰ
ਸੰਗਿ ਧਿਆਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ ਹਮਾਰੇ
ਜੀਅ ਕੀ ਰਾਸਿ ॥ ਨਾਮੇ ਸੰਗੀ ਜਤ ਕਤ ਜਾਤ ॥

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O foolish Man ! Why have you forgotten the True Master, who has blessed you with this body and soul, by placing His (Prime soul) light in this body (of dust) and giving you this greatness ? Then the Lord has bestowed all the worldly pleasures including dainty foods. (of all types) for your enjoyment. Then why do you forsake Him in the love of other worldly pleasures ? (1)

O Man ! Let us engage ourselves in the service of the Lord-Almighty (by singing His praises), while the Lord is realised (attained) through the Guru's guidance, who is unaffected by Maya (worldly falsehood). (Pause -1)

O my mind ! Let us always meditate and worship the Lord, who has created all the worldly pleasures of various hues (forms), and is responsible (controls) for the creation or destruction of this Universe in a moment, but we cannot describe His Great System, as it is all beyond our comprehension. (2)

The Lord is ever-existent being free from the cycle of births and death, and His virtues are limitless, so how could we evaluate His Greatness ? The Lord is the fountain-head of all the jewels of True Name, and is the supporter of all the beings. (3)

His Name is True Master. (He is known by the name of True Lord) and by singing His praises all the sins of ages are cast away in no time. He is the beloved Lord and friend of the saints from the very beginning. O Nanak ! The Lord is the True Master of our very life (existence) and a beloved of the heart. (We have inculcated His love in the heart). (4 - 1 - 3)

Gond Mahala - 5 (Naam sung kino biouhar.....)

We have been engaged in the love of (the recitation of) the True Name (as a business in life) as this mind has the support of the True Name; we have inculcated the love of True Name in our hearts as our main support (main stay). By reciting True Name we have cast away millions of our sins. (1)

The Lord has blessed us with the boon of True Name as our capital investment. We have meditated on True Name through the Guru's guidance, so we should recite the Lord's True Name considering it as the worship of the Lord. (Pause- 1)

The True Name is our main investment of the life, which gives peace of mind, as we have considered True Name as our

ਨਾਮੇ ਹੀ ਮਨਿ ਲਾਗਾ ਮੀਠਾ ॥ ਜਲਿ ਬਲਿ ਸਭ
ਮਹਿ ਨਾਮੇ ਡੀਠਾ ॥ ੨ ॥ ਨਾਮੇ ਦਰਗਹ ਮੁਖ
ਉਜਲੇ ॥ ਨਾਮੇ ਸਗਲੇ ਕੁਲ ਉਧਰੇ ॥ ਨਾਮਿ
ਹਮਾਰੇ ਕਾਰਜ ਸੀਧ ॥ ਨਾਮ ਸੀਗਿ ਇਹੁ ਮਨੂਆ
ਗੀਧ ॥ ੩ ॥ ਨਾਮੇ ਹੀ ਹਮ ਨਿਰਭਉ ਭਏ ॥
ਨਾਮੇ ਆਵਨ ਜਾਵਨ ਰਏ ॥ ਗੁਰਿ ਪੂਰੈ ਮੇਲੇ
ਗੁਣਤਾਸ ॥ ਕਹੁ ਨਾਨਕ ਸੁਖਿ ਸਹਜਿ ਨਿਵਾਸੁ
॥ ੪ ॥ ੨ ॥ ੪ ॥

ਗੋਡ ਮਹਲਾ ੫ ॥

ਨਿਮਾਨੇ ਕਉ ਜੋ ਦੇਤੇ ਮਾਨੁ ॥ ਸਗਲ ਭੂਖੇ ਕਉ
ਕਰਤਾ ਦਾਨੁ ॥ ਗਰਭ ਘੋਰ ਮਹਿ ਰਾਖਨਹਾਰੁ ॥
ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ ॥ ੧ ॥
ਐਸੇ ਪ੍ਰਭੁ ਮਨ ਮਾਹਿ ਧਿਆਇ ॥ ਘਟਿ
ਅਵਘਟਿ ਜਤ ਕਤਹਿ ਸਹਾਇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਰੰਗੁ ਰਾਉ ਜਾ ਕੈ ਏਕ ਸਮਾਨਿ ॥ ਕੀਟ ਹਸਤਿ
ਸਗਲ ਪੂਰਾਨ ॥ ਬੀਚਿ ਪੂਛਿ ਨ ਮਸਲਤਿ ਧਰੈ ॥
ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਆਪਹਿ ਕਰੈ ॥ ੨ ॥ ਜਾ ਕਾ
ਅੰਤੁ ਨ ਜਾਨਸਿ ਕੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ
ਸੋਇ ॥ ਆਪਿ ਅਕਾਰੁ ਆਪਿ ਨਿਰੰਕਾਰੁ ॥ ਘਟ
ਘਟ ਘਟਿ ਸਭ ਘਟ ਆਧਾਰੁ ॥ ੩ ॥ ਨਾਮ
ਰੰਗਿ ਭਗਤ ਭਏ ਲਾਲ ॥ ਜਸੁ ਕਰਤੇ ਸੰਤ
ਸਦਾ ਨਿਹਾਲ ॥ ਨਾਮ ਰੰਗਿ ਜਨ ਰਏ ਅਘਾਇ
॥ ਨਾਨਕ ਤਿਨ ਜਨ ਲਾਗੈ ਪਾਇ ॥ ੪ ॥ ੩ ॥ ੫ ॥

main companion, which accompanies us to the next world. The True Name appears sweet to the mind and we have found True Name pervading everywhere including all lands and oceans. (2)

We are received with open arms in the Lord's court (Lord's Presence) by virtue of our recitation of True Name; moreover the whole clan (family members) attains Salvation with the support of True Name. With the help of True Name, all our functions (chores) are completed successfully and the mind gets peace and satisfaction with the True Name. (3)

With the support of True Name, we have become fearless, and we have got rid of the cycle of births and deaths with its help. The Guru has enabled us to unite with the True Lord, the ocean of virtues with the help of True Name. O Nanak ! We have attained the state of bliss and equipoise through the Guru's guidance (with the support of True Name). (4 - 2 - 4)

Gond Mahala - 5 (Nima'nai kou jo de'to ma'n.....)

O Man ! Let us always salute the True Master, who bestows honour on the most helpless persons, who give alms to the hungry, and protects the honour of man in the most horrible place (hell) of the mother's womb.

O man ! Try to inculcate the love of the Lord in your heart, who has protected you in all the places whether good or bad. (comfortable or arduous). (Pause -1)

Let us serve the Lord, who considers all the men, rich or poor, as equals (on par), who sustains all the beings, big or small like the ant and elephant; on equal terms, and does not function on the advice of others; as whatever He does, is based on His pleasure and Will. (2)

No one knows the limits of the limitless Lord, as the Lord is all in all (being free from the effects of Maya) and the Lord is formless at times and possesses the various forms even Himself. The Lord is the main support of all the beings during the three ages. (Past, Present and future). (3)

O Nanak ! The Saints have been immersed in the bliss of the True Name of the Lord, and are always thrilled with joy in singing Lord's praises. O Lord ! All the beings are satiated by the love of True Name, and we pay obeisance at the lotus-feet of Your saints. (4 - 3 - 5)

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਜਾ ਕੈ ਸੰਗਿ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ॥ ਜਾ ਕੈ ਸੰਗਿ
ਹਰਿ ਹਰਿ ਸਿਮਰਨੁ ॥ ਜਾ ਕੈ ਸੰਗਿ ਕਿਲਬਿਖ
ਹੋਹਿ ਨਾਸ ॥ ਜਾ ਕੈ ਸੰਗਿ ਰਿਦੈ ਪਰਗਾਸ ॥ ੧
॥ ਸੇ ਸੰਤਨ ਹਰਿ ਕੇ ਮੇਰੇ ਮੀਤ ॥ ਕੇਵਲ ਨਾਮੁ
ਗਾਈਐ ਜਾ ਕੈ ਨੀਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕੈ
ਮੰਤ੍ਰਿ ਹਰਿ ਹਰਿ ਮਨਿ ਵਸੈ ॥ ਜਾ ਕੈ ਉਪਦੇਸਿ
ਭਰਮੁ ਭਉ ਨਸੈ ॥ ਜਾ ਕੈ ਕੀਰਤਿ ਨਿਰਮਲ
ਸਾਰ ॥ ਜਾ ਕੀ ਰੇਨੁ ਬਾਛੈ ਸੰਸਾਰ ॥ ੨ ॥ ਕੋਟਿ
ਪਤਿਤ ਜਾ ਕੈ ਸੰਗਿ ਉਧਾਰ ॥ ਏਕੁ ਨਿਰੰਕਾਰੁ ਜਾ
ਕੈ ਨਾਮ ਅਧਾਰ ॥ ਸਰਬ ਜੀਆਂ ਕਾ ਜਾਨੈ ਭੋਉ
॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਿਰੰਜਨ ਦੇਉ ॥ ੩ ॥
ਪਾਰਬ੍ਰਹਮ ਜਬ ਭਏ ਕ੍ਰਿਪਾਲ ॥ ਤਬ ਭੋਟੇ ਗੁਰ
ਸਾਧ ਦਇਆਲ ॥ ਦਿਨੁ ਰੈਣਿ ਨਾਨਕੁ ਨਾਮੁ
ਧਿਆਏ ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਹਰਿ ਨਾਏ ॥ ੪
॥ ੪ ॥ ੬ ॥

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥ ਗੁਰ ਕੈ
ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨ ॥ ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ
ਲੈ ਧਾਰਉ ॥ ਗੁਰ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ
॥ ੧ ॥ ਮਤ ਕੋ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ ॥ ਗੁਰ
ਬਿਨੁ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥
ਭੂਲੇ ਕਉ ਗੁਰਿ ਮਾਰਗਿ ਪਾਇਆ ॥ ਅਵਰ
ਤਿਆਗਿ ਹਰਿ ਭਗਤੀ ਲਾਇਆ ॥ ਜਨਮ
ਮਰਨ ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਈ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਬੇਅੰਤ
ਵਡਾਈ ॥ ੨ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਊਰਧ ਕਮਲ
ਬਿਗਾਸ ॥ ਅੰਧਕਾਰ ਮਹਿ ਭਇਆ ਪ੍ਰਗਾਸ ॥

Gond Mahala - 5 (Ja kai sung eh ma'n nirmal....)

Let us join the company of such saints, who purify our hearts, and recite the True Name of the Lord in their company, thus casting away all our sins and in their company we could get enlightened within (the heart). (1)

O Brother ! Such saints of the Lord are my friends and in their company we always sing the praises of the Lord. (Pause -1)

O Brother ! Let us join the company of such saints, with whose guidance we are imbued with the love of the Lord and all the whims and fear complex are cast away. In their company we always sing the praises of the Lord and the whole world seeks the dust of their lotus-feet.(2)

Such holy saints have purified millions of sinners, and have always taken the support of the True Name of the Lord-Sublime. The Lord knows the secrets of all the beings, and is the Lord-benefactor of all, being the fountain-head of all Grace and benevolence. (3)

O Nanak ! When the Lord bestowed His Grace on us, we were enabled to join the company of the holy saints, the Guru. Now we are reciting the Lord's True Name day and night in their company, and are enjoying the bliss, comforts and peace of mind. (4 - 4 - 6)

Gond Mahala - 5 (Gur ki moorat ma'n meh dhian.....)

O Brother ! Let us meditate on the Lord by inculcating the love of the Guru in the heart, as the Guru's Word has engrained His teachings in the mind. Let us inculcate the love of the lotus-feet of the Guru in the heart, and salute the Guru considering Him as a personification of the Lord-Sublime.(1)

O human beings ! Do not forsake the Lord by entertaining any doubts or misgivings, as without the Guru's guidance no one has ever crossed this ocean of life successfully. (Pause -1)

The Guru's Greatness and grandeur is limitless as the Guru has directed this forgetful mind on the right path, and leaving all other supports, has been enabled to worship the Lord. The Guru has cast away the fear of the pangs of the cycle of births and deaths through His guidance. (2)

The upturned (upside down) lotus-flower of this mind has blossomed forth with the Guru's Grace, and the mind has been enlightened with light of knowledge by removing the darkness of ignorance. The Lord-creator of this universe has

ਜਿਨਿ ਕੀਆ ਸੋ ਗੁਰ ਤੇ ਜਾਨਿਆ ॥ ਗੁਰ ਕਿਰਪਾ
ਤੇ ਮੁਗਧ ਮਨੁ ਮਾਨਿਆ ॥ ੩ ॥ ਗੁਰੁ ਕਰਤਾ
ਗੁਰੁ ਕਰਣੈ ਜੋਗੁ ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਹੈ ਭੀ ਹੋਗੁ
॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਇਹੈ ਜਨਾਈ ॥ ਬਿਨੁ ਗੁਰ
ਮੁਕਤਿ ਨ ਪਾਈਐ ਭਾਈ ॥ ੪ ॥ ੫ ॥ ੬ ॥

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਗੁਰੂ ਗੁਰੂ ਗੁਰੁ ਕਰਿ ਮਨ ਮੋਰ ॥ ਗੁਰੂ ਬਿਨਾ ਮੈ
ਨਾਹੀ ਹੋਰ ॥ ਗੁਰੁ ਕੀ ਟੇਕ ਰਹਹੁ ਦਿਨੁ ਰਾਤਿ ॥
ਜਾ ਕੀ ਕੋਇ ਨ ਮੈਟੈ ਦਾਤਿ ॥ ੧ ॥ ਗੁਰੁ ਪਰਮੇ
ਸਰੁ ਏਕੋ ਜਾਣੁ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਪਰਵਾਣੁ ॥
੧ ॥ ਰਹਾਉ ॥ ਗੁਰੁ ਚਰਣੀ ਜਾ ਕਾ ਮਨੁ ਲਾਗੈ
॥ ਦੁਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗੈ ॥ ਗੁਰੁ ਕੀ ਸੇ
ਵਾ ਪਾਏ ਮਾਨੁ ॥ ਗੁਰੁ ਉਪਰਿ ਸਦਾ ਕੁਰਬਾਨੁ ॥
੨ ॥ ਗੁਰੁ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ॥ ਗੁਰੁ ਕੇ
ਸੇਵਕ ਕੀ ਪੂਰਨ ਘਾਲ ॥ ਗੁਰੁ ਕੇ ਸੇਵਕ ਕਉ
ਦੁਖੁ ਨ ਬਿਆਪੈ ॥ ਗੁਰੁ ਕਾ ਸੇਵਕੁ ਦਹ ਦਿਸਿ
ਜਾਪੈ ॥ ੩ ॥ ਗੁਰੁ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਇ ॥
ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਰਹਿਆ ਸਮਾਇ ॥ ਕਹੁ ਨਾਨਕ
ਜਾ ਕੇ ਪੂਰੇ ਭਾਗ ॥ ਗੁਰੁ ਚਰਣੀ ਤਾ ਕਾ ਮਨੁ
ਲਾਗ ॥ ੪ ॥ ੫ ॥ ੬ ॥

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਮੇਰੀ ਪੂਜਾ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥ ਗੁਰੁ ਮੇਰਾ
ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਭਗਵੰਤੁ ॥ ਗੁਰੁ ਮੇਰਾ ਦੇਉ
ਅਲਖ ਅਭੇਦੁ ॥ ਸਰਬ ਪੂਜ ਚਰਨ ਗੁਰੁ ਸੇਉ ॥
੧ ॥ ਗੁਰੁ ਬਿਨੁ ਅਵਰੁ ਨਾਹੀ ਮੈ ਥਾਉ ॥ ਅਨਦਿਨੁ
ਜਪਉ ਗੁਰੁ ਗੁਰੁ ਨਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰੁ

been realised and attuned through the Guru's guidance. Infact, this foolish mind has been attuned to the Lord's worship through the Guru's Grace. (3)

The Guru has been our enlightener throughout the ages as He is capable of anything, and the Guru has been an embodiment of the Lord and will always be so. O Nanak ! The Guru has made us realise that no one has ever gained salvation without the Guru's guidance and Grace. (4 - 5 - 7)

Gond Mahala - 5 (Guru Guru Gur kar ma'n more.....)

O my mind ! Let us always recite and remember (worship) the Guru with love and devotion (with body and mind) as I have no other support except the Guru. Let us always seek the support of the Guru during day and night since no one could destroy the boon of Lord's True Name. (1)

O man ! Try to realise that both the Guru and the Lord are the embodiments of the same power, as whatever pleases the Lord comes to pass. (is acceptable) (Pause - 1)

O Brother ! The person, who is imbued with the love of the Guru's lotus-feet, gets rid of all his sufferings, pain or whims. I would always offer myself as a sacrifice to the Guru, as we get honoured and acclaimed by serving the Guru. (2)

By perceiving a glimpse of the Guru, one gets thrill and bliss of life, and the service of the Guru by the devotee gets his efforts rewarded, and the Guru's devotee never undergoes any sufferings, as he is acclaimed in all the ten directions. (3)

It is rather impossible to describe the praises or virtues of the Lord, as the Guru is always immersed in the love of the Lord. O Nanak ! The fortunate person, pre-destined by the Lord's Will, gets attracted to the lotus-feet of the Guru and remains imbued with His love. (4 - 6 - 8)

Gond Mahala - 5 (Gur meri pooja Gur Gobind.....)

The Guru is my True Lord and my worship lies in the recitation of the Guru's True Name. The Guru is my Lord-Almighty and the Guru is my True Lord-sublime. The Guru alone is my limitless Lord and my enlightener, who is beyond my comprehension. The service of the lotus-feet of the Guru comprises all the worship of various gods. (1)

There is no other support for me except the Guru, as such I always (day and night) recite the True Name of the Guru alone. (Pause - 1)

My knowledge consists of the Guru's guidance, and I have inculcated the love of the Guru in my heart. The Guru

ਮੇਰਾ ਗਿਆਨੁ ਗੁਰੁ ਰਿਦੈ ਧਿਆਨੁ ॥ ਗੁਰੁ ਗੋਪਾਲੁ
ਪੁਰਖੁ ਭਗਵਾਨੁ ॥ ਗੁਰੁ ਕੀ ਸਰਣਿ ਰਹਉ ਕਰ

ਜੋਰਿ ॥ ਗੁਰੂ ਬਿਨਾ ਮੈ ਨਾਹੀ ਹੋਰੁ ॥ ੨ ॥ ਗੁਰੁ
ਬੋਹਿਬੁ ਤਾਰੇ ਭਵ ਪਾਰਿ ॥ ਗੁਰੁ ਸੇਵਾ ਜਮ ਤੇ
ਛੁਟਕਾਰਿ ॥ ਅੰਧਕਾਰ ਮਹਿ ਗੁਰੁ ਮੰਤ੍ਰੁ ਉਜਾਰਾ
॥ ਗੁਰੁ ਕੈ ਸੰਗਿ ਸਗਲ ਨਿਸਤਾਰਾ ॥ ੩ ॥ ਗੁਰੁ

ਪੂਰਾ ਪਾਈਐ ਵਡਭਾਰੀ ॥ ਗੁਰੁ ਕੀ ਸੇਵਾ ਦੂਖ
ਨ ਲਾਗੀ ॥ ਗੁਰੁ ਕਾ ਸਬਦੁ ਨ ਮੇਟੈ ਕੋਇ ॥
ਗੁਰੁ ਨਾਨਕੁ ਨਾਨਕੁ ਹਰਿ ਸੋਇ ॥ ੪ ॥ ੭॥੯॥

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਰਾਮ ਰਾਮ ਸੰਗਿ ਕਰਿ ਬਿਉਹਾਰ ॥ ਰਾਮ ਰਾਮ
ਰਾਮ ਪ੍ਰਾਨ ਅਧਾਰ ॥ ਰਾਮ ਰਾਮ ਰਾਮ ਕੀਰਤਨੁ
ਗਾਇ ॥ ਰਮਤ ਰਾਮੁ ਸਭ ਰਹਿਓ ਸਮਾਇ ॥ ੧

॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਬੋਲਹੁ ਰਾਮ ॥ ਸਭ ਤੇ
ਨਿਰਮਲ ਪੂਰਨ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰਾਮ
ਰਾਮ ਧਨੁ ਸੰਚਿ ਭੰਡਾਰ ॥ ਰਾਮ ਰਾਮ ਰਾਮ ਕਰਿ

ਆਹਾਰ ॥ ਰਾਮ ਰਾਮ ਵੀਸਰਿ ਨਹੀ ਜਾਇ ॥
ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਦੀਆ ਬਤਾਇ ॥ ੨ ॥ ਰਾਮ
ਰਾਮ ਰਾਮ ਸਦਾ ਸਹਾਇ ॥ ਰਾਮ ਰਾਮ ਰਾਮ

ਲਿਵ ਲਾਇ ॥ ਰਾਮ ਰਾਮ ਜਪਿ ਨਿਰਮਲ ਭਏ
॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖੁ ਗਏ ॥ ੩ ॥
ਰਮਤ ਰਾਮ ਜਨਮ ਮਰਣੁ ਨਿਵਾਰੈ ॥ ਉਚਰਤ

ਰਾਮ ਭੈ ਪਾਰਿ ਉਤਾਰੈ ॥ ਸਭ ਤੇ ਉਚ ਰਾਮ
ਪਰਗਾਸ ॥ ਨਿਸਿ ਬਾਸੁਰ ਜਪਿ ਨਾਨਕ ਦਾਸ ॥
੪ ॥ ੮ ॥ ੧੦ ॥

alone is the sustainer of the whole world and the Lord-sublime. I always take refuge at the lotus-feet of the Guru with my folded hands, as I have no other support except the Guru's to look upto. (2)

The Guru's teachings (Guru's guidance) provide us the ship of safety for crossing this ocean of life successfully, and the Guru's service enables us to get rid of the Yama (god of death) and His punishment. The Guru's guidance provides us the light of knowledge in the darkness of ignorance in this world and the next world as well. The company of the Guru provides us the means of attaining Salvation (from worldly bondage). (3)

It is only through great good fortune that we are united with the perfect Guru, and it is through the service of the Guru that we are relieved of all the sufferings and ailments. O Nanak! No one would alter the Guru's Word or Lord's Will. The True Guru is an embodiment and personification of the Lord himself. (in the form of Guru Nanak). (4 - 7 - 9)

Gond Mahala - 5 (Ram Ram sung kar bioha'r....)

O man ! You should carry out all your functions with the support of the Lord- Ram. (by reciting Lord's True Name) as the True Name of the Lord is the mainstay of our very life. (existence). You should always sing the praises of the Lord- (Ram) all the time, and recite the True Name of the Lord, who is pervading everywhere. (1)

O Man ! Let us recite the True Name, (Ram) of the Lord in the company of the holy saints, as this is the only pure and perfect act for You. (Pause - 1)

O Man ! You should always amass the wealth of True Name of the Lord (Ram), and always partake the food of True Name (Ram) as your support. The Guru, through His Grace, has made us realise that we should never forget the worship of the Lord by reciting True Name. (2)

The Lord (Ram) has always been supporting us, so we should always recite the Lord's True Name with love and devotion. We could get purified by reciting True Name, and cast away all our sins of the various ages. (3)

The persons, who have recited True Name have escaped the cycle of births and deaths thus getting rid of the fear (of death) and attained Salvation. O Nanak ! The Lord-enlightener is the greatest of all. Let us always recite the True Name of the Lord day and night being a devotee. (4 - 8 - 10)

ਗੋਡ ਮਹਲਾ ੫ ॥

ਉਨ ਕਉ ਖਸਮਿ ਕੀਨੀ ਠਾਕਹਾਰੇ ॥ ਦਾਸ ਸੰਗ
ਤੇ ਮਾਰਿ ਬਿਦਾਰੇ ॥ ਗੋਬਿੰਦ ਭਗਤ ਕਾ ਮਹਲੁ
ਨ ਪਾਇਆ ॥ ਰਾਮ ਜਨਾ ਮਿਲਿ ਮੰਗਲੁ
ਗਾਇਆ ॥ ੧ ॥ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੇ ਪੰਚ
ਸਿਕਦਾਰ ॥ ਰਾਮ ਭਗਤ ਕੇ ਪਾਨੀਹਾਰ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜਗਤ ਪਾਸ ਤੇ ਲੇਤੇ ਦਾਨੁ ॥ ਗੋਬਿੰਦ
ਭਗਤ ਕਉ ਕਰਹਿ ਸਲਾਮੁ ॥ ਲੂਟਿ ਲੇਹਿ
ਸਾਕਤ ਪਤਿ ਖੇਵਹਿ ॥ ਸਾਧ ਜਨਾ ਪਗ ਮਲਿ
ਮਲਿ ਧੋਵਹਿ ॥ ੨ ॥ ਪੰਚ ਪੂਤ ਜਣੇ ਇਕ ਮਾਇ
॥ ਉਤਭੁਜ ਖੇਲੁ ਕਰਿ ਜਗਤ ਵਿਆਇ ॥ ਤੀਨਿ
ਗੁਣਾ ਕੈ ਸੰਗਿ ਰਚਿ ਰਸੇ ॥ ਇਨ ਕਉ ਛੋਡਿ
ਉਪਰਿ ਜਨ ਬਸੇ ॥ ੩ ॥ ਕਰਿ ਕਿਰਪਾ ਜਨ
ਲੀਏ ਛਡਾਇ ॥ ਜਿਸ ਕੇ ਸੇ ਤਿਨਿ ਰਖੇ ਹਟਾਇ
॥ ਕਹੁ ਨਾਨਕ ਭਗਤਿ ਪ੍ਰਭ ਸਾਰੁ ॥ ਬਿਨੁ ਭਗਤੀ
ਸਭ ਹੋਇ ਖੁਆਰੁ ॥ ੪ ॥ ੯ ॥ ੧੧ ॥

ਗੋਡ ਮਹਲਾ ੫ ॥

ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਹਰਿ ਨਾਇ ॥ ਦੁਖ ਬਿਨਸੇ
ਸੁਖ ਕੀਨੇ ਠਾਉ ॥ ਜਪਿ ਜਪਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਅਘਾਏ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਸਗਲ ਫਲ ਪਾਏ ॥ ੧
॥ ਰਾਮ ਜਪਤ ਜਨ ਪਾਰਿ ਪਰੇ ॥ ਜਨਮ ਜਨਮ ਕੇ
ਪਾਪ ਹਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਕੇ ਚਰਨ ਰਿਵੈ
ਉਰਿ ਧਾਰੇ ॥ ਅਗਨਿ ਸਾਗਰ ਤੇ ਉਤਰੇ ਪਾਰੇ ॥

Gond Mahala - 5 (*Un kou Khasam kini tha'k harai.....*)

The True Master has served His saints from the onslaughts of the five vices like sexual desires, as such these vices have failed in their efforts against the saints. Even the companions of the saints, the slaves (devotees) of the Lord, have cast away these vices. The saints of the Lord have enjoyed the bliss of singing His praises in the company of holy congregations, as these vices have not been able to locate the abode of the Lord's saints (to rob them). (1)

These five vices like sexual desires have been active in plundering the whole world, whereas these (vices) robbers have acted as water-carriers (slaves) of the Lord's saints. (Pause - 1)

These vices always charge fines from the whole world (rob them of their virtues) but they always salute the holy saints. (like slaves). These five robbers (vices) always rob and dishonour the faithless persons, engrossed in the love of Maya, but serve the holy saints by washing their lotus-feet. (2)

This Maya (worldly falsehood) has given birth to five elements and then created this worldly drama with the help of four sources of creation. Then the world is made to get engrossed in the three-pronged Maya (lust for power, greed and peace). But the saints are above the effects of Maya, getting rid of these five vices. (3)

The Lord through His Grace, has protected His saints from the onslaughts of these vices as He has saved His saints from the vices, created by Him. O Nanak ! The saints have realised the Greatness of the Lord and His worship, while without His worship, the whole world gets dishonoured and discredited. (4 - 9 - 11)

Gond Mahala - 5 (*Kal kale's mitai har naie'.....*)

The Guru-minded persons have cast away all their afflictions and sins by reciting True Name, and they have enjoyed all the worldly comforts and the bliss of life by getting rid of their sufferings. They have been fully satiated by reciting the nectar of True Name and have attained all the rewards (salvation) through the Grace of the holy saints. (1)

The Guru-minded persons have crossed this ocean of life successfully by reciting True Name and all their sins of ages have been destroyed (cast away). (Pause - 1)

They have inculcated the love of the Guru's lotus-feet in

ਜਨਮ ਮਰਣ ਸਭ ਮਿਟੀ ਉਪਾਧਿ ॥ ਪ੍ਰਭ ਸਿਉ
ਲਾਗੀ ਸਹਜਿ ਸਮਾਧਿ ॥ ੨ ॥ ਥਾਨ ਥਨੰਤਰਿ
ਏਕੈ ਸੁਆਮੀ ॥ ਸਗਲ ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ
॥ ਕਰਿ ਕਿਰਪਾ ਜਾ ਕਉ ਮਤਿ ਦੇਇ ॥ ਆਨ
ਪਹਰ ਪ੍ਰਭ ਕਾ ਨਾਉ ਲੇਇ ॥ ੩ ॥ ਜਾ ਕੈ ਅੰਤਰਿ
ਵਸੈ ਪ੍ਰਭੁ ਆਪਿ ॥ ਤਾ ਕੈ ਹਿਰਦੈ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥
ਭਗਤਿ ਭਾਇ ਹਰਿ ਕੀਰਤਨੁ ਕਰੀਐ ॥ ਜਪਿ
ਪਾਰਬ੍ਰਹਮੁ ਨਾਨਕ ਨਿਸਤਰੀਐ ॥ ੪ ॥ ੧੦ ॥
੧੨ ॥

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕੇ ਚਰਨ ਕਮਲ ਨਮਸਕਾਰਿ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ
ਇਸੁ ਤਨ ਤੇ ਮਾਰਿ ॥ ਹੋਇ ਰਹੀਐ ਸਗਲ ਕੀ
ਰੀਨਾ ॥ ਘਟਿ ਘਟਿ ਰਮਈਆ ਸਭ ਮਹਿ ਚੀਨਾ
॥ ੧ ॥ ਇਨ ਬਿਧਿ ਰਮਹੁ ਗੋਪਾਲ ਗੁੰਬਿਦੁ ॥
ਤਨੁ ਧਨੁ ਪ੍ਰਭ ਕਾ ਪ੍ਰਭ ਕੀ ਜਿੰਦੁ ॥ ੧ ॥ ਰਹਾਉ
॥ ਆਨ ਪਹਰ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ ॥ ਜੀਅ
ਪ੍ਰਾਨ ਕੇ ਇਹੈ ਸੁਆਉ ॥ ਤਜਿ ਅਭਿਮਾਨੁ ਜਾਨੁ
ਪ੍ਰਭੁ ਸੰਗਿ ॥ ਸਾਧ ਪ੍ਰਸਾਦਿ ਹਰਿ ਸਿਉ ਮਨੁ
ਰੰਗਿ ॥ ੨ ॥ ਜਿਨਿ ਤੂੰ ਕੀਆ ਤਿਸ ਕਉ ਜਾਨੁ ॥
ਆਗੈ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲ
ਹੋਇ ਨਿਹਾਲੁ ॥ ਰਸਨਾ ਨਾਮੁ ਜਪਤ ਗੋਪਾਲ ॥
੩ ॥ ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ ॥
ਸਾਧੂ ਕੀ ਮਨੁ ਮੰਗੈ ਰਵਾਲਾ ॥ ਹੋਹੁ ਦਇਆਲ
ਦੇਹੁ ਪ੍ਰਭ ਦਾਨੁ ॥ ਨਾਨਕੁ ਜਪਿ ਜੀਵੈ ਪ੍ਰਭ ਨਾਮੁ
॥ ੪ ॥ ੧੧ ॥ ੧੩ ॥

their hearts, thus crossing this ocean of fire successfully. They have been imbued with the love of the Lord (have been immersed in His worship) by getting rid of all their afflictions and ills. (2)

The Guru-minded persons have realised the same Lord pervading everywhere (at all places) and attained the omniscient Lord. Such persons, being blessed with this wisdom by the Lord, are reciting the Lord's True Name all the twenty-four hours. (all the time). (3)

The persons, who are imbued with the love of the Lord (in their hearts), have been enlightened (within) with the light of knowledge. O Nanak ! Let us sing the praises of the Lord through the Guru's Word (kirtan) with love and devotion, as we could cross this ocean successfully by reciting the True Name of the True Master. (4 - 10 - 12)

Gond Mahala - 5 (*Gur ke charan kamal namaskar....*)

O Brother ! Let us salute the lotus-feet of the Guru and cast away all our vices like sexual desires and anger from this body. Let us perceive the same Lord- sublime in all the beings by becoming the dust of the lotus-feet of all. (1)

O Brother ! Let us recite (worship) the True Name of the Lord-creator, Gobind, as this body and wealth has all been bestowed by the True Master including this life even. (Pause-1)

Let us sing the praises of the Lord all the twenty-four hours, which is the only useful purpose (motive) of this body and soul. Let us always consider the Lord as close by (within us) by ridding ourselves of our egoism. Moreover, Let us inculcate the love of the Lord in our hearts through the Grace of the holy saints. (2)

O Man ! Let us recognise the Lord-creator who has created us all, so that we could be received with honour in the Lord's Court. By reciting Lord's True Name with the tongue, we could purify our body and mind, thus getting the bliss and joy of life. (3)

O my Lord-benefactor ! May You bless me with Your Grace and bestow the dust of the lotus-feet of the holy saints, which I am seeking.

O Nanak ! May the Lord-benefactor bestow this boon on me through His benevolence, so that I could live by reciting Lord's True Name. (4 - 11 - 13)

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਧੂਪ ਦੀਪ ਸੇਵਾ ਗੋਪਾਲ ॥ ਅਨਿਕ ਬਾਰ ਬੰਦਨ
ਕਰਤਾਰ ॥ ਪ੍ਰਭ ਕੀ ਸਰਣਿ ਗਹੀ ਸਭ ਤਿਆਗਿ
॥ ਗੁਰ ਸੁਪ੍ਰਸੰਨ ਭਏ ਵਡ ਭਾਗਿ ॥ ੧ ॥ ਆਨ
ਪਹਰ ਗਾਈਐ ਗੋਬਿੰਦੁ ॥ ਤਨੁ ਧਨੁ ਪ੍ਰਭ ਕਾ
ਪ੍ਰਭ ਕੀ ਜਿੰਦੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਗੁਣ
ਰਮਤ ਭਏ ਆਨੰਦ ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬਖਸਿੰਦ
॥ ਕਰਿ ਕਿਰਪਾ ਜਨ ਸੇਵਾ ਲਾਏ ॥ ਜਨਮ ਮਰਣ
ਦੁਖ ਮੇਟਿ ਮਿਲਾਏ ॥ ੨ ॥ ਕਰਮ ਧਰਮ ਇਹੁ
ਤਤੁ ਗਿਆਨੁ ॥ ਸਾਧਸੰਗਿ ਜਪੀਐ ਹਰਿ ਨਾਮੁ
॥ ਸਾਗਰ ਤਰਿ ਬੋਹਿਥ ਪ੍ਰਭ ਚਰਣ ॥ ਅੰਤਰਜਾਮੀ
ਪ੍ਰਭ ਕਾਰਣ ਕਰਣ ॥ ੩ ॥ ਰਾਖਿ ਲੀਏ ਅਪਨੀ
ਕਿਰਪਾ ਧਾਰਿ ॥ ਪੰਚ ਦੂਤ ਭਾਗੇ ਬਿਕਰਾਲ ॥
ਜੂਐ ਜਨਮੁ ਨ ਕਬਹੂ ਹਾਰਿ ॥ ਨਾਨਕ ਕਾ ਅੰਗੁ
ਕੀਆ ਕਰਤਾਰਿ ॥ ੪ ॥ ੧੨ ॥ ੧੪ ॥

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਸੁਖ ਅਨੰਦ ਕਰੇਇ ॥ ਬਾਲਕ ਰਾਖਿ
ਲੀਏ ਗੁਰਦੇਵਿ ॥ ਪ੍ਰਭ ਕਿਰਪਾਲ ਦਇਆਲ
ਗੋਬਿੰਦ ॥ ਜੀਅ ਜੰਤ ਸਗਲੇ ਬਖਸਿੰਦ ॥ ੧ ॥
ਤੇਰੀ ਸਰਣਿ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲ ॥ ਪਾਰਬ੍ਰਹਮ
ਜਪਿ ਸਦਾ ਨਿਹਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਭ
ਦਇਆਲ ਦੂਸਰ ਕੋਈ ਨਾਹੀ ॥ ਘਟ ਘਟ
ਅੰਤਰਿ ਸਰਬ ਸਮਾਹੀ ॥ ਅਪਨੇ ਦਾਸ ਕਾ ਹਲਤੁ
ਪਲਤੁ ਸਵਾਰੈ ॥ ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਬਿਰਦੁ

Gond Mahala - 5 (Dhoop deep seva Gopal.....)

Instead of serving the Lord-creator by burning lamps and essence in the worship of the Lord, let us salute the True Lord and worship Him by all means. Let us take refuge at the lotus-feet of the True Lord by giving up everything. Now the Guru has been pleased with us through our great fortune. (1)

Let us sing the praises of the Lord all the twenty-four hours, as this body, mind and even the life (soul) including wealth has been bestowed by the Lord. (belongs to the Lord) (Pause - 1)

We have enjoyed the eternal bliss by singing the praises of the Lord, who is pardoning all our sins, being the perfect Lord-benefactor. The Lord has enabled us to engage ourselves in His service through His Grace and has united us with Himself by casting away all our ills of the cycle of births and deaths. (2)

Now we have realised that the best job and function for us is to recite True Name of the Lord in the company of the holy saints. We have found the lotus-feet of the Lord as the ship of safety for crossing this ocean successfully, having realised the omni-scient Lord as the cause and effect of everything happening. (3)

The Lord has protected us through His Grace, while all the horrible vices like sexual desires have run away (been cast away). O Nanak ! Let us not lose this battle (gamble) of life, by wasting this human life, as the Lord-creator has protected our honour, being by our side. (4 - 12 - 14)

Gond Mahala - 5 (Kar kirpa sukh anand karei.....)

O True Master ! You have enabled all the beings to enjoy all the comforts and bliss of life through Your Grace. You have protected us, Your children, through the Guru's guidance and protective care. O Lord-benefactor ! You have pardoned all the beings, big and small, through Your benevolence (for their sins and shortcomings). (1)

O Lord -benefactor, supporter of the helpless ! We have sought Your support and enjoyed the eternal bliss by reciting Your True Name. (Pause -1)

O True Master ! There is no other benefactor as great as Your self, and You are pervading all the beings equally, being omni-present. You have served Your devotees both here and hereafter. (in this world and the next); as it is considered by

ਤੁਮ੍ਹਾਰੈ ॥ ੨ ॥ ਅਉਖਧ ਕੋਟਿ ਸਿਮਰਿ ਗੋਬਿੰਦ
॥ ਤੰਤੁ ਮੰਤੁ ਭਜੀਐ ਭਗਵੰਤ ॥ ਰੋਗ ਸੋਗ ਮਿਟੇ
ਪ੍ਰਭ ਧਿਆਏ ॥ ਮਨ ਬਾਂਛਤ ਪੂਰਨ ਫਲ ਪਾਏ ॥
੩ ॥ ਕਰਨ ਕਾਰਨ ਸਮਰਥ ਦਇਆਰ ॥ ਸਰਬ
ਨਿਧਾਨ ਮਹਾ ਬੀਚਾਰ ॥ ਨਾਨਕ ਬਖਸਿ ਲੀਏ
ਪ੍ਰਭਿ ਆਪਿ ॥ ਸਦਾ ਸਦਾ ਏਕੋ ਹਰਿ ਜਾਪਿ ॥ ੪
॥ ੧੩ ॥ ੧੫ ॥

ਗੋਡ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਮੀਤ ॥ ਨਿਰਮਲ
ਹੋਇ ਤੁਮ੍ਹਾਰਾ ਚੀਤ ॥ ਮਨ ਤਨ ਕੀ ਸਭ ਮਿਟੈ
ਬਲਾਇ ॥ ਦੂਖ ਅੰਧੇਰਾ ਸਗਲਾ ਜਾਇ ॥ ੧ ॥
ਹਰਿ ਗੁਣ ਗਾਵਤ ਤਰੀਐ ਸੰਸਾਰੁ ॥ ਵਡ ਭਾਗੀ
ਪਾਈਐ ਪੁਰਖੁ ਅਪਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਜਨੁ
ਕਰੈ ਕੀਰਤਨੁ ਗੋਪਾਲ ॥ ਤਿਸ ਕਉ ਪੋਹਿ ਨ
ਸਕੈ ਜਮਕਾਲੁ ॥ ਜਗ ਮਹਿ ਆਇਆ ਸੋ
ਪਰਵਾਣੁ ॥ ਗੁਰਮੁਖਿ ਅਪਨਾ ਖਸਮੁ ਪਛਾਣੁ ॥
੨ ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੰਤ ਪ੍ਰਸਾਦਿ ॥ ਕਾਮ ਕ੍ਰੋਧ
ਮਿਟਹਿ ਉਨਮਾਦ ॥ ਸਦਾ ਹਜ਼ੂਰਿ ਜਾਣੁ ਭਗਵੰਤ
॥ ਪੂਰੇ ਗੁਰ ਕਾ ਪੂਰਨ ਮੰਤ ॥ ੩ ॥ ਹਰਿ ਧਨੁ
ਖਾਟਿ ਕੀਏ ਤੰਡਾਰ ॥ ਮਿਲਿ ਸਤਿਗੁਰ ਸਭਿ
ਕਾਜ ਸਵਾਰ ॥ ਹਰਿ ਕੇ ਨਾਮ ਰੰਗ ਸੰਗਿ ਜਾਗਾ
॥ ਹਰਿ ਚਰਣੀ ਨਾਨਕ ਮਨੁ ਲਾਗਾ ॥ ੪ ॥ ੧੪
॥ ੧੬ ॥

ਗੋਡ ਮਹਲਾ ੫ ॥

ਭਵ ਸਾਗਰ ਬੋਹਿਥ ਹਰਿ ਚਰਣ ॥ ਸਿਮਰਤ

You as Your moral duty to purify all the sinners as You are our only benefactor. (2)

O Lord ! The recitation of Your True Name is like the panacea of all ills as Your True Name has the magical powers. So by reciting True Name we are enabled to cast away all our ills and afflictions, and get all our desires fulfilled. (3)

The Lord-benefactor is controlling the cause and effect of everything and directs all our actions as per His Will. By meditating (on Your True Name) we could attain all the worldly treasures. O Nanak! The Lord has pardoned all the sinners Himself through His Grace, as such we are always engaged in the worship of the Lord-sublime only. (by reciting True Name). (4 - 13 - 15)

Gond Mahala - 5 (Har Har Naam japoh merai meet...)

O friends ! Let us recite the Lord's True Name only so that we could purify our hearts. By so doing we could cast away all our ills of the body and mind by eliminating the darkness of our ignorance and lack of knowledge. (1)

One could cross this ocean of life successfully by singing the praises of the Lord, and the fortunate persons, pre-destined by the Lord's Will, have the attained the True Lord. (Pause - 1)

The person, who sings the Lord's praises through the Guru's Word (kirtan), is not molested and punished by the Yama (god of death) (as the Yama cannot come near him). The Guru-minded person, who has realised the Lord through the Guru's guidance, leads a successful and purposeful life (being accepted by the Lord). (2)

The persons, who sing the praises of the Lord through the Grace of the holy saints, cast away their vices like sexual desires and anger which are maddening . O Man ! Let us consider the Lord-creator as close-by us, as He is omni-present and the message of the perfect Guru is perfect. (His Word is perfect). (3)

The Persons, who have amassed the wealth of True Name (who have always recited True Name) have been enabled to complete all their jobs (functions) successfully in the company of the True Guru. O Nanak! The persons, who have been enlightened within, through the recitation of True Name, have inculcated the love of the Lord in their hearts. (4 - 14 - 16)

Gond Mahala - 5 (Bhavsagar bohith har charan.....)

O True Master ! The support of Your lotus-feet is like the ship of safety for crossing this ocean of life successfully.

ਨਾਮੁ ਨਾਹੀ ਫਿਰਿ ਮਰਣੁ ॥ ਹਰਿ ਗੁਣੁ ਰਮਤੁ
ਨਾਹੀ ਜਮ ਪੰਥ ॥ ਮਹਾ ਬੀਚਾਰ ਪੰਚ ਦੂਤਹ ਮੰਥ
॥ ੧ ॥ ਤਉ ਸਰਣਾਈ ਪੂਰਨ ਨਾਥ ॥ ਜੰਤੁ
ਅਪਨੇ ਕਉ ਦੀਜਹਿ ਹਾਥ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਪੁਰਾਣ ॥ ਪਾਰਬ੍ਰਹਮ ਕਾ
ਕਰਹਿ ਵਖਿਆਣ ॥ ਜੋਗੀ ਜਤੀ ਬੈਸਨੋ ਰਾਮਦਾਸ
॥ ਮਿਤਿ ਨਾਹੀ ਬ੍ਰਹਮ ਅਭਿਨਾਸ ॥ ੨ ॥ ਕਰਣ
ਪਲਾਹ ਕਰਹਿ ਸਿਵ ਦੇਵ ॥ ਤਿਲੁ ਨਹੀ ਬੂਝਹਿ
ਅਲਖ ਅਭੇਵ ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਸੁ ਆਪੇ ਦੇਇ
॥ ਜਗ ਮਹਿ ਵਿਰਲੇ ਕੋਈ ਕੋਇ ॥ ੩ ॥ ਮੋਹਿ
ਨਿਰਗੁਣ ਗੁਣੁ ਕਿਛੁ ਨਾਹਿ ॥ ਸਰਬ ਨਿਧਾਨ
ਤੇਰੀ ਦ੍ਰਿਸਟੀ ਮਾਹਿ ॥ ਨਾਨਕੁ ਦੀਨੁ ਜਾਚੈ ਤੇਰੀ
ਸੇਵ ॥ ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਗੁਰਦੇਵ ॥ ੪ ॥
੧੫ ॥ ੧੭ ॥

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਸੰਤ ਕਾ ਲੀਆ ਧਰਤਿ ਬਿਦਾਰਉ ॥ ਸੰਤ ਕਾ
ਨਿੰਦਕੁ ਅਕਾਸ ਤੇ ਟਾਰਉ ॥ ਸੰਤ ਕਉ ਰਾਖਉ
ਅਪਨੇ ਜੀਅ ਨਾਲਿ ॥ ਸੰਤ ਉਧਾਰਉ ਤਤਖਿਣ
ਤਾਲਿ ॥ ੧ ॥ ਸੇਈ ਸੰਤੁ ਜਿ ਭਾਵੈ ਰਾਮ ॥ ਸੰਤ
ਗੋਬਿੰਦ ਕੈ ਏਕੈ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤ ਕੈ
ਉਪਰਿ ਦੇਇ ਪ੍ਰਭੁ ਹਾਥ ॥ ਸੰਤ ਕੈ ਸੰਗਿ ਬਸੈ
ਦਿਨੁ ਰਾਤਿ ॥ ਸਾਸਿ ਸਾਸਿ ਸੰਤਹ ਪ੍ਰਤਿਪਾਲਿ ॥
ਸੰਤ ਕਾ ਦੇਖੀ ਰਾਜ ਤੇ ਟਾਲਿ ॥ ੨ ॥ ਸੰਤ ਕੀ
ਨਿੰਦਾ ਕਰਹੁ ਨ ਕੋਇ ॥ ਜੇ ਨਿੰਦੈ ਤਿਸ ਕਾ ਪਤਨੁ
ਹੋਇ ॥ ਜਿਸ ਕਉ ਰਾਖੈ ਸਿਰਜਨਹਾਰੁ ॥ ਝਖ

Infact, by reciting True Name, we do not suffer (spiritual) death. O Lord! By singing Your praises we do not tread the path (leading to) of the Yama, as all the five vices like sexual desires, have been trodden (destroyed) over by meditation of True Name. (1)

O perfect Lord ! We have sought refuge at Your lotus-feet so that You may protect us with a helping hand. (Pause - 1)

All the books of lore like Simiritis, Shastras, Vedas and Puranas have endeavoured to describe the Lord's Greatness but none of the Yogis, celebrities, Vaishnavs or the devotees of Ram have been able to realise the secrets of the imperishable (ever-existent) Lord. (2)

O Lord ! Even gods like Shiva have been pining for Your secrets and Your knowledge but have not been able to gain even an iota of Your secrets or Greatness, being limitless. But there are very few holy saints, who have been blessed with Your love and worship through the Lord's Grace (3)

O Lord ! I am virtueless, having no good qualities while all the comforts are bestowed through Your benign glimpse only. O Nanak ! I only seek the service of the Lord, being a helpless and poor man; May the Guru bless me with His service through His Grace! (4 - 15 -17)

Gond Mahala - 5 (*Sant ka lia' dharat bidarou....*)

(Says the Lord) ! For the sake of the holy saints I would destroy the vilifier from the Earth and throw the slanderer of the saints from the sky (from their status). Infact, I would protect the saints, keeping them in my care and embrace, as they are my very life (existence) and would enable the saints to cross this ocean of life successfully in no time. (1)

The person, who has won the pleasure and acceptance of the Lord, is a true saint, as the job of both the Lord-Gobind and the saints is the same. (to inculcate the love of the Lord in human hearts.) (Pause -1)

The Lord Himself protects His saints by lending His protective Hand, and abides in the company of the holy saints all the time. (day and night) The True Lord sustains His saints (at every breath) all the time and divests the (riches) kingdom even from the hands of the vilifiers of the saints. (2)

O Brother ! Let us not get involved in the vilification of the holy saints, as the slanderer of the saints gets destroyed

ਮਾਰਉ ਸਗਲ ਸੰਸਾਰੁ ॥ ੩ ॥ ਪ੍ਰਭ ਅਪਨੇ ਕਾ
ਭਇਆ ਬਿਸਾਸੁ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕੀ
ਰਾਸਿ ॥ ਨਾਨਕ ਕਉ ਉਪਜੀ ਪਰਤੀਤਿ ॥
ਮਨਮੁਖ ਹਾਰ ਗੁਰਮੁਖ ਸਦ ਜੀਤਿ ॥ ੪ ॥ ੧੬
॥ ੧੮ ॥

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਨਾਮੁ ਨਿਰੰਜਨੁ ਨੀਰਿ ਨਰਾਇਣ ॥ ਰਸਨਾ
ਸਿਮਰਤੁ ਪਾਪ ਬਿਲਾਇਣ ॥ ੧ ॥ ਰਹਾਉ ॥
ਨਾਰਾਇਣ ਸਭ ਮਾਹਿ ਨਿਵਾਸ ॥ ਨਾਰਾਇਣ
ਘਟਿ ਘਟਿ ਪਰਗਾਸ ॥ ਨਾਰਾਇਣ ਕਹਤੇ ਨਰਕਿ
ਨ ਜਾਹਿ ॥ ਨਾਰਾਇਣ ਸੇਵਿ ਸਗਲ ਫਲ ਪਾਹਿ
॥ ੧ ॥ ਨਾਰਾਇਣ ਮਨ ਮਾਹਿ ਅਧਾਰ ॥
ਨਾਰਾਇਣ ਬੋਹਿਥ ਸੰਸਾਰ ॥ ਨਾਰਾਇਣ ਕਹਤ
ਜਮੁ ਭਾਗਿ ਪਲਾਇਣ ॥ ਨਾਰਾਇਣ ਦੰਤ ਭਾਨੇ
ਡਾਇਣ ॥ ੨ ॥ ਨਾਰਾਇਣ ਸਦ ਸਦ ਬਖਸਿੰਦ
॥ ਨਾਰਾਇਣ ਕੀਨੇ ਸੂਖ ਅਨੰਦ ॥ ਨਾਰਾਇਣ
ਪ੍ਰਗਟ ਕੀਨੇ ਪਰਤਾਪ ॥ ਨਾਰਾਇਣ ਸੰਤ ਕੋ ਮਾਈ
ਬਾਪ ॥ ੩ ॥ ਨਾਰਾਇਣ ਸਾਧਸੰਗਿ ਨਰਾਇਣ ॥
ਬਾਰੰਬਾਰ ਨਰਾਇਣ ਗਾਇਣ ॥ ਬਸਤੁ ਅਗੋਚਰ
ਗੁਰ ਮਿਲਿ ਲਹੀ ॥ ਨਾਰਾਇਣ ਓਟ ਨਾਨਕ
ਦਾਸ ਗਹੀ ॥ ੪ ॥ ੧੭ ॥ ੧੮ ॥

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਜਾ ਕਉ ਰਖੈ ਰਾਖਣਹਾਰੁ ॥ ਤਿਸ ਕਾ ਅੰਗੁ ਕਰੇ
ਨਿਰੰਕਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਤ ਗਰਭ ਮਹਿ
ਅਗਨਿ ਨ ਜੋਹੈ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨ ਪੋਹੈ

soon. The person, who is protected by the Lord-Creator, cannot be harmed or ill-treated by the whole world, in spite of all its efforts at vilification. (3)

Infact, the holy saints have always depended on the Lord's support, and considered this body and soul as the gift of the Lord-sublime. O Nanak! I have firm belief that the self-minded (faithless) person faces defeat in life while the Guru-minded person always wins the battle of life. (4 - 16 -18)

Gond Mahala - 5 (Naam nirajan neer narayan.....)

The True Name of the Lord, who is above the effects of Maya, is just like the silent surface of water. By reciting the True Name with the tongue, we could cast away all our sins. (Pause -1)

The Lord abides within all the beings and enlightens every one with the light of its knowledge. The persons, who recite the Lord's True Name, are not thrown into hell and those persons, who serve the Lord, get all their desires and wishes fulfilled. (1)

We have the support of the Lord-Narayan only in our heart and have realised Him as the ship of safety for crossing this ocean of life successfully. By repeating the Lord's True Name, the Yama (god of death) takes to his heels (runs away) as the True Name of the Lord has defeated the designs of the demon Maya (has broken its teeth). (2)

The Lord is always our benefactor, pardoning our sins and has always bestowed on us all the comforts and bliss of life. The Lord has made us appear great and praise-worthy and is both the mother and father of the holy saints. (3)

The Naryan is always present in the company of holy saints, while the holy congregations is an embodiment of the Lord, as they always recite the Lord's Name, Naryan, time and again. O Nanak ! We have attained the secrets of the Lord, who is limitless, through the Guru's guidance. Thus we have sought the support of the Lord-Narayan as His devotees (slaves) through His Grace. (4 - 17 - 19)

Gond Mahala - 5 (Ja kou ra'khai ra'khan haar....)

The Lord always takes the side of the saints, whom the Lord-protector always protects through His Grace. (Pause -1)

Such a person is protected from the fire of the mother's womb and none of the vices like sexual desires, anger, greed or worldly attachment could harm him. Such a (Guru minded)

॥ ਸਾਧਸੰਗਿ ਜਪੈ ਨਿਰੰਕਾਰੁ ॥ ਨਿੰਦਕ ਕੈ ਮੁਹਿ
ਲਾਗੈ ਛਾਹੁ ॥ ੧ ॥ ਰਾਮ ਕਵਚੁ ਦਾਸ ਕਾ ਸੰਨਾਹੁ
॥ ਦੂਤ ਦੁਸਟ ਤਿਸੁ ਪੋਹਤ ਨਾਹਿ ॥ ਜੇ ਜੋ ਗਰਬੁ
ਕਰੇ ਸੋ ਜਾਇ ॥ ਗਰੀਬ ਦਾਸ ਕੀ ਪ੍ਰਭੁ ਸਰਣਾਇ
॥ ੨ ॥ ਜੇ ਜੋ ਸਰਣਿ ਪਇਆ ਹਰਿ ਰਾਇ ॥ ਸੋ
ਦਾਸੁ ਰਖਿਆ ਅਪਣੈ ਕੰਠਿ ਲਾਇ ॥ ਜੇ ਕੋ ਬਹੁਤੁ
ਕਰੇ ਅਹੰਕਾਰੁ ॥ ਓਹੁ ਖਿਨ ਮਹਿ ਰੁਲਤਾ ਖਾਹੁ
ਨਾਲਿ ॥ ੩ ॥ ਹੈ ਭੀ ਸਾਚਾ ਹੋਵਣਹਾਰੁ ॥ ਸਦਾ
ਸਦਾ ਜਾਣੀ ਬਲਿਹਾਰ ॥ ਅਪਣੈ ਦਾਸ ਰਖੇ
ਕਿਰਪਾ ਧਾਰਿ ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰ ॥
੪ ॥ ੧੮ ॥ ੨੦ ॥

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਅਚਰਜ ਕਥਾ ਮਹਾ ਅਨੂਪ ॥ ਪ੍ਰਾਤਮਾ ਪਾਰਬ੍ਰਹਮ
ਕਾ ਰੂਪੁ ॥ ਰਹਾਉ ॥ ਨਾ ਇਹੁ ਬੂਝਾ ਨਾ ਇਹੁ
ਬਾਲਾ ॥ ਨਾ ਇਸੁ ਦੂਖੁ ਨਹੀ ਜਮ ਜਾਲਾ ॥ ਨਾ
ਇਹੁ ਬਿਨਸੈ ਨਾ ਇਹੁ ਜਾਇ ॥ ਆਦਿ ਜੁਗਾਦੀ
ਰਹਿਆ ਸਮਾਇ ॥ ੧ ॥ ਨਾ ਇਸੁ ਉਸਨੁ ਨਹੀ
ਇਸੁ ਸੀਤੁ ॥ ਨਾ ਇਸੁ ਦੁਸਮਨੁ ਨਾ ਇਸੁ ਮੀਤੁ
॥ ਨਾ ਇਸੁ ਹਰਖੁ ਨਹੀ ਇਸੁ ਸੋਗੁ ॥ ਸਭੁ ਕਿਛੁ
ਇਸ ਕਾ ਇਹੁ ਕਰਨੈ ਜੋਗੁ ॥ ੨ ॥ ਨਾ ਇਸੁ
ਬਾਪੁ ਨਹੀ ਇਸੁ ਮਾਇਆ ॥ ਇਹੁ ਅਪਰੰਪਰੁ
ਹੋਤਾ ਆਇਆ ॥ ਪਾਪ ਪੁੰਨ ਕਾ ਇਸੁ ਲੇਪੁ ਨ
ਲਾਗੈ ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਸਦ ਹੀ ਜਾਗੈ ॥ ੩
॥ ਤੀਨਿ ਗੁਣਾ ਇਕ ਸਕਤਿ ਉਪਾਇਆ ॥ ਮਹਾ
ਮਾਇਆ ਤਾ ਕੀ ਹੈ ਛਾਇਆ ॥ ਅਛਲ ਅਛੇਦ
ਅਭੇਦ ਦਇਆਲ ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ

person sings the praises of the Lord in the company of the holy saints, whereas the faithless vilifier is dishonoured and the ash of sins is thrown at his face. (1)

The Lord's True Name is like the protective armour for His devotee who cannot be affected (touched) by the evil designs of the enemies or demons. Whosoever is overpowered by his egoism, gets perished soon, whereas the helpless devotees are saved by the Lord's support. (2)

The helpless person, who has sought refuge at the lotus-feet of the Lord, has been protected by the Lord through His protective embrace. (care). Whosoever is engrossed in his egoistic tendencies, gets reduced to dust (destroyed) in no time. (mingles with dust soon). (3)

I always would offer myself as a sacrifice to the True Lord, who is always ever-existent during the three āges (of past, present and future) The Lord has always protected His devotees. O Nanak ! The Lord is always our protector, being the support of our very existence (life.) (4 - 18 -20)

Gond Mahala - 5 (Achraj katha maha anoop.....)

The soul is created by the Lord as the personification of the Prime-soul, and its description is (very tough) really beautiful and wonderful, being indescribable. (this human being is an embodiment of the Lord) (Pause -1)

This soul never gets old, nor is it young (like a child). Neither it is faced with any sufferings, nor is it engrossed in the bondage of the Yama. Neither this soul gets perished, nor it ever faces death or rebirth, being ever-existent during the ages. (1)

Neither it feels the heat of the summer nor the cold of the winter, and has neither any enemies, nor any friends. The soul is neither affected by any pleasures nor it gets disappointed with any setbacks (failures). This prime soul is pervading everywhere and is the source of all our doings, being the cause and effect of everything. (2)

This Prime-soul has neither the father nor the mother, as it is always present, being self-effulgent and self-existent throughout. It is neither affected by the sins or good actions and is present within all the beings, being ever -awake. (being our enlightener) (3)

The Lord has created this three-pronged Maya (worldly falsehood and this human being (soul) is created as an image

ਕਿਰਪਾਲ ॥ ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕੁਛੁ ਨ ਪਾਇ
॥ ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਇ ॥ ੪ ॥ ੧੯
॥ ੨੧ ॥

ਗੋਂਡ ਮਹਲਾ ੫ ॥

ਸੰਤਨ ਕੈ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਸੰਤਨ ਕੈ ਸੰਗਿ
ਰਾਮ ਗੁਨ ਗਾਉ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਕਿਲਵਿਖ ਸਭਿ
ਗਏ ॥ ਸੰਤ ਸਰਣਿ ਵਡਭਾਰੀ ਪਏ ॥ ੧ ॥
ਰਾਮੁ ਜਪਤ ਕਛੁ ਬਿਘਨੁ ਨ ਵਿਆਪੈ ॥ ਗੁਰੁ
ਪ੍ਰਸਾਦਿ ਅਪੁਨਾ ਪ੍ਰਭੁ ਜਾਪੈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਪਾਰਬ੍ਰਹਮੁ ਜਬ ਹੋਇ ਦਇਆਲ ॥ ਸਾਧੂ ਜਨ
ਕੀ ਕਰੈ ਰਵਾਲ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਇਸੁ ਤਨ ਤੇ ਜਾਇ
॥ ਰਾਮ ਰਤਨੁ ਵਸੈ ਮਨਿ ਆਇ ॥ ੨ ॥ ਸਫਲੁ
ਜਨਮੁ ਤਾਂ ਕਾ ਪਰਵਾਨੁ ॥ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ
ਕਰਿ ਜਾਣੁ ॥ ਭਾਇ ਭਗਤਿ ਪ੍ਰਭ ਕੀਰਤਨਿ ਲਾਗੈ
॥ ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗੈ ॥ ੩ ॥
ਚਰਨ ਕਮਲ ਜਨ ਕਾ ਆਧਾਰੁ ॥ ਗੁਣ ਗੋਵਿੰਦ
ਰਉ ਸਚੁ ਵਾਪਾਰੁ ॥ ਦਾਸ ਜਨਾ ਕੀ ਮਨਸਾ ਪੂਰਿ
॥ ਨਾਨਕ ਸੁਖੁ ਪਾਵੈ ਜਨ ਧੂਰਿ ॥ ੪ ॥ ੨੦ ॥
੨੨ ॥ ੬ ॥ ੨੮ ॥

ਰਾਗੁ ਗੋਂਡ ਅਸਟਪਦੀਆ ਮਹਲਾ ੫ ਘਰੁ
੨ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਰਿ ਨਮਸਕਾਰ ਪੂਰੇ ਗੁਰਦੇਵ ॥ ਸਫਲ ਮੂਰਤਿ
ਸਫਲ ਜਾ ਕੀ ਸੇਵ ॥ ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ ਬਿਧਾਤਾ
॥ ਆਠ ਪਹਰ ਨਾਮ ਰੰਗਿ ਰਾਤਾ ॥ ੧ ॥ ਗੁਰੁ
ਗੋਬਿੰਦ ਗੁਰੂ ਗੋਪਾਲ ॥ ਅਪਨੇ ਦਾਸ ਕਉ
ਰਾਖਨਹਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਾਤਿਸਾਹ ਸਾਹ

of the Prime-soul. The Lord is the greatest benefactor, who is beyond any effects of deceit or cleverness and has always bestowed His Grace and benevolence on the helpless persons, and can never be evaluated. O Nanak ! I offer myself as a sacrifice to such a Lord. (4 - 19 -21)

Gond Mahala - 5 (Santan kai balharai ja'ou.....)

I would offer myself as a sacrifice to the holy saints and sing the praises of the Lord in the company of the holy saints. With the Grace of the holy saints all our sins have been cast away, but it is only through good fortune, that some people have sought the support of the holy saints. (1)

By reciting the True Name of the Lord, we do not come across any difficulties or hurdles and it is through the Grace of the Guru that we recite the True Name (worship) of the True Lord. (Pause -1)

When the Lord blessed us with His Grace, He enabled us to take shelter at the lotus-feet of the holy saints. Then all the vices like sexual desires and anger were removed from the body, as the love of the nectar of the Lord's True Name was inculcated in the heart. (2)

Such a person leads a successful life, acceptable to the Lord and considers the Lord abiding within us or close by. The persons, who are singing the praises of the Lord with love and devotion of the Lord's worship, get the mind enlightened, which was (lying asleep) in darkness since ages (due to ignorance). (3)

Such a person takes the support of the lotus-feet of the Lord, and sings the praises of the Lord by dealing in (truthful business of life) reciting True Name. O Nanak ! The Lord has fulfilled the desires of His devotees, and I enjoy the bliss of life by taking the dust of the lotus-feet of saints. (4 - 20 - 22 - 6 - 28).

Rag Gond Astpadian Mahala - 5 Ghar - 2 Ik onkar satgur prasad (Kar namaskar poorai Gurdev.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Let us salute the perfect Guru, as He is a perfect embodiment of the Lord and His service would be fruitful. The Lord-sublime is omni-scient and the bestower of the fruit of our actions. The Guru is always immersed in the recitation of the Lord's True Name all the twenty-four hours.(1)

The Guru is the Lord-Gobind Himself and the Guru is

ਉਮਰਾਉ ਪਤੀਆਏ ॥ ਦੁਸਟ ਅਹੰਕਾਰੀ ਮਾਰਿ
ਪਚਾਏ ॥ ਨਿੰਦਕ ਕੈ ਮੁਖਿ ਕੀਨੋ ਰੋਗੁ ॥ ਜੈ ਜੈ
ਕਾਰੁ ਕਰੈ ਸਭੁ ਲੋਗੁ ॥ ੨ ॥ ਸੰਤਨ ਕੈ ਮਨਿ
ਮਹਾ ਅਨੰਦੁ ॥ ਸੰਤ ਜਪਹਿ ਗੁਰਦੇਉ ਭਗਵੰਤੁ
॥ ਸੰਗਤਿ ਕੇ ਮੁਖ ਊਜਲ ਭਏ ॥ ਸਗਲ ਥਾਨ
ਨਿੰਦਕ ਕੇ ਗਏ ॥ ੩ ॥ ਸਾਸਿ ਸਾਸਿ ਜਨੁ ਸਦਾ
ਸਲਾਹੇ ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਬੇਪਰਵਾਹੇ ॥ ਸਗਲ
ਭੈ ਮਿਟੇ ਜਾ ਕੀ ਸਰਨਿ ॥ ਨਿੰਦਕ ਮਾਰਿ ਪਾਏ
ਸਭਿ ਧਰਨਿ ॥ ੪ ॥ ਜਨ ਕੀ ਨਿੰਦਾ ਕਰੈ ਨ
ਕੋਇ ॥ ਜੋ ਕਰੈ ਸੇ ਦੁਖੀਆ ਹੋਇ ॥ ਆਠ ਪਹਰ
ਜਨੁ ਏਕੁ ਧਿਆਏ ॥ ਜਮੂਆ ਤਾ ਕੈ ਨਿਕਟਿ ਨ
ਜਾਏ ॥ ੫ ॥ ਜਨ ਨਿਰਵੈਰ ਨਿੰਦਕ ਅੰਹਕਾਰੀ ॥
ਜਨ ਭਲ ਮਾਨਹਿ ਨਿੰਦਕ ਵੇਕਾਰੀ ॥ ਗੁਰ ਕੈ
ਸਿਖਿ ਸਤਿਗੁਰੁ ਧਿਆਇਆ ॥ ਜਨ ਉਬਰੇ
ਨਿੰਦਕ ਨਰਕਿ ਪਾਇਆ ॥ ੬ ॥ ਸੁਣਿ ਸਾਜਨ
ਮੇਰੇ ਮੀਤ ਪਿਆਰੇ ॥ ਸਤਿ ਬਚਨ ਵਰਤਹਿ ਹਰਿ
ਦੁਆਰੇ ॥ ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਏ ॥ ਅਭਿਮਾਨੀ
ਕੀ ਜੜ ਸਰਪਰ ਜਾਏ ॥ ੭ ॥ ਨੀਧਰਿਆ
ਸਤਿਗੁਰ ਧਰ ਤੇਰੀ ॥ ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਜਨ
ਕੇਰੀ ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ ॥ ਜਾ
ਕੈ ਸਿਮਰਨਿ ਪੈਸ ਸਵਾਰੀ ॥ ੮ ॥ ੧ ॥ ੨੯ ॥
ਰਾਗੁ ਗੋਤ ਬਾਣੀ ਭਗਤਾ ਕੀ ॥ ਕਬੀਰ
ਜੀ ਘਰੁ ੧ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸੰਤੁ ਮਿਲੈ ਕਿਛੁ ਸੁਨੀਐ ਕਹੀਐ ॥ ਮਿਲੈ ਅਸੰਤੁ
ਮਸਟਿ ਕਰਿ ਰਹੀਐ ॥ ੧ ॥ ਬਾਬਾ ਬੋਲਨਾ

the sustainer of the whole world, who protects His devotees against all hurdles and ills. (Pause - 1)

All the kings, emperors, and the land lords have been satiated while all the egoistic devils have been destroyed or burnt in fire. All the world salutes the Guru, while the Lord has made the vilifiers to suffer. (2)

The holy saints have always enjoyed the eternal bliss as the saints have worshipped the Guru as a personification of the Lord Almighty. The whole lot of holy congregations have been purified of their sins, whereas the slanderer has been ousted (dishonoured) from all the places. (3)

The Guru has been praised everywhere all the time, as the Guru is the carefree embodiment of the Lord-sublime. By taking the support of such a Guru, all our fear-complex is cast away whereas the vilifiers have been disgraced and discredited. (and made to lie flat on Earth) (4)

It is therefore advisable not to vilify the Guru, and whosoever vilifies Him is finally made to suffer. The person, who worships the Guru all the twenty-four hours is not haunted by the Yama at all. (5)

The slanderer is full of egoistic tendencies whereas the holy saint (Guru) has no enmity against anyone. The saint wishes well of the slanderer while the vilifier always thinks ill of the saint. The Guru's Sikhs have always meditated and worshipped the True Guru, so the saints have crossed this ocean successfully whereas the vilifiers are thrown into hell. (6)

O my dear friends ! Listen to the True Words, which have been proclaimed by the Guru (Guru's Word) at the door of the Lord's Abode. "As You sow, so shall you reap," and the egoistic person is completely destroyed and disgraced, which is as sure as egg. (7)

O Guru ! The helpless persons have only Your support. May You protect Your devotee (salve) through Your Grace ! O Nanak ! I would offer myself as a sacrifice to such a Guru, who has protected my honour for meditating on His True Name. (8 - 1 - 29)

Rag Gond Ba'ni Bhagtan Ki Kabir Ji Ghar - 1 Ik onkar satgur prasad (Sant milai kichh suniai kahiai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

If we were to meet a holy saint, we should listen to His discourses and discuss (about the Lord's Greatness) something.

ਕਿਆ ਕਹੀਐ ॥ ਜੈਸੇ ਰਾਮ ਨਾਮ ਰਵਿ ਰਹੀਐ

॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤਨ ਸਿਉ ਬੋਲੇ ਉਪਕਾਰੀ ॥

ਮੂਰਖ ਸਿਉ ਬੋਲੇ ਝਖ ਮਾਰੀ ॥ ੨ ॥ ਬੋਲਤ

ਬੋਲਤ ਬਢਹਿ ਬਿਕਾਰਾ ॥ ਬਿਨੁ ਬੋਲੇ ਕਿਆ

ਕਰਹਿ ਬੀਚਾਰਾ ॥ ੩ ॥ ਕਹੁ ਕਬੀਰ ਛੁਛਾ ਘਟੁ

ਬੋਲੈ ॥ ਭਰਿਆ ਹੋਇ ਸੁ ਕਬਹੁ ਨ ਡੋਲੈ ॥੪॥੧॥

ਗੋਡ ॥

ਨਰੂ ਮਰੈ ਨਰੂ ਕਾਮਿ ਨ ਆਵੈ ॥ ਪਸੂ ਮਰੈ ਦਸ

ਕਾਜ ਸਵਾਰੈ ॥ ੧ ॥ ਅਪਨੇ ਕਰਮ ਕੀ ਗਤਿ ਮੈ

ਕਿਆ ਜਾਨਉ ॥ ਮੈ ਕਿਆ ਜਾਨਉ ਬਾਬਾ ਰੇ ॥

੧ ॥ ਰਹਾਉ ॥ ਹਾਡ ਜਲੇ ਜੈਸੇ ਲਕਰੀ ਕਾ

ਤੂਲਾ ॥ ਕੇਸ ਜਲੇ ਜੈਸੇ ਘਾਸ ਕਾ ਪੂਲਾ ॥ ੨ ॥

ਕਹੁ ਕਬੀਰ ਤਬ ਹੀ ਨਰੂ ਜਾਗੈ ॥ ਜਮ ਕਾ ਡੰਡੁ

ਮੂੰਡ ਮਹਿ ਲਾਗੈ ॥ ੩ ॥ ੨ ॥

ਗੋਡ ॥

ਆਕਾਸਿ ਗਗਨੁ ਪਾਤਾਲਿ ਗਗਨੁ ਹੈ ਚਹੁ ਦਿਸਿ

ਗਗਨੁ ਰਹਾਇਲੇ ॥ ਆਨਦ ਮੂਲੁ ਸਦਾ

ਪੁਰਖੋਤਮੁ ਘਟੁ ਬਿਨਸੈ ਗਗਨੁ ਨ ਜਾਇਲੇ ॥ ੧

॥ ਮੇਰਿ ਬੈਰਾਗੁ ਭਇਓ ॥ ਇਹੁ ਜੀਉ ਆਇ

ਕਹਾ ਗਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੰਚ ਤਤੁ ਮਿਲਿ

ਕਾਇਆ ਕੀਨੀ ਤਤੁ ਕਹਾ ਤੇ ਕੀਨੁ ਰੇ ॥ ਕਰਮ

ਬਧ ਤੁਮ ਜੀਉ ਕਹਤ ਹੋ ਕਰਮਹਿ ਕਿਨਿ ਜੀਉ

ਦੀਨੁ ਰੇ ॥ ੨ ॥ ਹਰਿ ਮਹਿ ਤਨੁ ਹੈ ਤਨ ਮਹਿ

ਹਰਿ ਹੈ ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਇ ਰੇ ॥ ਕਹਿ ਕਬੀਰ

ਰਾਮ ਨਾਮੁ ਨ ਛੋਡਉ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਇ ਰੇ ॥

੩ ॥ ੩ ॥

However, on meeting a faithless person, it is better to keep quiet. (1)

O Brother ! What should we speak ? We should speak something, which enables us to unite with the Lord. (Pause -1)

By talking to the holy saints, one gains something himself alongwith many others, while talking to fools would be a sheer wasteful effort. (2)

By talking with others, one gets enraged with vicious thoughts but without speaking the foolish person remains silent. (3)

O Kabir ! The foolish virtueless person does not speak much like the empty pitcher, whereas the wise person (ful of wisdom) does not falter from the right path. (4 - 1)

Gond (Naru marai nar kaam na avai.....)

When a man dies, his body is of no use to us, whereas when the animal dies, it is useful to us in many ways. (1)

O Brother ! What could I know about my actions ? How could I realise anything about the theory of actions and their rewards? (Pause -1)

The body burns like a stack of wood, while the hair burns like a bunch of grass. (2)

O Kabir ! This man wakes up from his slumber of ignorance, when he gets struck on the head with the stick of Yama. (3 - 2)

Gond (Akas gagan pa'tal gagan.....)

The sky is overhead and even below the Earth there is sky, infact the sky is spread over all the ten directions. The blissful person is always the greatest among the men, just as when the pitcher gives way (breaks) the sky still remains intact. O Guru ! I am completely confused and detached about (the fact) from where this (body) soul comes and then where does it disappear? (Pause -1)

When you say that this body is made of the five elements, then tell me where from the elements have been created ? When you say that we are bound by our actions then I would like to know who has given birth to our actions even. (2)

O Brother ! This body is subject to the Lord's control and the Lord abides in the body, as the Lord pervades equally in all the beings. O Kabir ! I would not forsake the Lord's True Name and let everything happens as it pleases the Lord as per His Will, in the normal manner. (3 - 3)

ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ ਘਰੁ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**Rag Gond Ba'ni Kabir Jiu Ki Ghar - 2 Ik onkar satgur
prasad (Bhuja ba'ndh bhila kar dariou.....)**

**"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."**

ਭੁਜਾ ਬਾਂਧਿ ਭਿਲਾ ਕਰਿ ਡਾਰਿਓ ॥ ਹਸਤੀ ਕ੍ਰੋਧਿ
ਮੂੰਡ ਮਹਿ ਮਾਰਿਓ ॥ ਹਸਤਿ ਭਾਗਿ ਕੈ ਚੀਸਾ
ਮਾਰੈ ॥ ਇਆ ਮੂਰਤਿ ਕੈ ਹਉ ਬਲਿਹਾਰੈ ॥ ੧ ॥
ਆਹਿ ਮੇਰੇ ਠਾਕੁਰ ਤੁਮਰਾ ਜੇਹੁ ॥ ਕਾਜੀ ਬਕਿਬੇ
ਹਸਤੀ ਤੋਹੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰੇ ਮਹਾਵਤ ਤੁਝੁ

Kabir says, I was thrown with both feet and hands tied together as a bundle of earth before an elephant and the (elephant) rider (mahout) struck an iron rod (anvil) into his body with anger (forcing him to move), But the elephant was (trumpeting out) crying out with pain, refusing to move (into my direction). The elephant (due to inner sight) felt like sacrificing himself to this saintly (body) figure (of mine) rather then killing me. (1)

ਡਾਰਉ ਕਾਟਿ ॥ ਇਸਹਿ ਤੁਰਾਵਹੁ ਘਾਲਹੁ ਸਾਟਿ
॥ ਹਸਤਿ ਨ ਤੋਰੈ ਧਰੈ ਧਿਆਨੁ ॥ ਵਾ ਕੈ ਰਿਦੈ

O my True Master ! I have only Your support as my strength. The Kazi (Muslim religious leader) was shouting to the rider (mahout) to force the elephant move forward. (Pause -1)

ਬਸੈ ਭਗਵਾਨੁ ॥ ੨ ॥ ਕਿਆ ਅਪਰਾਧੁ ਸੰਤ ਹੈ
ਕੀਨਾ ॥ ਬਾਂਧਿ ਪੋਟ ਕੁੰਚਰ ਕਉ ਦੀਨਾ ॥ ਕੁੰਚਰੁ

O Mahout ! Try to force the elephant move forward and kill this man (Kabir) (under his feet), else you will be cut into pieces (killed). But the elephant, who was enlightened by the Lord (with Lord abiding in his heart), would not move forward to kill me, as he had the light of the Lord within. (forcing him not to kill me). (2)

ਪੋਟ ਲੈ ਲੈ ਨਮਸਕਾਰੈ ॥ ਬੂਝੀ ਨਹੀ ਕਾਜੀ
ਅੰਧਿਆਰੈ ॥ ੩ ॥ ਤੀਨਿ ਬਾਰ ਪਤੀਆ ਭਰਿ
ਲੀਨਾ ॥ ਮਨ ਕਠੋਹੁ ਅਜਹੂ ਨ ਪਤੀਨਾ ॥ ਕਹਿ

The elephant was feeling guilty and asking himself, why this saintly person has been thrown like a bundle before me? What is his guilt? Infact, the elephant was saluting me by holding this bundle high (with his trunk), but the foolish Kazi was unaware of this fact like a blind man. (3)

ਕਬੀਰ ਹਮਰਾ ਗੋਬਿੰਦੁ ॥ ਚਉਥੇ ਪਦ ਮਹਿ ਜਨ
ਕੀ ਜਿੰਦੁ ॥ ੪ ॥ ੧ ॥ ੪ ॥

The elephant lifted me thrice with reverence, having realised my worth but the Kai did not realise the importance of the elephant's actions, being faithless.

ਗੋਂਡ ॥

O Kabir! The Lord -Gobind was my saviour, as my soul was meditating on the Lord in the fourth stage of equipoise. (I was saved being in meditation of the Lord). (4 - 1 - 4)

ਨਾ ਇਹੁ ਮਾਨਸੁ ਨਾ ਇਹੁ ਦੇਉ ॥ ਨਾ ਇਹੁ
ਜਤੀ ਕਹਾਵੈ ਸੇਉ ॥ ਨਾ ਇਹੁ ਜੋਗੀ ਨਾ ਅਵਧੂਤਾ
॥ ਨਾ ਇਸੁ ਮਾਇ ਨ ਕਾਹੂ ਪੂਤਾ ॥ ੧ ॥ ਇਆ
ਮੰਦਰ ਮਹਿ ਕੋਨ ਬਸਾਈ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ
ਕੋਊ ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾ ਇਹੁ ਗਿਰਗੀ
ਨਾ ਓਦਾਸੀ ॥ ਨਾ ਇਹੁ ਰਾਜ ਨ ਭੀਖ ਮੰਗਾਸੀ

Gond (Na eh ma'nas na eh deou.....)

Neither this (self) being is human nor is it a god; neither it is a celibate worth worshipping; is it a mendicant (Yogi) or a recluse; neither is it having a mother nor is it belonging to someone as a son. (1)

In this human body, resides the soul (a part of the Prime-soul) but no one knows its limitlessness or Greatness. (Pause -1)

This soul is neither a house-holder nor a totally detached one; neither a king nor a beggar (begging for alms); neither it

॥ ਨਾ ਇਸੁ ਪਿੰਡੁ ਨ ਰਕਤੁ ਰਾਤੀ ॥ ਨਾ ਇਹੁ
ਬ੍ਰਹਮਨੁ ਨਾ ਇਹੁ ਖਾਤੀ ॥ ੨ ॥ ਨਾ ਇਹੁ ਤਪਾ
ਕਹਾਵੈ ਸੇਖੁ ॥ ਨਾ ਇਹੁ ਜੀਵੈ ਨ ਮਰਤਾ ਦੇਖੁ ॥
ਇਸੁ ਮਰਤੇ ਕਉ ਜੇ ਕੋਊ ਰੋਵੈ ॥ ਜੋ ਰੋਵੈ ਸੋਈ
ਪਤਿ ਖੋਵੈ ॥ ੩ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਡਰਗੋਪਾਇਆ
॥ ਜੀਵਨ ਮਰਨੁ ਦੇਊ ਮਿਟਵਾਇਆ ॥ ਕਹੁ
ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ ॥ ਜਸ ਕਾਗਦ ਪਰ
ਮਿਟੈ ਨ ਮੰਸੁ ॥ ੪ ॥ ੨ ॥ ੫ ॥

ਗੋਡ ॥

ਤੂਟੇ ਤਾਗੇ ਨਿਖੁਟੀ ਪਾਨਿ ॥ ਦੁਆਰ ਊਪਰਿ
ਝਿਲਕਾਵਹਿ ਕਾਨ ॥ ਕੂਚ ਬਿਚਾਰੇ ਫੂਏ ਫਾਲ ॥
ਇਆ ਮੁੰਡੀਆ ਸਿਰਿ ਚਵਿਥੇ ਕਾਲ ॥ ੧ ॥
ਇਹੁ ਮੁੰਡੀਆ ਸਗਲੇ ਦੁਖ ਖੋਈ ॥ ਆਵਤ ਜਾਤ
ਨਾਕ ਸਰ ਹੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੁਰੀ ਨਾਰਿ
ਕੀ ਛੋਡੀ ਬਾਤਾ ॥ ਰਾਮ ਨਾਮ ਵਾ ਕਾ ਮਨੁ ਰਾਤਾ
॥ ਲਰਿਕੀ ਲਰਿਕਨ ਖੈਬੋ ਨਾਹਿ ॥ ਮੁੰਡੀਆ
ਅਨਦਿਨੁ ਧਾਧੇ ਜਾਹਿ ॥ ੨ ॥ ਇਕ ਦੁਇ ਮੰਦਰਿ
ਇਕ ਦੁਇ ਬਾਟ ॥ ਹਮ ਕਉ ਸਾਬਰੁ ਉਨ ਕਉ
ਖਾਟ ॥ ਮੂਡ ਪਲੋਸਿ ਕਮਰ ਬਧਿ ਪੋਥੀ ॥ ਹਮ
ਕਉ ਚਾਬਨੁ ਉਨ ਕਉ ਰੋਟੀ ॥ ੨ ॥ ਮੁੰਡੀਆ
ਮੁੰਡੀਆ ਹੂਏ ਏਕ ॥ ਏ ਮੁੰਡੀਆ ਬੂਡਤ ਕੀ ਟੇਕ
॥ ਸੁਨਿ ਅੰਧਲੀ ਲੋਈ ਬੇਪੀਰਿ ॥ ਇਨ੍ਹ ਮੁੰਡੀਅਨ
ਭਜਿ ਸਰਨਿ ਕਬੀਰ ॥ ੪ ॥ ੩ ॥ ੬ ॥

ਗੋਡ ॥

ਖਸਮੁ ਮਰੈ ਤਉ ਨਾਰਿ ਨ ਰੋਵੈ ॥ ਉਸੁ ਰਖਵਾਰਾ
ਅਉਰੇ ਹੋਵੈ ॥ ਰਖਵਾਰੇ ਕਾ ਹੋਇ ਬਿਨਾਸ ॥
ਆਗੈ ਨਰਕੁ ਈਹਾ ਭੋਗ ਬਿਲਾਸ ॥ ੧ ॥ ਏਕ

possesses a body nor is it having any blood within; neither does it belong to the caste of the Brahmins nor Khattris. (2)

Neither this soul is a mendicant engrossed in penance nor a sheikh (Muslim divine); neither it has any life, nor it faces death. If anyone were to cry over its death he would lose his own prestige and get dishonoured. (3)

I have now realised the True path through the Guru's Grace, thus having cast away my wrong belief of birth and death (facing this soul) O Kabir ! This soul is a part of the Prime-soul (the Lord) just as the ink on a piece of paper cannot be separated (erased) from it. (4 - 2 -5)

Gond (Tootai ta'gai nikhuti pa'n.....)

The yarn is broken and the starch is dried up, the reeds are shining at the door without the warp or woof; the hair of the carding comb are scattered. It appears that death is staring at the face of (Kabir) this mendicant. (1)

These (companionus of Kabir) mendicants have wasted all our wealth and (worldly) possessions, and are coming and going (wasting our time) and we are fed up with their moves. (Pause -1)

His (Kabir's) heart is imbued with the love of the Lord having given up the love of the spindle, as the saints are satiated (with food) from our house day and night instead of giving food to other boys and girls. (2)

Few (one or two) are staying in the house while some others are on their way (to our house) and we have to sleep on the floor while they are offered cots to sleep. They are coming with books tied to their waist while moving their hand on the head. They are fed with chapatis (bread) while we have to eat grams only. (3)

All these sadhus have become united as one, and they are bound to be drowned . Says Kabir ! O Blind Loiee, without the support of the Guru ! Listen to me, You should also serve these saints and take their support (to recite True Name) (4 - 3- 6)

Gond (Khasam marai tou naar na rovai.....)

When the miserly person dies the wealth does not cry as there is someone else to care for it (to look after it), just as a woman does not cry over the death of her spouse when she has someone else to look after her. But when that protector (well-wisher) also dies then she faces hell after enjoying worldly

ਸੁਹਾਗਨਿ ਜਗਤ ਪਿਆਰੀ ॥ ਸਗਲੇ ਜੀਅ ਜੰਤ
ਕੀ ਨਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੋਹਾਗਨਿ ਗਲਿ
ਸੋਹੈ ਹਾਰੁ ॥ ਸੰਤ ਕਉ ਬਿਖੁ ਬਿਗਸੈ ਸੰਸਾਰੁ ॥
ਕਰਿ ਸੀਗਾਰੁ ਬਹੈ ਪਖਿਆਰੀ ॥ ਸੰਤ ਕੀ ਠਿਠਕੀ
ਫਿਰੈ ਬੀਚਾਰੀ ॥ ੨ ॥ ਸੰਤ ਭਾਗਿ ਓਹ ਪਾਛੈ
ਪਰੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਾਰਹੁ ਡਰੈ ॥ ਸਾਕਤ ਕੀ
ਓਹ ਪਿੰਡ ਪਰਾਇਣਿ ॥ ਹਮ ਕਉ ਦ੍ਰਿਸਟਿ ਪਰੈ
ਤ੍ਰਖਿ ਡਾਇਣਿ ॥ ੩ ॥ ਹਮ ਤਿਸ ਕਾ ਬਹੁ
ਜਾਨਿਆ ਭੇਉ ॥ ਜਬ ਹੁਏ ਕ੍ਰਿਪਾਲ ਮਿਲੇ ਗੁਰਦੇ
ਉ ॥ ਕਹੁ ਕਬੀਰ ਅਬ ਬਾਹਰਿ ਪਰੀ ॥ ਸੰਸਾਰੈ
ਕੈ ਅੰਚਲਿ ਲਰੀ ॥ ੪ ॥ ੪ ॥ ੭ ॥

ਗੋਡ ॥

ਗ੍ਰਿਹਿ ਸੋਭਾ ਜਾ ਕੈ ਰੇ ਨਾਹਿ ॥ ਆਵਤ ਪਹੀਆ
ਖੂਧੇ ਜਾਹਿ ॥ ਵਾ ਕੈ ਅੰਤਰਿ ਨਹੀ ਸੰਤੋਖੁ ॥ ਬਿਨੁ
ਸੋਹਾਗਨਿ ਲਾਗੈ ਦੇਖੁ ॥ ੧ ॥ ਧਨੁ ਸੋਹਾਗਨਿ
ਮਹਾ ਪਵੀਤ ॥ ਤਪੇ ਤਪੀਸਰ ਡੋਲੈ ਚੀਤ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸੋਹਾਗਨਿ ਕਿਰਪਨ ਕੀ ਪ੍ਰਤੀ ॥
ਸੇਵਕ ਤਜਿ ਜਗਤ ਸਿਉ ਸੁਝੀ ॥ ਸਾਧੂ ਕੈ ਠਾਢੀ
ਦਰਬਾਰਿ ॥ ਸਰਨਿ ਤੇਰੀ ਮੇ ਕਉ ਨਿਸਤਾਰਿ ॥
੨ ॥ ਸੋਹਾਗਨਿ ਹੈ ਅਤਿ ਸੁੰਦਰੀ ॥ ਪਗ ਨੇਵਰ
ਛਨਕ ਛਨਹਰੀ ॥ ਜਉ ਲਗੁ ਪ੍ਰਾਨ ਤਉ ਲਗੁ
ਸੰਗੇ ॥ ਨਾਹਿ ਤ ਚਲੀ ਬੋਗਿ ਉਠਿ ਨੰਗੇ ॥ ੩ ॥
ਸੋਹਾਗਨਿ ਭਵਨ ਤ੍ਰੈ ਲੀਆ ॥ ਦਸ ਅਠ

pleasures. (1)

This Maya is loved by the whole world. (has enamoured the whole world) as it is the better half of the whole world (has enticed all with its charm) (Pause -1)

This Maya wears a beautiful necklace as her ornament whereas the saints hate it like poison and the whole world is pleased with it. This maya beautifies itself with ornaments (beauty aids) like a prostitute, while it is discarded by the saints and feels dejected. (2)

This Maya follows the saints (showing its love for them). But due to the Guru's Grace, it fears punishment at their hands. This Maya is the beloved of the faithless persons having pleased them but we have viewed it as a vicious devil, and avoid perceiving this demon. (3)

When we got united with the Guru through His Grace and benevolence, we came to know about certain secrets of this Maya. O Kabir ! Now we have thrown it out of our heart, and she has joined the company of worldly people. (4 - 4 - 7)

Gond (*Greh sobha ja'kai re nahai.....*)

O Brother ! The person, who is not gifted with the boon of dishing out wealth for alms-giving (leaves) sends back his guests even hungry (without food) (The guests do not get food even at such places). The guests do not find peace and contentment without having food at such houses, and this Maya suffers with bad omens, if not used for a good cause. (1)

However, the Maya behaves like a wedded woman, having won the love of some people and has enamoured even saints engaged in penance. (Pause -1)

This Maya is like the daughter of a miser, who has enamoured and controlled the whole world, having deserted the saints of the Lord. This Maya keeps standing at the door of the holy saints (like a slave) May the Lord bless me with salvation as I have sought His support! (2)

This Maya (like wedded woman) is very beautiful, and her tinkling bells in the feet are making a pleasant sound which has enamoured the heart of foolish men. So long the soul keeps company of the body (so long the life exists within man) this Maya also remains by the side of man, but when life ends (soul leaves the body) this Maya also deserts the man in a naked condition. (3)

All the three worlds have been controlled (subdued) by this Maya and the eighteen Puranas or those abiding at the holy places of pilgrimage even have been over powered by

ਪੁਰਾਣ ਤੀਰਥ ਰਸ ਕੀਆ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ
ਮਹੇਸਰ ਬੇਧੇ ॥ ਬਡੇ ਭੂਪਤਿ ਰਾਜੇ ਹੈ ਛੇਧੇ ॥ ੪
॥ ਸੇਹਾਗਨਿ ਉਰਵਾਰਿ ਨ ਪਾਰਿ ॥ ਪਾਂਚ ਨਾਰਦ
ਕੈ ਸੰਗਿ ਬਿਧਵਾਰਿ ॥ ਪਾਂਚ ਨਾਰਦ ਕੇ ਮਿਟਵੇ
ਛੂਟੇ ॥ ਕਹੁ ਕਬੀਰ ਗੁਰ ਕਿਰਪਾ ਛੂਟੇ ॥ ੫ ॥ ੫
॥ ੮ ॥

ਗੋਂਡ ॥

ਜੈਸੇ ਮੰਦਰ ਮਹਿ ਬਲਹਰ ਨਾ ਠਾਹਰੈ ॥ ਨਾਮ
ਬਿਨਾ ਕੈਸੇ ਪਾਰਿ ਉਤਰੈ ॥ ਕੁੰਭ ਬਿਨਾ ਜਲੁ ਨਾ
ਟੀਕਾਵੈ ॥ ਸਾਧੂ ਬਿਨੁ ਐਸੇ ਅਬਗਤੁ ਜਾਵੈ ॥ ੧
॥ ਜਾਰਉ ਤਿਸੈ ਜੁ ਰਾਮੁ ਨ ਚੇਤੇ ॥ ਤਨ ਮਨ
ਰਮਤ ਰਹੈ ਮਹਿ ਖੇਤੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੈਸੇ
ਹਲਹਰ ਬਿਨਾ ਜਿਮੀ ਨਹੀ ਬੋਈਐ ॥ ਸੂਤ ਬਿਨਾ
ਕੈਸੇ ਮਣੀ ਪਰੋਈਐ ॥ ਘੁੰਡੀ ਬਿਨੁ ਕਿਆ ਰੰਨਿ
ਚੜ੍ਹਾਈਐ ॥ ਸਾਧੂ ਬਿਨੁ ਤੈਸੇ ਅਬਗਤੁ ਜਾਈਐ
॥ ੨ ॥ ਜੈਸੇ ਮਾਤ ਪਿਤਾ ਬਿਨੁ ਬਾਲੁ ਨ ਹੋਈ ॥
ਬਿੰਬ ਬਿਨਾ ਕੈਸੇ ਕਪਰੇ ਧੋਈ ॥ ਘੋਰ ਬਿਨਾ ਕੈਸੇ
ਅਸਵਾਰ ॥ ਸਾਧੂ ਬਿਨੁ ਨਾਹੀ ਦਰਵਾਰ ॥ ੩ ॥
ਜੈਸੇ ਬਾਜੇ ਬਿਨੁ ਨਹੀ ਲੀਜੈ ਫੇਰੀ ॥ ਖਸਮਿ
ਦੁਹਾਗਨਿ ਤਜਿ ਅਉਹੇਰੀ ॥ ਕਹੈ ਕਬੀਰੁ ਏਕੈ
ਕਰਿ ਕਰਨਾ ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਬਹੁਰਿ ਨਹੀ ਮਰਨਾ
॥ ੪ ॥ ੬ ॥ ੯ ॥

ਗੋਂਡ ॥

ਕੂਟਨੁ ਸੋਇ ਜੁ ਮਨ ਕਉ ਕੂਟੈ ॥ ਮਨ ਕੂਟੈ ਤਉ

this Maya leaving aside the bliss of the Lord. All the gods like Brahma, Vishnu and Mahesh (Shiva) have been over-powered by this Maya, (worldly falsehood) and even the greatest kings have been subdued by this Maya. (4)

There is no limit to the powers of this Maya (wedded woman), as this Maya has kept everyone under its control by diverting them from the love of the Lord. This Maya has controlled all the five senses alongwith this mind even. All the five senses alongwith this mind have been diverted from the right path towards sinful actions. O Kabir ! We have been saved from the worldly bondage through the Guru's guidance. (5 - 8)

Gond (Jaisai mandir meh balhar na thahrai.....)

How could anyone attain (salvation) the Lord without the support of Lord's True Name, just as a building cannot remain intact, if one of its supports is pulled down. The human being, without the help of the saints, leads a life of wasteful effort, just as water cannot be contained without a proper container. (pitcher). (1)

The person, who does not worship (recite the True Name of) the Lord, and keeps his mind engrossed in this field of body, should be burnt alive. (Pause -1)

The human being does not realise Truth without the support of the holy saints just as without the man with a hoe, the field cannot be sowed with the seeds or without a thread the pearls cannot be stitched into a necklace or a knot made secure without a twist. (2)

One cannot (attain) approach the Lord's court without the support of the holy saints, just as without the parents (mother and father) a child cannot be born, or without water the clothes cannot be washed, or a person without a horse cannot be called a (good) rider. (3)

Without the musical instruments, one cannot move around in a dancing spree (pose) or a woman cannot be called a deserted woman unless separated from her spouse. O Kabir ! May the Lord bless us with His Grace so that we could escape going through the cycle of births and deaths by following the Guru's guidance. (by becoming Guru-minded). (4 - 6)

Gond (Kootan soiai jo ma'n kou kutai.....)

By curbing the mind only, one could be (called to be) engaged in self-control, as by controlling one's mind one could

ਜਮ ਤੇ ਛੂਟੈ ॥ ਕੁਟਿ ਕੁਟਿ ਮਨੁ ਕਸਵਟੀ ਲਾਵੈ
॥ ਸੋ ਕੂਟਨੁ ਮੁਕਤਿ ਬਹੁ ਪਾਵੈ ॥ ੧ ॥ ਕੂਟਨੁ
ਕਿਸੈ ਕਹਹੁ ਸੰਸਾਰ ॥ ਸਗਲ ਬੋਲਨ ਕੇ ਮਾਹਿ
ਬੀਦਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਚਨੁ ਸੋਇ ਜੁ ਮਨ
ਸਿਉ ਨਾਚੈ ॥ ਝੂਠਿ ਨ ਪਤੀਐ ਪਰਚੈ ਸਾਚੈ ॥
ਇਸੁ ਮਨ ਆਗੇ ਪੂਰੈ ਤਾਲ ॥ ਇਸੁ ਨਾਚਨ ਕੇ
ਮਨ ਰਖਵਾਲ ॥ ੨ ॥ ਬਜਾਰੀ ਸੋ ਜੁ ਬਜਾਰਹਿ
ਸੋਧੈ ॥ ਪਾਂਚ ਪਲੀਤਹ ਕਉ ਪਰਬੋਧੈ ॥ ਨਉ
ਨਾਇਕ ਕੀ ਭਗਤਿ ਪਛਾਨੈ ॥ ਸੋ ਬਾਜਾਰੀ ਹਮ
ਗੁਰ ਮਾਨੈ ॥ ੩ ॥ ਤਸਕਰੁ ਸੋਇ ਜਿ ਤਾਤਿ ਨ
ਕਰੈ ॥ ਇੰਦ੍ਰੀ ਕੈ ਜਤਨਿ ਨਾਮੁ ਉਚਰੈ ॥ ਕਹੁ
ਕਬੀਰ ਹਮ ਐਸੇ ਲਖਨ ॥ ਪੰਨੁ ਗੁਰਦੇਵ ਅਤਿ
ਰੂਪ ਬਿਚਖਨ ॥ ੪ ॥ ੭ ॥ ੧੦ ॥

ਗੋਂਡ ॥

ਪੰਨੁ ਗੁਪਾਲ ਪੰਨੁ ਗੁਰਦੇਵ ॥ ਪੰਨੁ ਅਨਾਦਿ ਭੂਖੇ
ਕਵਲੁ ਟਹਕੇਵ ॥ ਧਨੁ ਓਇ ਸੰਤ ਜਿਨ ਐਸੀ
ਜਾਨੀ ॥ ਤਿਨ ਕਉ ਮਿਲਿਬੇ ਸਾਰੰਗਪਾਨੀ ॥ ੧
॥ ਆਦਿ ਪੁਰਖ ਤੇ ਹੋਇ ਅਨਾਦਿ ॥ ਜਪੀਐ
ਨਾਮੁ ਅੰਨ ਕੈ ਸਾਦਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਪੀਐ
ਨਾਮੁ ਜਪੀਐ ਅੰਨੁ ॥ ਅੰਭੈ ਕੈ ਸੰਗਿ ਨੀਕਾ ਵੰਨੁ
॥ ਅੰਨੈ ਬਾਹਰਿ ਜੋ ਨਰ ਹੋਵਹਿ ॥ ਤੀਨਿ ਭਵਨ
ਮਹਿ ਅਪਨੀ ਖੇਵਹਿ ॥ ੨ ॥ ਛੋਡਹਿ ਅੰਨੁ ਕਰਹਿ

escape the Yama's noose. By curbing the mind from all sorts of excesses (vices and sins) one could cross-check one's love for Lord's worship, as one could attain salvation by subduing one's mind only. (1)

O worldly people! According to you who could be called having controlled (a control of) his mind. Infact, the learned and meditating persons always speak something with due thought and regard. (Pause -1)

A good dancer is one, who dances in the worship of the Lord (by meditating on the Lord alone, and does not feel satisfied with false or unreal dance but gets satisfaction only by following Truthfulness. (by appeasing the true Lord) The rhythm of dance is directed towards controlling the mind and such a dancer is protected by the Lord (towards control of mind.) (2)

One could be called a good joker who controls his vicious thoughts and directs his five senses towards (gaining) the Lord's knowledge. We would consider such a joker as our guide and teacher (Guru) even, provided he realises the means of worshipping the Lord. (nine types of worship). (3)

The real smuggler (thief) is one who does not desire for anything (to be owned by him) but recites the True Name (of the Lord) by curbing his five senses through lot of efforts. O Kabir ! We possess such a form and symptoms (of a real musician or joker). Blessed and praiseworthy is our holy Guru, who has blessed us with such (clever and wise) qualities of a good outer form. (4 - 7 -10)

Gond (Dhan Gopal dhan Gurdev.....)

Blessed is the Lord-Gopal and equally blessed (praiseworthy) is the True Guru! Even the food is praiseworthy, which keeps the lotus-flower of the hungry man blossoming and blooming. (with food). Blessed are the holy saints, who have realised the value of the Lord's worship, and finally got united with the Lord Almighty! (1)

This food (in the form of wheat or rice) has been produced by the Lord-creator and one could recite Lord's True Name only by partaking this food. (Pause -1)

Let us recite the True Name and worship the food likewise, and with the help of water, the cereals (like wheat and rice) are produced in a beautiful and better form and value. The person, who does not take food, loses his worth and respect in all the three worlds. (2)

The persons, who have given up food trying to present

ਪਾਖੰਡ ॥ ਨਾ ਸੋਹਾਗਨਿ ਨਾ ਓਹਿ ਰੰਡ ॥ ਜਗ
ਮਹਿ ਬਕਤੇ ਦੂਧਾਧਾਰੀ ॥ ਗੁਪਤੀ ਖਾਵਹਿ ਵਟਿਕਾ
ਸਾਰੀ ॥ ੩ ॥ ਅੰਨੈ ਬਿਨਾ ਨ ਹੋਇ ਸੁਕਾਲੁ ॥
ਤਜਿਐ ਅੰਨਿ ਨ ਮਿਲੈ ਗੁਪਾਲੁ ॥ ਕਹੁ ਕਬੀਰ
ਹਮ ਐਸੇ ਜਾਨਿਆ ॥ ਧੰਨੁ ਅਨਾਦਿ ਠਾਕੁਰ ਮਨੁ
ਮਾਨਿਆ ॥ ੪ ॥ ੮ ॥ ੧੧ ॥
ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ ਘਰੁ ੧
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਸੁਮੇਧ ਜਗਨੇ ॥ ਤੁਲਾ ਪੁਰਖ ਦਾਨੇ ॥ ਪ੍ਰਾਗ
ਇਸਨਾਨੇ ॥ ੧ ॥ ਤਉ ਨ ਪੁਜਹਿ ਹਰਿ ਕੀਰਤਿ
ਨਾਮਾ ॥ ਅਪੁਨੇ ਰਾਮਹਿ ਭਜੁ ਰੇ ਮਨ ਆਲਸੀਆ
॥ ੧ ॥ ਰਹਾਉ ॥ ਗਇਆ ਪਿੰਡੁ ਭਰਤਾ ॥
ਬਨਾਰਸਿ ਅਸਿ ਬਸਤਾ ॥ ਮੁਖਿ ਬੇਦ ਚਤੁਰ
ਪੜਤਾ ॥ ੨ ॥ ਸਗਲ ਧਰਮ ਅਛਿਤਾ ॥ ਗੁਰ
ਗਿਆਨ ਇੰਦ੍ਰੀ ਦ੍ਰਿੜਤਾ ॥ ਖਟੁ ਕਰਮ ਸਹਿਤ
ਰਹਤਾ ॥ ੩ ॥ ਸਿਵਾ ਸਕਤਿ ਸੰਬਾਦੈ ॥ ਮਨ
ਛੇਡਿ ਛੇਡਿ ਸਗਲ ਭੇਦੈ ॥ ਸਿਮਰਿ ਸਿਮਰਿ
ਗੋਬਿੰਦੈ ॥ ਭਜੁ ਨਾਮਾ ਤਰਸਿ ਭਵ ਸਿੰਧੀ ॥ ੪ ॥
੧ ॥

ਗੋਂਡ ॥

ਨਾਦ ਭ੍ਰਮੇ ਜੈਸੇ ਮਿਰਗਾਏ ॥ ਪ੍ਰਾਨ ਤਜੇ ਵਾ ਕੇ
ਧਿਆਨੁ ਨ ਜਾਏ ॥ ੧ ॥ ਐਸੇ ਰਾਮਾ ਐਸੇ

themselves (showing off as very pious) as virtuous, are neither considered virtuous nor sinners (are neither respected like the wedded woman nor counted among widows). They are known in the world as saints who take only milk (instead of food) while at night (in hiding) they eat sweets and rich foods. In fact, without eating food, no one leads a comfortable life (has pleasant times). Moreover, without food one cannot attain (salvation) the Lord. O Kabir ! We have realised that the food (cereals) is praiseworthy which enables the human beings to concentrate on the Lord and recite True Name. (4 - 8 -11)

Rag Gond Ba'ni Namdeo Ji Ki Ghar - 1 Ik onkar satgur prasad (Asme'd jagnai; ; iula purakh danai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Even if someone were to perform Asmed Yagna or give an equal amount of gold in alms as one's own weight or visits the holy place of (Pra'g) Allahabad for a bath. (it will be of no use). (1)

O Namdev ! Notwithstanding all the rituals mentioned above, nothing is as fruitful as the recitation of Lord's True Name. O my mind ! Do not be lazy and try to worship the Lord (without delay) by reciting True Name. (Pause -1)

Even if someone were to visit Gaya (for giving alms) to propitiate the gods for the benefit of one's ancestors or settles in Benaras and recites all the four Vedas verbatim. (it will be of no avail). (2)

If someone were as religious as the doctrines of all religions (put together) prescribe, and controls all his senses through the Guru's teachings, and performs all the six different types of virtues deeds; it would be all futile. (3)

Even if someone knows about the tiff between Shiva and Parbati (Ramayana) but without True Name it would not help him. O my mind ! Let us get rid of all differences, doubts and whims, and recite the Lord's True Name only. O Namdev! You could cross this ocean of life successfully only by reciting the Lord's True Name. (4 - 1)

Gond (Naa'd bharmai jai'se mirgaie'.....)

The deer would give up his life but will not divert his attention from the hunter's drum and wanders around in search of the sound produced by the hunter's drum. (1)

O my mind ! Let us perceive the Lord-sublime through

ਹੋਰਉ ॥ ਰਾਮੁ ਫੋਡਿ ਚਿਤੁ ਅਨਤ ਨ ਫੋਰਉ ॥

the Guru's Word just as the deer hears the sound of the hunter's drum. Let us never look for some other support except the Lord. (Pause -1)

੧ ॥ ਰਹਾਉ ॥ ਜਿਉ ਮੀਨਾ ਹੋਰੈ ਪਸੂਆਰਾ ॥

(We should look for the Lord) just as the crane is looking for small fish or worms or the jeweller is viewing the gold (molten) with wistful eyes, while making ornaments from the molten gold, (2)

ਸੋਨਾ ਗਢਤੇ ਹਿਰੈ ਸੁਨਾਰਾ ॥ ੨ ॥ ਜਿਉ ਬਿਖਈ

(Let us pine for the Lord), Just as the vicious and sinful person views another's woman with a dirty look or the gambler views his moves while throwing the dice, with a winning look. (3)

ਹੋਰੈ ਪਰ ਨਾਰੀ ॥ ਕਉਡਾ ਡਾਰਤ ਹਿਰੈ ਜੁਆਰੀ

॥ ੩ ॥ ਜਹ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਰਾਮਾ ॥ ਹਰਿ

O Namdev ! I perceive the Lord Almighty all over the place wherever I look around as He is omni-present. I would always worship the lotus-feet of the Lord by reciting True Name. (4-2)

ਕੇ ਚਰਨ ਨਿਤ ਧਿਆਵੈ ਨਾਮਾ ॥ ੪ ॥ ੨ ॥

ਗੋਡ ॥

Gond (Mo kou taar le Rama taar le.....)

ਮੇ ਕਉ ਤਾਰਿ ਲੇ ਰਾਮਾ ਤਾਰਿ ਲੇ ॥ ਮੈ ਅਜਾਨੁ

O Lord ! May You always enable me to attain salvation or cross this ocean of life successfully! O beloved Lord-Father ! May You help us to cross this ocean with a helping hand as I do not know (swimming) even to swim across this ocean. (Pause -1)

ਜਨੁ ਤਰਿਬੇ ਨ ਜਾਨਉ ਬਾਪ ਬੀਨੁਲਾ ਬਾਹ ਦੇ

॥ ੧ ॥ ਰਹਾਉ ॥ ਨਰ ਤੇ ਸੁਰ ਹੋਇ ਜਾਤ ਨਿਮਖ

The Guru has given me such instructions which enables man to be converted into a god in a moment (in no time) through the Guru's guidance. Now I have found the remedy for winning over a place in the heaven from this human life, with the Guru's support. (1)

ਮੈ ਸਤਿਗੁਰ ਬੁਧਿ ਸਿਖਲਾਈ ॥ ਨਰ ਤੇ ਉਪਜਿ

ਸੁਰਗ ਕਉ ਜੀਤਿਓ ਸੇ ਅਵਖਧ ਮੈ ਪਾਈ ॥ ੧

O Namdev ! May the Lord bestow on me the peace and stability of mind which He had bestowed on the saints like Dhruv and Narad, (giving them the state of bliss) !

॥ ਜਹਾ ਜਹਾ ਧੂਅ ਨਾਰਦੁ ਟੇਕੇ ਨੈਕੁ ਟਿਕਾਵਹੁ

ਮੋਹਿ ॥ ਤੇਰੇ ਨਾਮ ਅਵਿਲੰਬਿ ਬਹੁਤੁ ਜਨ ਉਧਰੇ

O Lord ! Many people have attained salvation by reciting Your True Name, and this fact has been realised by me now (through Your Grace). (2 - 3)

ਨਾਮੇ ਕੀ ਨਿਜ ਮਤਿ ਏਹ ॥ ੨ ॥ ੩ ॥

ਗੋਡ ॥

Gond (Mohai la'gti ta'labeli.....)

ਮੋਹਿ ਲਾਗਤੀ ਤਾਲਾਬੇਲੀ ॥ ਬਛਰੇ ਬਿਨੁ ਗਾਇ

O beloved Lord ! I am feeling the pangs of Your separation just as the cow feels the separation of the calf from itself. (1)

ਅਕੇਲੀ ॥ ੧ ॥ ਪਾਨੀਆ ਬਿਨੁ ਮੀਨੁ ਤਲਫੈ ॥

O Lord ! The helpless (poor) Namdev is pining in the separation from the Lord's True Name just as the fish flutters in the absence of water. (Pause -1)

ਐਸੇ ਰਾਮ ਨਾਮਾ ਬਿਨੁ ਬਾਪੁਰੇ ਨਾਮਾ ॥ ੧ ॥

Just as when the calf gets freed and runs to the mother-cow for licking the cow's nipples to suck milk and partakes of the cow's milk (full of butter). (2)

ਰਹਾਉ ॥ ਜੈਸੇ ਗਾਇ ਕਾ ਬਾਛਾ ਛੂਟਲਾ ॥ ਬਨ

ਚੋਖਤਾ ਮਾਖਨੁ ਘੂਟਲਾ ॥ ੨ ॥ ਨਾਮਦੇਉ

Similarly Namdev has attained the Lord through the Guru's guidance and has described the indescribable Lord in the company of the Guru. (3)

ਨਾਰਾਇਨੁ ਪਾਇਆ ॥ ਗੁਰੁ ਭੇਟਤ ਅਲਖੁ

ਲਖਾਇਆ ॥ ੩ ॥ ਜੈਸੇ ਬਿਧੈ ਹੇਤ ਪਰ ਨਾਰੀ ॥

ਐਸੇ ਨਾਮੇ ਪ੍ਰੀਤਿ ਮੁਰਾਰੀ ॥ ੪ ॥ ਜੈਸੇ ਤਾਪਤੇ

ਨਿਰਮਲ ਘਾਮਾ ॥ ਤੈਸੇ ਰਾਮ ਨਾਮਾ ਬਿਨੁ ਬਾਪੁਰੇ

ਨਾਮਾ ॥ ੫ ॥ ੪ ॥

ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ ਘਰੁ

੨ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਹਰਿ ਕਰਤ ਮਿਟੇ ਸਭਿ ਭਰਮਾ ॥ ਹਰਿ ਕੋ

ਨਾਮੁ ਲੈ ਉਤਮ ਧਰਮਾ ॥ ਹਰਿ ਹਰਿ ਕਰਤ

ਜਾਤਿ ਕੁਲ ਹਰੀ ॥ ਸੇ ਹਰਿ ਅੰਧੁਲੇ ਕੀ ਲਾਕਰੀ

॥ ੧ ॥ ਹਰਏ ਨਮਸਤੇ ਹਰਏ ਨਮਹ ॥ ਹਰਿ

ਹਰਿ ਕਰਤ ਨਹੀ ਦੁਖੁ ਜਮਹ ॥ ੧ ॥ ਰਹਾਉ ॥

ਹਰਿ ਹਰਨਾਕਸ ਹਰੇ ਪਰਾਨ ॥ ਅਜੈਮਲ ਕੀਓ

ਬੈਰੁਨਹਿ ਥਾਨ ॥ ਸੁਆ ਪੜਾਵਤ ਗਨਿਕਾ ਤਰੀ

॥ ਸੇ ਹਰਿ ਨੈਨਹੁ ਕੀ ਪੂਤਰੀ ॥ ੨ ॥ ਹਰਿ ਹਰਿ

ਕਰਤ ਪੂਤਨਾ ਤਰੀ ॥ ਬਾਲ ਘਾਤਨੀ ਕਪਟਹਿ

ਭਰੀ ॥ ਸਿਮਰਨ ਦ੍ਰੋਪਦ ਸੁਤ ਉਧਰੀ ॥ ਗਊਤਮ

ਸਤੀ ਸਿਲਾ ਨਿਸਤਰੀ ॥ ੩ ॥ ਕੇਸੀ ਕੰਸ ਮਥਨੁ

ਜਿਨਿ ਕੀਆ ॥ ਜੀਅ ਦਾਨੁ ਕਾਲੀ ਕਉ ਦੀਆ

॥ ਪ੍ਰਣਵੈ ਨਾਮਾ ਐਸੇ ਹਰੀ ॥ ਜਾਸੁ ਜਪਤ ਭੈ

ਅਪਦਾ ਟਰੀ ॥ ੪ ॥ ੧ ॥ ੫ ॥

ਗੋਂਡ ॥

ਭੈਰਉ ਭੂਤ ਸੀਤਲਾ ਧਾਵੈ ॥ ਖਰ ਬਾਹਨੁ ਉਹੁ

ਛਾਹੁ ਉਡਾਵੈ ॥ ੧ ॥ ਹਉ ਤਉ ਏਕੁ ਰਮਈਆ

Just as a sinful person develops love for another woman due to his vicious thoughts. Namdev' has developed love for the Lord in the same manner. (4)

O Lord ! The helpless Namdev has developed such a love and devotion for the Lord's True Name and is pining for it just as to counter the heat of the sun, one is looking for some shade with love for taking rest. (5-4)

Rag Gond Ba'ni Namdeo Jiu Ki Ghar - 2 Ik onkar satgur prasad (Har Har karat mitai sabh bharna.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The recitation of True Name constitutes the greatest religious duty (ritual) as by reciting True Name, one could get over one's misgivings, whims and fancies. By reciting True Name even the low caste could be upgraded, as such the Lord is the support (stick) of this blind man. (like me). (1)

Let us salute such a Lord (and His True Name) as we would not suffer at the hands of the Yama (god of death) then, by reciting True Name. (Pause -1)

The Lord had taken the life of the (demon) Harnakhas while Ajaimal was sent to Heavens and (the pros) Ganka also gained salvation, in trying to train the parrot (in Ram Naam), thus such a Lord is my beloved Master. (2)

Even Pootna, the witch, who came to harm Krishna, attained salvation by reciting True Name, though she was an expert in killing children due to her vicious nature. Even Dropadi, the daughter of Raja (king) Dropad had attained salvation by reciting True Name of the Lord and the wife of Rishi Goutam (the saint), converted into a stone (statue), by a curse had gained salvation. (3)

O Namdev ! I worship the Lord, who had killed Kansa and his brother Kaisi and saved the cobra Kali (by giving the boon of life), who casts away all our dreaded sufferings. (4 - 1 - 5).

Gond (Bhairou bhoot seetla dhavai.....)

I worship the Lord only, while the person who serves and worships the goddess (Seetla), had become an ass and throws dust all around, like Bheetna (demon) whereas the person, serving Bhairou had become a dog (1)

ਲੈਹਉ ॥ ਆਨ ਦੇਵ ਬਦਲਾਵਨਿ ਦੈਹਉ ॥ ੧

॥ ਰਹਾਉ ॥ ਸਿਵ ਸਿਵ ਕਰਤੇ ਜੋ ਨਰੁ ਧਿਆਵੈ

॥ ਬਰਦ ਚਢੇ ਡਉਰੁ ਢਮਕਾਵੈ ॥ ੨ ॥ ਮਹਾ

ਮਾਈ ਕੀ ਪੂਜਾ ਕਰੈ ॥ ਨਰ ਸੈ ਨਾਰਿ ਹੋਇ

ਅਉਤਰੈ ॥ ੩ ॥ ਤੂ ਕਹੀਅਤ ਹੀ ਆਦਿ ਭਵਾਨੀ

॥ ਮੁਕਤਿ ਕੀ ਬਰੀਆ ਕਹਾ ਛਪਾਨੀ ॥ ੪ ॥

ਗੁਰਮਤਿ ਰਾਮ ਨਾਮ ਗਹੁ ਮੀਤਾ ॥ ਪ੍ਰਣਵੈ ਨਾਮਾ

ਇਉ ਕਹੈ ਗੀਤਾ ॥ ੫ ॥ ੨ ॥ ੬ ॥

ਬਿਲਾਵਲੁ ਗੋਂਡ ॥

ਆਜੁ ਨਾਮੇ ਬੀਠਲੁ ਦੇਖਿਆ ਮੂਰਖ ਕੋ ਸਮਝਾਉ

ਰੇ ॥ ਰਹਾਉ ॥ ਪਾਂਡੇ ਤੁਮਰੀ ਗਾਇਤ੍ਰੀ ਲੋਧੇ ਕਾ

ਖੇਤੁ ਖਾਤੀ ਬੀ ॥ ਲੈ ਕਰਿ ਠੇਗਾ ਟਗਰੀ ਤੋਰੀ

ਲਾਂਗਤ ਲਾਂਗਤ ਜਾਤੀ ਬੀ ॥ ੧ ॥ ਪਾਂਡੇ ਤੁਮਰਾ

ਮਹਾਦੇਉ ਧਉਲੇ ਬਲਦ ਚੜਿਆ ਆਵਤੁ

ਦੇਖਿਆ ਥਾ ॥ ਮੇਦੀ ਕੇ ਘਰ ਖਾਣਾ ਪਾਕਾ ਵਾ ਕਾ

ਲੜਕਾ ਮਾਰਿਆ ਥਾ ॥ ੨ ॥ ਪਾਂਡੇ ਤੁਮਰਾ

ਰਾਮਚੰਦੁ ਸੋ ਭੀ ਆਵਤੁ ਦੇਖਿਆ ਥਾ ॥ ਰਾਵਨ

ਸੇਤੀ ਸਰਬਰ ਹੋਈ ਘਰ ਕੀ ਜੋਇ ਗਵਾਈ ਬੀ

॥ ੩ ॥ ਹਿੰਦੂ ਅੰਨ੍ਹਾ ਤੁਰਕੂ ਕਾਣਾ ॥ ਦੁਹਾਂ ਤੇ

ਗਿਆਨੀ ਸਿਆਣਾ ॥ ਹਿੰਦੂ ਪੂਜੈ ਦੇਹੁਰਾ

ਮੁਸਲਮਾਣੁ ਮਸੀਤਿ ॥ ਨਾਮੇ ਸੋਈ ਸੇਵਿਆ ਜਹ

ਦੇਹੁਰਾ ਨ ਮਸੀਤਿ ॥ ੪ ॥ ੩ ॥ ੭ ॥

ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ ਘਰੁ ੨

I would worship and serve the Lord alone by reciting His True Name while discarding the service (worship) of other gods. (from my heart). (Pause -1)

The person, who worships the god Shiva by reciting the name of Shiva always either gets the next life of a bull or beats the small drum riding a bull, with a rosary (of heads) around the neck or the whole body smeared with ash. (2)

The person, who worships the goddesses is born again as the person, who worships the goddesses is born again as a female (woman) in the next life from a man in this life. (3)

You are acclaimed as goddess Bhavani from the beginning, but remained hidden while the saint Pipa, the Raja of Todarpur, who always worshipped You, was pining for salvation, with your support. (4)

O Namdev ! Let us recite the Lord's True Name through the Guru's guidance and this is the song I am always singing in the praise of the Lord. (5 - 2 - 6)

Bilawal Gond (*Aj naamai beethal dekhaia'.....*)

O Brother ! I am trying to make the foolish person understand this fact, as Namdev has perceived today the Lord Almighty. (Pause)

O Pandai (Pandit) ! I also saw Your Gaitri (Prayers) while grazing the field of the Jat Lodha (while killing the sons of Vishwa Mitra, or the sins of the Rishi and then by reciting Gaitri, the prayers, washed away his sins, which is not having any effect on others as explained in Puranas). Now it limps along with a broken leg as Vashisht Jat had broken its leg by striking a stick. (1)

O Pandai ! Your god Mahadev (Shiva) was also seen by me while coming here riding a white bull, and also saw him killing Ganesh, the son of Parbati (who had cooked food in her house) who lends charm and bliss all around. (2)

O Pandai ! I saw your god, Ram Chand, also who had lost his wife (Sita) and then waged a war against Ravana. (3)

The Hindu is totally blind while the Turk (Musalmaan) is blind of one eye, while a gyani (learned person) is wiser than both. The Hindu worships (the gods) while the Musalman goes to the Mosque (for his prayers) O Namdev ! I have worshipped the Lord, who is omni-present and is neither stuck up in the mandir or the mosque (4 - 3 - 7)

Rag Gond Ba'ni Ravidas Jiu Ki Ghar - 2 Ik onkar satgur

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

prasad (Mukand mukand japoh sansar.....)

ਮੁਕੰਦ ਮੁਕੰਦ ਜਪਹੁ ਸੰਸਾਰ ॥ ਬਿਨੁ ਮੁਕੰਦ ਤਨੁ

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

ਹੋਇ ਅਉਹਾਰ ॥ ਸੋਈ ਮੁਕੰਦੁ ਮੁਕਤਿ ਕਾ ਦਾਤਾ

O worldly people! Let us always recite the True Name of the Lord-Mukand, as without the recitation of True Name of the Lord, this body will perish soon. The Lord-benefactor is the bestower of Salvation to us and the Lord-Mukand is sustaining us like our father and mother. (1)

॥ ਸੋਈ ਮੁਕੰਦੁ ਹਮਰਾ ਪਿਤ ਮਾਤਾ ॥ ੧ ॥ ਜੀਵਤ

ਮੁਕੰਦੇ ਮਰਤ ਮੁਕੰਦੇ ॥ ਤਾ ਕੇ ਸੇਵਕ ਕਉ ਸਦਾ

We always recite the Lord's True Name, while leading this life or even at the time of death. (or after death also), as such the devotees (slaves) of the Lord always enjoy the eternal bliss. (Pause -1)

ਅਨੰਦੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੁਕੰਦ ਮੁਕੰਦ ਹਮਾਰੇ

ਪ੍ਰਾਨੰ ॥ ਜਪਿ ਮੁਕੰਦ ਮਸਤਕਿ ਨੀਸਾਨੰ ॥ ਸੇਵ

The recitation of Lord's True Name (Mukand) is our very life (our life depends on True Name) but this recitation of True Name is possible only when one is fortunate enough, being pre-destined by the Lord's Will. (when this is written on our foreheads). It is only the recluses (detached persons) who serve the Lord and the Lord is the treasure of all wealth and worldly comforts. (2)

ਮੁਕੰਦ ਕਰੈ ਬੈਰਾਗੀ ॥ ਸੋਈ ਮੁਕੰਦੁ ਦੁਰਬਲ

ਧਨੁ ਲਾਧੀ ॥ ੨ ॥ ਏਕੁ ਮੁਕੰਦੁ ਕਰੈ ਉਪਕਾਰੁ ॥

ਹਮਰਾ ਕਹਾ ਕਰੈ ਸੰਸਾਰੁ ॥ ਮੇਟੀ ਜਾਤਿ ਹੂਏ

ਦਰਬਾਰਿ ॥ ਤੁਹੀ ਮੁਕੰਦ ਜੋਗ ਜੁਗ ਤਾਰਿ ॥ ੩

What could this world do, (against us) when the Lord is our supporter. O Lord ! By discarding all considerations of (high or low) castes, we have attained the Lord's presence. You are the only one Lord, bestowing salvation to all beings during the various ages. (Yugas). (3)

॥ ਉਪਜਿਓ ਗਿਆਨੁ ਹੂਆ ਪਰਗਾਸ ॥ ਕਰਿ

ਕਿਰਪਾ ਲੀਨੇ ਕੀਟ ਦਾਸ ॥ ਕਹੁ ਰਵਿਦਾਸ ਅਬ

ਤ੍ਰਿਸਨਾ ਚੂਕੀ ॥ ਜਪਿ ਮੁਕੰਦ ਸੇਵਾ ਤਾਹੂ ਕੀ ॥

We were enlightened (with light) within through the knowledge (bestowed by the Lord) when the Lord accepted us as His slaves (devotees) through His Grace. O Ravidas ! Now we have curbed (overcome) our worldly desires, and always serve the Lord by reciting His True Name. (4 - 1)

੪ ॥ ੧ ॥

ਗੋਂਡ ॥

Gond (Je oh athsath tirath na(h) vai.....)

ਜੇ ਓਹੁ ਅਠਸਠਿ ਤੀਰਥ ਨਾਵੈ ॥ ਜੇ ਓਹੁ

If a person were to bathe at all the holy places of pilgrimage (sixty-eight according to Hindu belief) or worship all the twelve statues of Shiva's ling or were to get tanks dug up for the (people) world but it would all go to waste if such a person engages himself in slander (or vilification) of others.(1)

ਦੁਆਦਸ ਸਿਲਾ ਪੂਜਾਵੈ ॥ ਜੇ ਓਹੁ ਕੂਪ ਤਟਾ

ਦੇਵਾਵੈ ॥ ਕਰੈ ਨਿੰਦ ਸਭ ਬਿਰਥਾ ਜਾਵੈ ॥ ੧ ॥

ਸਾਧ ਕਾ ਨਿੰਦਕੁ ਕੈਸੇ ਤਰੈ ॥ ਸਰਪਰ ਜਾਨਹੁ

How could a slanderer of the holy saints attain salvation? In fact, such a slanderer is surely bound to be thrown into hell (for certain). (Pause - 1)

ਨਰਕ ਹੀ ਪਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੇ ਓਹੁ ਗ੍ਰਹਨ

ਕਰੈ ਕੁਲਖੇਤਿ ॥ ਅਰਪੈ ਨਾਰਿ ਸੀਗਾਰ ਸਮੇਤਿ

If a person were to bathe at Kurukeshttra on the (day of) solar eclipse and were to give his wife even in alms, laden with all ornaments; or were to listen with his ears all the smritis

॥ ਸਗਲੀ ਸਿੰਮ੍ਰਿਤਿ ਸ੍ਵਨੀ ਸੁਨੈ ॥ ਕਰੈ ਨਿੰਦ

ਕਵਨੈ ਨਹੀ ਗੁਨੈ ॥ ੨ ॥ ਜੇ ਓਹੁ ਅਨਿਕ ਪ੍ਰਸਾਦ
ਕਰਾਵੈ ॥ ਭੂਮਿ ਦਾਨ ਸੋਭਾ ਮੰਡਪਿ ਪਾਵੈ ॥ ਅਪਨਾ
ਬਿਗਾਰਿ ਬਿਗਾਨਾ ਸਾਂਵੈ ॥ ਕਰੈ ਨਿੰਦ ਬਹੁ ਜੋਨੀ
ਹਾਂਵੈ ॥ ੩ ॥ ਨਿੰਦਾ ਕਹਾ ਕਰਹੁ ਸੰਸਾਰਾ ॥
ਨਿੰਦਕ ਕਾ ਪਰਗਟਿ ਪਾਹਾਰਾ ॥ ਨਿੰਦਕੁ ਸੋਧਿ
ਸਾਧਿ ਬੀਚਾਰਿਆ ॥ ਕਹੁ ਰਵਿਦਾਸ ਪਾਪੀ ਨਰਕਿ
ਸਿਧਾਰਿਆ ॥ ੪ ॥ ੨ ॥ ੧੧ ॥ ੭ ॥ ੨ ॥
੪੯ ॥ ਜੋੜੁ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ
੧ੳ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕੋਈ ਪੜਤਾ ਸਹਸਕਿਰਤਾ ਕੋਈ ਪੜੈ ਪੁਰਾਨਾ
॥ ਕੋਈ ਨਾਮੁ ਜਪੈ ਜਪਮਾਲੀ ਲਾਗੈ ਤਿਸੈ
ਧਿਆਨਾ ॥ ਅਬ ਹੀ ਕਬ ਹੀ ਕਿਛੁ ਨ ਜਾਨਾ
ਤੇਰਾ ਏਕੋ ਨਾਮੁ ਪਛਾਨਾ ॥ ੧ ॥ ਨ ਜਾਣਾ ਹਰੇ
ਮੇਰੀ ਕਵਨ ਗਤੇ ॥ ਹਮ ਮੂਰਖ ਅਗਿਆਨ ਸਰਨਿ
ਪ੍ਰਭ ਤੇਰੀ ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਮੇਰੀ ਲਾਜ ਪਤੇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਕਬਹੂ ਜੀਅੜਾ ਊਭਿ ਚੜਤੁ
ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ ॥ ਲੋਭੀ ਜੀਅੜਾ
ਥਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ ॥ ੨ ॥
ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ਜੀਵਣੁ
ਸਾਜਹਿ ਮਾਈ ॥ ਏਕਿ ਚਲੇ ਹਮ ਦੇਖਹ ਸੁਆਮੀ
ਭਾਹਿ ਬਲੰਤੀ ਆਈ ॥ ੩ ॥ ਨ ਕਿਸੀ ਕਾ ਮੀਤੁ

but with all these virtuous deeds even, all his efforts will be useless (of no avail) in case he engages himself in slander. (2)

The person, who engages in vilification of others, would be passed through the cycle of births and deaths even though he were to feed saints with dainty foods or were to give away land in alms or get huge buildings constructed for the benefit of others or helps others at the cost of his own loss. (3)

O People of the World ! Why are you vilifying others ? This is well-known and certain that the slanderer is bound to suffer in the end, and the holy saints have stated this having deliberated on this aspect. O Ravidas ! The sinner is always thrown into the hell . (4 - 2 - 11 - 7 - 2 - 49) (Checked)

Ramkali Mahala - 1 Ghar - 1 Choupade' (Koiee par'ta sehsha kirta-koiee par'ai purana.....) Ik onkar satnam karta purkh nirbhau nirvair akal moorat ajooni saibhung Gurprasad.

"By The Grace of the one Lord-Sublime, Truth personified, the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, & attainable through the Guru's guidance."

Some persons study Puranas whereas some others have recited Lord's True Name with the help of a rosary by inculcating the love of the Lord in their hearts. O Lord ! I have realised only True Name as the harbinger of salvation, without appreciating anything else as worth while now or later. (1)

O True Master ! I do not know what will be my fate (in the future). We have sought Your support only, being ignorant fools, without having any knowledge. May You protect our honour through Your Grace both here and hereafter (in this world and the next). (Pause -1)

O Lord ! My mind is never steady as it is thinking of enjoying the comforts and bliss of being in the heavens at times while at other times it is completely lost, suffering in the abyss of hell like the nether-lands. This greedy mind is always roaming around the four corners of the world, suffering all along without having peace or tranquillity of mind. (2)

O True Master of the Maya (worldly falsehood) ! We are always thinking of a permanent stay in this world with all the comforts of life at our disposal, whereas we are born here with the date of our death fixed in advance (which is certain) by the Lord. O Lord ! We find some people have already gone (having faced death) while the fire of death is awaiting others to be consumed (consigned to) in it. (3)

ਨ ਕਿਸੀ ਕਾ ਭਾਈ ਨਾ ਕਿਸੈ ਬਾਪੁ ਨ ਮਾਈ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਜੇ ਤੂ ਦੇਵਹਿ ਅੰਤਿ ਹੋਇ ਸਖਾਈ

॥ ੪ ॥ ੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਸਰਬ ਜੋਤਿ ਤੇਰੀ ਪਸਰਿ ਰਹੀ ॥ ਜਹ ਜਹ ਦੇਖਾ

ਤਹ ਨਰਹਰੀ ॥ ੧ ॥ ਜੀਵਨ ਤਲਬ ਨਿਵਾਰਿ

ਸੁਆਮੀ ॥ ਅੰਧ ਕੂਪਿ ਮਾਇਆ ਮਨੁ ਗਾਡਿਆ

ਕਿਉ ਕਰਿ ਉਤਰਉ ਪਾਰਿ ਸੁਆਮੀ ॥ ੧ ॥

ਰਹਾਉ ॥ ਜਹ ਭੀਤਰਿ ਘਟ ਭੀਤਰਿ ਬਸਿਆ

ਬਾਹਰਿ ਕਹੇ ਨਾਹੀ ॥ ਤਿਨ ਕੀ ਸਾਰ ਕਰੇ ਨਿਤ

ਸਾਹਿਬੁ ਸਦਾ ਚਿੰਤ ਮਨ ਮਾਹੀ ॥ ੨ ॥ ਆਪੇ

ਨੈੜੇ ਆਪੇ ਦੂਰਿ ॥ ਆਪੇ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ

॥ ਸਤਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ ॥ ਜਹ ਦੇਖਾ

ਤਹ ਰਹਿਆ ਸਮਾਇ ॥ ੩ ॥ ਅੰਤਰਿ ਸਹਸਾ

ਬਾਹਰਿ ਮਾਇਆ ਨੈਣੀ ਲਾਗਸਿ ਬਾਣੀ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਪਰਤਾਪਹਿਗਾ

ਪ੍ਰਾਣੀ ॥ ੪ ॥ ੨ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਜਿਤੁ ਦਰਿ ਵਸਹਿ ਕਵਨੁ ਦਰੁ ਕਹੀਐ ਦਰਾ

ਭੀਤਰਿ ਦਰੁ ਕਵਨੁ ਲਹੈ ॥ ਜਿਸੁ ਦਰ ਕਾਰਣਿ

ਫਿਰਾ ਉਦਾਸੀ ਸੇ ਦਰੁ ਕੋਈ ਆਇ ਕਹੈ ॥ ੧ ॥

ਕਿਨ ਬਿਧਿ ਸਾਗਰੁ ਤਰੀਐ ॥ ਜੀਵਤਿਆ ਨਹ

O Nanak ! There is no friend or brother to (save anyone) protect man against death or even the father or mother who could save us from this fate as death is a certainty. O Lord! If You were to bless someone with True Name then only one could get some supporter in the end. (after death only True Name accompanies man for his protection). (4 - 1)

Ramkali Mahala - 1 (Sarab joat teri pasar rehi.....)

O True Master ! It is only Your (Prime-soul) light which is functioning within each human being, and I find the same Lord pervading within all the beings like a (Prime-male) lion. (1)

O True Master ! May You help man to dispel (from his mind) the desire for a long life ! (permanent life.)

How could I cross this ocean (of life) successfully, having fallen in the blind well of worldly falsehood, being engrossed in the love of Maya. (Pause -1)

When the Lord is present within the man's heart (soul), why cannot he perceive Him all around (both inside and outside). The Lord looks after the (interests of the) Guru-minded persons all the time as they are always imbued with the love of the Lord. (2)

The Lord, being omni-present, is seen close by (by some persons) or a distant entity (by some others) as He is pervading all around equally in full measure. By perceiving the True Guru (by uniting with the Guru), the darkness of ignorance is dispelled from within, and the Lord is seen pervading everywhere, wherever we look around. (3)

The worldly falsehood (Maya) has engrossed this human being fully with its charm, with doubts (in the mind) and vilification (of others) through his speech. O Nanak ! Let us live like a slave of the slaves (of the Lord) otherwise we will have to repent afterwards. (Let us surrender completely to the Lord's Will to avoid repentance later). (4 - 2)

Ramkali Mahala - 1 (Jit dar vaseh kavan dar kehiai.....)

O Man ! Where does the Lord abide and who could attain the abode of the Lord, and find the door (path) leading to His Abode? May someone show me the path (door) leading to the Lord's presence for which I had been wandering (in search) in disappointment ! How could we cross this ocean of life successfully ? Infact, one cannot attain the humility of a dead person and lead a life without one's egoism. (Pause -1)

The man's suffering is the door and anger is the watchman

ਮਰੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੁਖੁ ਦਰਵਾਜਾ ਰੋਹੁ
ਰਖਵਾਲਾ ਆਸਾ ਅੰਦੇਸਾ ਦੁਇ ਪਟ ਜੜੇ ॥
ਮਾਇਆ ਜਲੁ ਖਾਈ ਪਾਣੀ ਘਰੁ ਬਾਧਿਆ ਸਤ
ਕੈ ਆਸਣਿ ਪੁਰਖੁ ਰਹੈ ॥ ੨ ॥ ਕਿੰਤੇ ਨਾਮਾ ਅੰਤੁ
ਨ ਜਾਣਿਆ ਤੁਮ ਸਰਿ ਨਾਹੀ ਅਵਰੁ ਹਰੇ ॥
ਦੂਢਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ ਆਪੇ ਜਾਣੈ
ਆਪਿ ਕਰੇ ॥ ੩ ॥ ਜਬ ਆਸਾ ਅੰਦੇਸਾ ਤਬ
ਹੀ ਕਿਉ ਕਰਿ ਏਕੁ ਕਹੈ ॥ ਆਸਾ ਭੀਤਰਿ ਰਹੈ
ਨਿਰਾਸਾ ਤਉ ਨਾਨਕ ਏਕੁ ਮਿਲੈ ॥ ੪ ॥ ਇਨ
ਬਿਧਿ ਸਾਗਰੁ ਤਰੀਐ ॥ ਜੀਵਤਿਆ ਇਉ ਮਰੀਐ
॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ ॥ ੩ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਸੁਰਤਿ ਸਬਦੁ ਸਾਖੀ ਮੇਰੀ ਸਿੰਘੀ ਬਾਜੈ ਲੋਕੁ ਸੁਣੇ
॥ ਪਤੁ ਝੋਲੀ ਮੰਗਣ ਕੈ ਤਾਈ ਭੀਖਿਆ ਨਾਮੁ
ਪੜੇ ॥ ੧ ॥ ਬਾਬਾ ਗੋਰਖੁ ਜਾਗੈ ॥ ਗੋਰਖੁ ਸੇ
ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ ਕਰਤੇ ਬਾਰ ਨ ਲਾਗੈ ॥
੧ ॥ ਰਹਾਉ ॥ ਪਾਣੀ ਪ੍ਰਾਣ ਪਵਣਿ ਬੰਧਿ ਰਾਖੇ
ਚੰਦੁ ਸੂਰਜੁ ਮੁਖਿ ਦੀਏ ॥ ਮਰਣ ਜੀਵਣ ਕਉ
ਧਰਤੀ ਦੀਨੀ ਏਤੇ ਗੁਣ ਵਿਸਰੇ ॥ ੨ ॥ ਸਿਧ
ਸਾਧਿਕ ਅਰੁ ਜੋਗੀ ਜੰਗਮ ਪੀਰ ਪੁਰਸ ਬਹੁਤੇਰੇ
॥ ਜੇ ਤਿਨ ਮਿਲਾ ਤ ਕੀਰਤਿ ਆਖਾ ਤਾ ਮਨੁ
ਸੇਵ ਕਰੇ ॥ ੩ ॥ ਕਾਗਦੁ ਲੂਣੁ ਰਹੈ ਘ੍ਰਿਤੁ ਸੰਗੇ
ਪਾਣੀ ਕਮਲੁ ਰਹੈ ॥ ਐਸੇ ਭਗਤ ਮਿਲਹਿ ਜਨ

guarding this door, with hopes and doubts as the two sides of this door, leading to his suffering. The True Lord is abiding within this body, with the worldly falsehood (Maya) acting as a moat all around, filled with the water of vicious and sinful actions, and the Lord abides therein as an embodiment of Truth. (The person, who could overcome his vices or sins, could only attain the Lord. (2)

The Lord has many names, which has no count and no one knows His limits as there is none else on par with the Lord (in power) The Lord alone knows all the actions taken by Him or enacted by Him according to individual's functions, as such we have to bear all the joy or suffering without making much noise. (3)

So long as we are working under hopes or doubts we cannot get united with the Lord, O Nanak ! The person, who remains detached (disappointed) in spite of the hopes generated, gets merged with the True Lord. (4)

Thus we could cross this ocean (of life) successfully by inculcating humility in mind (like a dead person). (1 - Pause 2 - 3)

Ramkali Mahala - 1 (*Surat sabad sa'khi meri singhi.....*)

We could hear the unstrung (all pervasive) music of Nature by taking the Guru's Word (Sabad) as a witness, which is heard by the other people O Lord ! We have spread the cloth for obtaining the alms (boon) of True Name, which could sustain our prestige. (1)

O Yogi ! The True Gorakh is the Guru's Word, which enlightens the mind, which has enacted the worldly drama and the Lord does not take long to create this Universe. (Pause -1)

The Lord has created this body out of five elements like air and water and then gave life to it with the soul established therein. Then the sun and moon have been created as the two main sources of light (like lamps). But this thankless being (man) has forgotten all the favours or blessings of the Lord who had provided this Earth (land) both for treading during life and death (to cover him). (2)

There are plenty of beings like sidhas, Yogis, mendicants and saints, with occult powers, whom we should meet to sing the praises of the Lord and then serve Him with love. (3)

The saints lead a life free from all sufferings and afflictions in this world just as the lotus-flower remains unaffected in water even or paper and salt remain alongwith ghee without being

ਨਾਨਕ ਤਿਨ ਜਮੁ ਕਿਆ ਕਰੈ ॥ ੪ ॥ ੪ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਨਾਨਕੁ ਬੋਲੈ ॥ ਵਸਗਤਿ ਪੰਚ

ਕਰੇ ਨਹ ਡੋਲੈ ॥ ਐਸੀ ਜੁਗਤਿ ਜੋਗ ਕਉ ਪਾਲੇ

॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ॥ ੧ ॥ ਸੇ

ਅਉਧੂਤ ਐਸੀ ਮਤਿ ਪਾਵੈ ॥ ਅਹਿਨਿਸਿ ਸੁੰਨਿ

ਸਮਾਧਿ ਸਮਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭਿਖਿਆ

ਭਾਇ ਭਗਤਿ ਭੈ ਚਲੈ ॥ ਹੋਵੈ ਸੁ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖਿ

ਅਮੁਲੈ ॥ ਧਿਆਨ ਰੂਪਿ ਹੋਇ ਆਸਣੁ ਪਾਵੈ ॥

ਸਚਿ ਨਾਮਿ ਤਾੜੀ ਚਿਤੁ ਲਾਵੈ ॥ ੨ ॥ ਨਾਨਕੁ

ਬੋਲੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥ ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਅਉਧੂ

ਨੀਸਾਣੀ ॥ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਵਲਾਏ ॥

ਨਿਹਚਉ ਨਾਨਕ ਕਰਤੇ ਪਾਏ ॥ ੩ ॥ ਪ੍ਰਣਵਤਿ

ਨਾਨਕੁ ਅਗਮੁ ਸੁਣਾਏ ॥ ਗੁਰ ਚੇਲੇ ਕੀ ਸੰਧਿ

ਮਿਲਾਏ ॥ ਦੀਖਿਆ ਦਾਰੂ ਭੋਜਨੁ ਖਾਇ ॥ ਛਿਅ

ਦਰਸਨ ਕੀ ਸੋਝੀ ਪਾਇ ॥ ੪ ॥ ੫ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਹਮ ਡੋਲਤ ਬੇੜੀ ਪਾਪ ਭਰੀ ਹੈ ਪਵਣੁ ਲਗੈ

ਮਤੁ ਜਾਈ ॥ ਸਨਮੁਖ ਸਿਧ ਭੇਟਣ ਕਉ ਆਏ

ਨਿਹਚਉ ਦੇਹਿ ਵਡਿਆਈ ॥ ੧ ॥ ਗੁਰ ਤਾਰਿ

ਤਾਰਣਹਾਰਿਆ ॥ ਦੇਹਿ ਭਗਤਿ ਪੂਰਨ ਅਵਿਨਾਸੀ

ਹਉ ਤੁਝ ਕਉ ਬਲਿਹਾਰਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸਿਧ ਸਾਧਿਕ ਜੋਰੀ ਅਰੁ ਜੰਗਮ ਏਕੁ ਸਿਧੁ ਜਿਨੀ

affected. O Nanak ! What harm could the Yama do to such holy saints, who are united with the Lord? (4 - 4)

Ramkali Mahala - 1 (*Su'nn machhindra Nanak bolai....*)

O Machhindra, listen to me, Says Nanak. The True Yogi remains immersed in the Lord's True Name and never falters, keeping all the five vices (like sexual desire) under check and control. Such a Yogi, who practises Yoga with such a mode of action, crosses this ocean of life himself and enables others as well (his clan) to cross successfully. (1)

The person, who is immersed in meditation of the Lord day and night, is a true mendicant, having the great wisdom and realisation of the Lord. (Pause - 1)

Such a mendicant would attain the boon of the Lord's love and fear (wonder-awe) and remain satisfied with peace and tranquillity of mind as an invaluable asset. Then he would remain absorbed in reciting Lord's True Name with love at heart and with the love of the Lord's meditation as his bed-spread underneath. (2)

O Nanak ! Such a true Yogi would (repeat) sing the praises of the Lord with the Guru's Word, sweet like nectar. O Machhindra ! These are the signs of a true mendicant. O Nanak! Then such a person would lead a life of complete worldly detachment with no hopes or desires inculcated at heart, and surely get merged with the Lord. (3)

O Nanak ! Such a person would himself recite the True Name of the Lord and help others as well to follow suit, (make them hear) and attain the True Lord without any distinction between the (teacher) Guru and the disciple. Such a Yogi would realise the true meaning of the six Shastras (with various teachings therein), having engrained the teachings of the Guru at heart like the panacea of all his ills. (4 - 5)

Ramkali Mahala - 1 (*Hum dolat ber'i paap bhari hai...*)

O True Master ! We are always faltering from the right path, and laden with our sins, the boat of our wisdom is not steady and might sink (turn upside down) with the wind of our vicious and sinful actions. May the Lord bestow on us the honour of uniting with Him through His Grace, as we have approached Him with this supplication. (1)

O Guru-Lord ! May You enable us to cross this ocean of life successfully. O perfect and imperishable Lord ! We offer ourselves as a sacrifice to You and entreat You to provide us with Your worship as the boat of safety. (Pause - 1)

O Lord ! Out of all the persons like Yogis, sidhas, sadiks

ਧਿਆਇਆ ॥ ਪਰਸਤ ਪੈਰ ਸਿਝਤ ਤੇ ਸੁਆਮੀ
ਅਖਰੁ ਜਿਨ ਕਉ ਆਇਆ ॥ ੨ ॥ ਜਪ ਤਪ
ਸੰਜਮ ਕਰਮ ਨ ਜਾਨਾ ਨਾਮੁ ਜਪੀ ਪ੍ਰਭ ਤੇਰਾ ॥
ਗੁਰੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਭੇਟਿਓ ਸਾਚੈ ਸਬਦਿ
ਨਿਬੇਰਾ ॥ ੩ ॥ ੬ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਸੁਰਤੀ ਸੁਰਤਿ ਰਲਾਈਐ ਏਤੁ ॥ ਤਨੁ ਕਰਿ
ਤੁਲਹਾ ਲੰਘਹਿ ਜੇਤੁ ॥ ਅੰਤਰਿ ਭਾਹਿ ਤਿਸੈ ਤੂ
ਰਖੁ ॥ ਅਹਿਨਿਸਿ ਦੀਵਾ ਬਲੈ ਅਥਰੁ ॥ ੧ ॥
ਐਸਾ ਦੀਵਾ ਨੀਰਿ ਤਰਾਇ ॥ ਜਿਤੁ ਦੀਵੈ ਸਭ
ਸੋਝੀ ਪਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਛੀ ਮਿਟੀ ਸੋਝੀ
ਹੋਇ ॥ ਤਾ ਕਾ ਕੀਆ ਮਾਨੈ ਸੋਇ ॥ ਕਰਣੀ ਤੇ
ਕਰਿ ਚਕਰੁ ਢਾਲਿ ॥ ਐਥੈ ਓਥੈ ਨਿਬਹੀ ਨਾਲਿ
॥ ੨ ॥ ਆਪੇ ਨਦਰਿ ਕਰੇ ਜਾ ਸੋਇ ॥ ਗੁਰਮੁਖਿ
ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥ ਤਿਤੁ ਘਟਿ ਦੀਵਾ
ਨਿਹਚਲੁ ਹੋਇ ॥ ਪਾਣੀ ਮਰੈ ਨ ਬੁਝਾਇਆ
ਜਾਇ ॥ ਐਸਾ ਦੀਵਾ ਨੀਰਿ ਤਰਾਇ ॥ ੩ ॥
ਡੋਲੈ ਵਾਉ ਨ ਵਡਾ ਹੋਇ ॥ ਜਾਪੈ ਜਿਉ
ਸਿੰਘਾਸਣਿ ਲੋਇ ॥ ਖੜੀ ਬ੍ਰਾਹਮਣੁ ਸੁਦੁ ਕਿ
ਵੈਸੁ ॥ ਨਿਰਤਿ ਨ ਪਾਈਆ ਗਣੀ ਸਹੰਸ ॥
ਐਸਾ ਦੀਵਾ ਬਾਲੇ ਕੋਇ ॥ ਨਾਨਕ ਸੇ ਪਾਰੰਗਤਿ
ਹੋਇ ॥ ੪ ॥ ੭ ॥

and mendicants who have worshipped the One perfect True Master, and have attained the imperishable Lord, only those persons attain salvation who gain access to the lotus-feet of the holy saints. (2)

O True Master ! I have not practised any of the virtuous deeds like meditation, penance or controlling the senses (sensual desires) and have only recited Your True Name. O Nanak ! The Guru, whom we have served, is a personification of the Lord Himself, and He has enabled us to attain Salvation and realise the Lord. (3 - 6)

Ramkali Mahala - 1 (*Surti surat rala'ieeai ait.....*)

O Brother ! Let us meditate (worship) on the Lord, who is an embodiment of all knowledge and enlightenment, thus making a success of this human life (by leading a purposeful life). You could thus swim across this ocean of life successfully by making a raft of this human body (by freeing it of all sins and vices). Once you will try to curb the fire of worldly desires within yourself, the lamp (light) of knowledge will burn within You continuously. (1)

O Brother ! By arranging to float this lamp of knowledge on the water of this ocean (of life), you will attain all the secrets of Nature including the Lord Himself. (Pause - 1)

O Brother ! Let us make a lamp of the Earth by following religious (virtuous) functions, which will be approved by the Lord Himself. Let us make a protective cover of the good actions like meditation, which will accompany us in both the worlds giving us protection. (2)

The Guru-minded person, who is bestowed with the Lord's Grace, realises the Lord (Lord's secrets) as the lamp of knowledge burns within his (heart) innerself. Such a lamp (of enlightenment) does not get destroyed in water even or extinguished by the worldly storms (upheavals). O Brother ! Let us therefore (float such a lamp and attain the true knowledge to cross this ocean (of life) successfully. (3)

Such a lamp of knowledge does not get affected with the winds of worldly desires, which enables us to attain enlightenment and perceive the Lord. There are countless (innumerable) castes like Khatris, Brahims, Sudras and Vaish which cannot be enumerated, being thousands in number. O Nanak ! Out of all these castes, the person, who gets enlightened (burns such a lamp), crosses this ocean successfully. (4 -7)

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਤੁਧਨੋ ਨਿਵਣੁ ਮੰਨਣੁ ਤੇਰਾ ਨਾਉ ॥ ਸਾਚੁ ਭੇਟ
ਬੈਸਣ ਕਉ ਥਾਉ ॥ ਸਤੁ ਸੰਤੋਖੁ ਹੋਵੈ ਅਰਦਾਸਿ
॥ ਤਾ ਸੁਣਿ ਸਦਿ ਬਹਾਲੇ ਪਾਸਿ ॥ ੧ ॥ ਨਾਨਕ
ਬਿਰਥਾ ਕੋਇ ਨ ਹੋਇ ॥ ਐਸੀ ਦਰਗਹ ਸਾਚਾ
ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਾਪਤਿ ਪੋਤਾ ਕਰਮੁ
ਪਸਾਉ ॥ ਤੂ ਦੇਵਹਿ ਮੰਗਤ ਜਨ ਚਾਉ ॥ ਭਾਛੈ
ਭਾਉ ਪਵੈ ਤਿਤੁ ਆਇ ॥ ਧੁਰਿ ਤੈ ਛੋਡੀ ਕੀਮਤਿ
ਪਾਇ ॥ ੨ ॥ ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੇ ਕਿਛੁ ਕਰੈ ॥
ਅਪਨੀ ਕੀਮਤਿ ਆਪੇ ਧਰੈ ॥ ਗੁਰਮੁਖਿ ਪਰਗਟੁ
ਹੋਆ ਹਰਿ ਰਾਇ ॥ ਨਾ ਕੋ ਆਵੈ ਨਾ ਕੋ ਜਾਇ ॥
੩ ॥ ਲੋਕੁ ਧਿਕਾਰੁ ਕਰੈ ਮੰਗਤ ਜਨ ਮਾਗਤ
ਮਾਨੁ ਨ ਪਾਇਆ ॥ ਸਹ ਕੀਆ ਗਲਾ ਦਰ
ਕੀਆ ਬਾਤਾ ਤੈ ਤਾ ਕਹਣੁ ਕਹਾਇਆ ॥੪॥੮॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਸਾਗਰ ਮਹਿ ਬੂੰਦ ਬੂੰਦ ਮਹਿ ਸਾਗਰੁ ਕਵਣੁ
ਬੁਝੈ ਬਿਧਿ ਜਾਣੈ ॥ ਉਤਭੁਜ ਚਲਤ ਆਪਿ ਕਰਿ
ਚੀਨੈ ਆਪੇ ਤਤੁ ਪਛਾਣੈ ॥ ੧ ॥ ਐਸਾ ਗਿਆਨੁ
ਬੀਚਾਰੈ ਕੋਈ ॥ ਤਿਸ ਤੇ ਮੁਕਤਿ ਪਰਮ ਗਤਿ
ਹੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਿਨ ਮਹਿ ਰੈਣਿ ਰੈਣਿ
ਮਹਿ ਦਿਨੀਅਰੁ ਉਸਨ ਸੀਤ ਬਿਧਿ ਸੋਈ ॥ ਤਾ
ਕੀ ਗਤਿ ਮਿਤਿ ਅਵਰੁ ਨ ਜਾਣੈ ਗੁਰ ਬਿਨੁ ਸਮਝ

Ramkali Mahala - 1 (*Tud no nivan mana'n te'ra nao...*)

O True Master ! The best worship (obeisance to You) for You is to recite True Name, and such a person who brings offerings of Your meditation (True Name) is received with honour in Your presence. When we pray to You with the supplication of Truth and contentment we are accepted in Your presence with love and affection. (given a place of honour in the Lord's Court).(1)

O Nanak ! Such a person, who approaches with such offerings does not undergo any sufferings. O Lord ! Such a saint is considered Truthful and accepted as True in Your court. (Pause -1)

The person, blessed with Your Grace, attains the treasure of Your True Name (knowledge). Though everyone is longing to attain this treasure of True Name, but only the blessed ones are benefitted by this treasure through the Lord's Grace. The person, who is imbued with the love of the Lord, gets enlightened with knowledge, in the heart. This is Your mode (system) of working from the very beginning, (of Time) that only the blessed one attains this knowledge. (2)

The person, who is engaged in virtuous deeds, could get immersed in meditation, and he alone attains the Lord, gaining self-realisation. Such a Guru-minded person, who has been enlightened (who has attained the Lord) by the Lord through the Guru's guidance, gets strengthened in the belief that no one is passed through the cycle of births and deaths.(3)

O My Mind ! Even though you may have been cursed many times while approaching the Lord for worldly possessions like a beggar seeking alms who does not get any respect, rather he is cursed by people. O Man ! Similarly you will get cursed in both the worlds (here and hereafter) for not listening to the Lord's True Name and wasting this human life fruitlessly. (without getting involved in Lord's meditation). (4 - 8)

Ramkali Mahala - 1 (*Sagar mehn boond, boond mehn sagar...*)

Hardly any Guru-minded person realises this fact that a drop of water is an embodiment of the ocean, while ocean is an embodiment of such rain-drops only. (The human being abides in the Lord and the (Lord) Prime-soul abides in the soul). Such a person realises the Truth (Lord's secrets) through the Guru's guidance only, that the Lord watches His worldly drama after enacting it (after creating it) through the four sources of creation. (1)

The person, who deliberates and meditates on such knowledge (of Lord's secrets) attains salvation, nay merges with the Prime-soul in the fourth state of Equipoise. (Pause -1)

The day follows the night and the night merges with the day just as heat consists of cold and cold weather comprises heat but this secret is understood by the Guru-minded person only who has been blessed with the full knowledge by the

ਨ ਹੋਈ ॥ ੨ ॥ ਪੁਰਖ ਮਹਿ ਨਾਰਿ ਨਾਰਿ ਮਹਿ
ਪੁਰਖਾ ਬੂਝਹੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥ ਧੁਨਿ ਮਹਿ
ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ
ਕਹਾਨੀ ॥ ੩ ॥ ਮਨ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ
ਮਨੂਆ ਪੰਚ ਮਿਲੇ ਗੁਰ ਭਾਈ ॥ ਨਾਨਕ ਤਿਨ
ਕੈ ਸਦ ਬਲਿਹਾਰੀ ਜਿਨ ਏਕ ਸਬਦਿ ਲਿਵ
ਲਾਈ ॥ ੪ ॥ ੯ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਜਾ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥ ਤਾ ਹਉਮੈ ਵਿਚਹੁ
ਮਾਰੀ ॥ ਸੋ ਸੇਵਕਿ ਰਾਮ ਪਿਆਰੀ ॥ ਜੋ ਗੁਰ
ਸਬਦੀ ਬੀਚਾਰੀ ॥ ੧ ॥ ਸੋ ਹਰਿ ਜਨੁ ਹਰਿ ਪ੍ਰਭ
ਭਾਵੈ ॥ ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ
ਲਾਜ ਛੋਡਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ ॥ ੧ ॥ ਰਹਾਉ
॥ ਧੁਨਿ ਵਾਜੇ ਅਨਹਦ ਘੋਰਾ ॥ ਮਨੁ ਮਾਨਿਆ
ਹਰਿ ਰਸਿ ਮੋਰਾ ॥ ਗੁਰ ਪੂਰੈ ਸਚੁ ਸਮਾਇਆ ॥
ਗੁਰ ਆਦਿ ਪੁਰਖੁ ਹਰਿ ਪਾਇਆ ॥ ੨ ॥ ਸਭਿ
ਨਾਦ ਬੇਦ ਗੁਰਬਾਣੀ ॥ ਮਨੁ ਰਾਤਾ
ਸਾਰਿਗਾਪਾਣੀ ॥ ਤਹ ਤੀਰਥ ਵਰਤ ਤਪ ਸਾਰੇ ॥
ਗੁਰ ਮਿਲਿਆ ਹਰਿ ਨਿਸਤਾਰੇ ॥ ੩ ॥ ਜਹ
ਆਪੁ ਗਾਇਆ ਭਉ ਭਾਗਾ ॥ ਗੁਰ ਚਰਣੀ ਸੇ
ਵਕੁ ਲਾਗਾ ॥ ਗੁਰਿ ਸਤਿਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ
॥ ਕਹੁ ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਇਆ ॥ ੪ ॥

੧੦ ॥

Guru. Without proper knowledge none else could appreciate the above secret, as without the Guru's guidance, we cannot attain this knowledge. (2)

O Brahm Gyani (learned person) ! The Man is created by woman while the woman is created by man; so try to follow this basic truth. The meditation comprises sound and the sound consists of meditation (in silence) which could be understood through the Guru's teachings alone. Whosoever has realised this is indescribable. (3)

O Brother ! I have been united with such a perfect Guru who has blessed me with this realisation that the Lord abides within the mind as such the soul of the Guru's-minded persons are always immersed in the Prime-soul. O Nanak ! I would always offer myself as a sacrifice to such persons who have inculcated the love of the Lord in their hearts. (4 - 9)

Ramkali Mahala - 1 (Ja har prabh kirpa dha'ri.....)

The person, who is bestowed with the Grace of the Lord, has cast away his egoism from his heart. The Lord has accepted the service of such a person with love, who has meditated on the Lord through the Guru's Word. (1)

The devotee, who worships the Lord day and night and sings the praises of the Lord without caring for the appreciation (reaction) of the people, is loved and accepted by the Lord. (Pause -1)

Such a devotee of the Lord always recites the True Name during day and night. My heart is always thrilled (immersed) with the nectar of Lord's True Name and the love of the True Lord (Truth) is always imbibed in my heart. We have thus attained the Prime-soul (Lord-sublime) who is the greatest power from the beginning of Time. (2)

The Guru's Word is superior to all other wisdom and (singing) listening to the (all pervasive) unstrung Music of Nature or the Vedas, as my mind (heart) is completely imbued with the love of the Lord. By listening to (reading) the Guru's Word we get all the benefits of visiting holy places (of pilgrimage), keeping fasts or doing penance. The Lord has thus enabled such persons to cross this ocean of life successfully through the Guru's guidance. (3)

The person, who has got rid of his egoism, has cast away his fear or whims about the cycle of births and deaths; as the devotee has sought the support (refuge at the) of the lotus-feet of the Guru. The Guru, through His teachings, has cast away all the whims and misgivings of such a disciple (including dual-mindedness). O Nanak ! Such a person has been united by the Lord with Himself through the Guru's Word. (4 - 10)

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

Ramkali Mahala - 1 (*Chhadan bhojan ma'ngat bha'gai..*)

ਛਾਦਨੁ ਭੋਜਨੁ ਮਾਗਤੁ ਭਾਰੈ ॥ ਖੁਧਿਆ ਦੁਸਟ
ਜਲੈ ਦੁਖੁ ਆਰੈ ॥ ਗੁਰਮਤਿ ਨਹੀ ਲੀਨੀ
ਦੁਰਮਤਿ ਪਤਿ ਖੋਈ ॥ ਗੁਰਮਤਿ ਭਗਤਿ ਪਾਵੈ
ਜਨੁ ਕੋਈ ॥ ੧ ॥ ਜੋਗੀ ਜੁਗਤਿ ਸਹਜ ਘਰਿ

The person, who is always wandering around in the search for (food and clothing), his worldly requirements like a beggar, is always burning in the fire of the worldly desires in this world and undergoes sufferings in the next world as well. The person, who has not followed the Guru's guidance (Guru's teachings) and has lost his prestige even due to his filthy mind (due to self-minded wisdom). Infact, hardly any Guru-minded person (saintly person) follows the Guru's teachings and recites True Name. (1)

ਵਾਸੈ ॥ ਏਕ ਦ੍ਰਿਸਟਿ ਏਕੇ ਕਰਿ ਦੇਖਿਆ ਭੀਖਿਆ
ਭਾਇ ਸਬਦਿ ਤ੍ਰਿਪਤਾਸੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੰਚ
ਬੈਲ ਗਡੀਆ ਦੇਹ ਧਾਰੀ ॥ ਰਾਮ ਕਲਾ ਨਿਬਰੈ

The True Yogi is one, who is always imbued with the love of the Lord (engaged in Lord's worship), having attained peace and tranquillity of mind, as he has perceived the same Lord pervading in all the beings and is satiated with the boon (alms) of the Lord's love and devotion. (Pause - 1)

ਪਤਿ ਸਾਰੀ ॥ ਧਰ ਤੂਟੀ ਗਾਡੇ ਸਿਰ ਭਾਰਿ ॥

The bulls of (five) senses are supporting the cart of this human body and with the might of the Lord the body requirements are being met. But when the axle of our life span (breathing process ends) breaks down, this body perishes in no time. (the cart falls upside down) when this human body is burnt with the logs (stack) of wood, the bones are scattered all around like the wood (the body having been burnt). (2)

ਲਕਰੀ ਬਿਖਰਿ ਜਰੀ ਮੰਝ ਭਾਰਿ ॥ ੨ ॥ ਗੁਰ

ਕਾ ਸਬਦੁ ਵੀਚਾਰਿ ਜੋਗੀ ॥ ਦੁਖੁ ਸੁਖੁ ਸਮ

O Yogi ! Meditate and ponder over the Guru's word, considering joy and sorrow on par (on equal footing) and the pangs of separation or joy of meeting (deariness) are taken on par, without any distinction. Take the food of Lord's True Name through the Guru's Word and attain salvation while leading this life through recitation of True Name. (3)

ਕਰਣਾ ਸੋਗ ਬਿਓਗੀ ॥ ਭੁਗਤਿ ਨਾਮੁ ਗੁਰ

ਸਬਦਿ ਬੀਚਾਰੀ ॥ ਅਸਥਿਰੁ ਕੰਧੁ ਜਪੈ ਨਿਰੰਕਾਰੀ

॥ ੩ ॥ ਸਹਜ ਜਗੋਟਾ ਬੰਧਨ ਤੇ ਛੂਟਾ ॥ ਕਾਮੁ

Thus the Yogi gets rid of the worldly bondage (the cover of wires wrapped around the chest) having curbed the vices of sexual desires and anger through the Guru's guidance. O Nanak! Let the Yogi wear the ear-rings of the Guru's support in the heart, as we could attain salvation by the Lord's worship. (True Name) only. (4 - 11)

ਕ੍ਰੋਧੁ ਗੁਰ ਸਬਦੀ ਲੂਟਾ ॥ ਮਨ ਮਹਿ ਮੁੰਦ੍ਰਾ ਹਰਿ

ਗੁਰ ਸਰਣਾ ॥ ਨਾਨਕ ਰਾਮ ਭਗਤਿ ਜਨ ਤਰਣਾ

॥ ੪ ॥ ੧੧ ॥

Ik onkar satgur prasad

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ramkali Mahala - 3 Ghar - 1 (*Satjug sach kahai sabh...*)

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

ਸਤਜੁਗਿ ਸਚੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥ ਘਰਿ ਘਰਿ

In the age of Sat-Yug (millennium of Sat Yug) everyone speaks the Truth and the Lord is worshipped (by reciting True Name) in each house (in every heart) through the Guru's teachings. (1)

ਭਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ ॥ ਸਤਜੁਗਿ ਧਰਮੁ ਪੈਰ

ਹੈ ਚਾਰਿ ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੇ ਬੀਚਾਰਿ ॥ ੧ ॥

Infact, during all the four ages (of SatYug, Doapar, Treta

ਜੁਗ ਚਾਰੇ ਨਾਮਿ ਵਡਿਆਈ ਹੋਈ ॥ ਜਿ ਨਾਮਿ
ਲਾਗੈ ਸੇ ਮੁਕਤਿ ਹੋਵੈ ਗੁਰ ਬਿਨੁ ਨਾਮੁ ਨ ਪਾਵੈ
ਕੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤ੍ਰੇਤੈ ਇਕ ਕਲ ਕੀਨੀ
ਦੂਰਿ ॥ ਪਾਖੰਡੁ ਵਰਤਿਆ ਹਰਿ ਜਾਣਨਿ ਦੂਰਿ ॥
ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੋਝੀ ਹੋਈ ॥ ਅੰਤਰਿ ਨਾਮੁ ਵਸੈ
ਸੁਖੁ ਹੋਈ ॥ ੨ ॥ ਦੁਆਪੁਰਿ ਦੂਜੈ ਦੁਬਿਧਾ ਹੋਇ
॥ ਭਰਮਿ ਭੁਲਾਨੇ ਜਾਣਹਿ ਦੋਇ ॥ ਦੁਆਪੁਰਿ
ਧਰਮਿ ਦੁਇ ਪੈਰ ਰਖਾਏ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਤ
ਨਾਮੁ ਦ੍ਰਿੜਾਏ ॥ ੩ ॥ ਕਲਜੁਗਿ ਧਰਮ ਕਲਾ
ਇਕ ਰਹਾਏ ॥ ਇਕ ਪੈਰਿ ਚਲੈ ਮਾਇਆ ਮੋਹੁ
ਵਧਾਏ ॥ ਮਾਇਆ ਮੋਹੁ ਅਤਿ ਗੁਬਾਰੁ ॥ ਸਤਗੁਰੁ
ਭੇਟੈ ਨਾਮਿ ਉਧਾਰੁ ॥ ੪ ॥ ਸਭ ਜੁਗ ਮਹਿ
ਸਾਚਾ ਏਕੋ ਸੋਈ ॥ ਸਭ ਮਹਿ ਸਚੁ ਦੂਜਾ ਨਹੀ
ਕੋਈ ॥ ਸਾਚੀ ਕੀਰਤਿ ਸਚੁ ਸੁਖੁ ਹੋਈ ॥ ਗੁਰਮੁਖਿ
ਨਾਮੁ ਵਖਾਣੈ ਕੋਈ ॥ ੫ ॥ ਸਭ ਜੁਗ ਮਹਿ ਨਾਮੁ
ਉਤਮੁ ਹੋਈ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥
ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਭਗਤੁ ਜਨੁ ਸੋਈ ॥ ਨਾਨਕ
ਜੁਗਿ ਜੁਗਿ ਨਾਮਿ ਵਡਿਆਈ ਹੋਈ ॥ ੬ ॥ ੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੪ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੇ ਵਡ ਭਾਗ ਹੋਵਹਿ ਵਡਭਾਗੀ ਤਾ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਵੈ ॥ ਨਾਮੁ ਜਪਤ ਨਾਮੇ ਸੁਖੁ ਪਾਵੈ

and Kal-Yug) we get honoured and acclaimed with the support of (by reciting) Lord's True Name. Whosoever has recited True Name, has attained Salvation during the various ages, though the nectar of True Name could only be attained through the Guru's guidance, and not otherwise (by other means). (Pause - 1)

During the age of Treta, the support of Duty (Religion) has been eliminated (from the four pillars of religion), and only false (showmanship) rituals became prevalent, considering the Lord as a distant entity. But the Guru-minded persons had realised the Truth (Lord's secrets) through (by following) the Guru's teachings. (2)

Then in the age of Doapar, there was another thought based on dual-mindedness (taking us away from the Lord) and people got engulfed by their whims and misgivings, being engrossed in Maya; (worldly falsehood) thus following the path of Maya and not Truth. In this age of Doapar, the religion was left with two supports only (out of four) and only the Guru-minded persons were enabled to recite True Name of the Lord. (3)

Then in the age of Kal-Yug, there was only one support, (Truth) of the Religion, which supported it. Thus the human beings got engrossed in the love of (Maya) worldly falsehood, with love for worldly pleasures and possessions throwing virtues like Truth, penance, meditation and mercy to the winds and religion was left with one support only. There was total darkness due to the love of the (Maya) worldly falsehood. The person, who is united with the (True Guru) Lord through the Guru's Grace, has attained salvation by reciting True Name. (4)

There is only one (Truth) True Lord in all the four ages, who bestows strength to all the people as there is no other second power. The persons, who perform virtuous deeds, always enjoy the bliss of life, but hardly any fortunate person recites True Name through the Guru's Grace. (5)

It is only through the support of True Name that we could become worthy of praise and acclaim, but hardly few Guru-minded persons realise this fact. O Nanak ! The True saint is only one, who recites the True Name of the Lord. During all the ages (four Yugas) it is only through the recitation of True Name that one gets honoured and acclaimed throughout the world. (6 - 1)

Ramkali Mahala - 4 Ghar - 1 *Ik onkar satgur prasad (Je vadbhag hovai vadbhagita har har...)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

If someone were fortunate enough, pre-destined by the Lord's Will, then he would recite the Lord's True Name in the

ਹਰਿ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵੈ ॥ ੧ ॥ ਗੁਰਮੁਖਿ
ਭਗਤਿ ਕਰਹੁ ਸਦ ਪ੍ਰਾਣੀ ॥ ਹਿਰਦੈ ਪ੍ਰਗਾਸੁ
ਹੋਵੈ ਲਿਵ ਲਾਗੈ ਗੁਰਮਤਿ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਸਮਾਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹੀਰਾ ਰਤਨ ਜਵੇਹਰ
ਮਾਣਕ ਬਹੁ ਸਾਗਰ ਭਰਪੂਰ ਕੀਆ ॥ ਜਿਸੁ
ਵਡ ਭਾਗੁ ਹੋਵੈ ਵਡ ਮਸਤਕਿ ਤਿਨਿ ਗੁਰਮਤਿ
ਕਢਿ ਕਢਿ ਲੀਆ ॥ ੨ ॥ ਰਤਨੁ ਜਵੇਹਰੁ ਲਾਲੁ
ਹਰਿ ਨਾਮਾ ਗੁਰਿ ਕਾਢਿ ਤਲੀ ਦਿਖਲਾਇਆ ॥
ਭਾਗਹੀਣ ਮਨਮੁਖਿ ਨਹੀ ਲੀਆ ਤ੍ਰਿਣ ਓਲੈ
ਲਾਖੁ ਛੁਪਾਇਆ ॥ ੩ ॥ ਮਸਤਕਿ ਭਾਗੁ ਹੋਵੈ
ਪੁਰਿ ਲਿਖਿਆ ਤਾ ਸਤਗੁਰੁ ਸੇਵਾ ਲਾਏ ॥ ਨਾਨਕ
ਰਤਨ ਜਵੇਹਰ ਪਾਵੈ ਧਨੁ ਧਨੁ ਗੁਰਮਤਿ ਹਰਿ
ਪਾਏ ॥ ੪ ॥ ੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੪ ॥

ਰਾਮ ਜਨਾ ਮਿਲਿ ਭਇਆ ਅਨੰਦਾ ਹਰਿ ਨੀਕੀ
ਕਥਾ ਸੁਨਾਇ ॥ ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਸਭ
ਨੀਕਲਿ ਸਤਸੰਗਤਿ ਮਿਲਿ ਬੁਧਿ ਪਾਇ ॥ ੧ ॥
ਰਾਮ ਜਨ ਗੁਰਮਤਿ ਰਾਮੁ ਬੋਲਾਇ ॥ ਜੋ ਜੋ ਸੁਣੈ
ਕਹੈ ਸੋ ਮੁਕਤਾ ਰਾਮ ਜਪਤ ਸੋਹਾਇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜੇ ਵਡ ਭਾਗ ਹੋਵਹਿ ਮੁਖਿ ਮਸਤਕਿ
ਹਰਿ ਰਾਮ ਜਨਾ ਭੇਟਾਇ ॥ ਦਰਸਨੁ ਸੰਤ ਦੇਹੁ
ਕਰਿ ਕਿਰਪਾ ਸਭ ਦਾਲਦੁ ਦੁਖੁ ਲਹਿ ਜਾਇ ॥
੨ ॥ ਹਰਿ ਕੇ ਲੋਗ ਰਾਮ ਜਨ ਨੀਕੇ ਭਾਗਹੀਣ

company of the holy saints; and then he would enjoy the eternal bliss in reciting the True Name of the Lord and then unite with the True Name of the Lord. (1)

O Brother ! Let us worship the Lord by following the Guru's guidance (teachings). Then we would get imbued with the love of the Lord's True Name and get enlightened by the Lord-sublime and get united with the Lord's True Name through the Guru's guidance. (Pause -1)

The ocean of the Guru's personality is (replete with) full of the jewels, pearls and rubies of the Lord's True Name as enlightened by the Lord but these virtues like diamonds could be (extricated) taken out of the mine of the Guru's teachings, provided one is fortunate enough and pre-destined by the Lord's Will, to be enlightened accordingly. (2)

The Guru has enlightened us with the actual jewel of True Name with detachment and love of True Name (as diamonds) being inculcated in our heart, whereas the unfortunate self willed (faithless) person has not realised this invaluable (wealth) jewel of True Name, being hidden from him in the (grass) straw of the soul. (3)

If one is fortunate enough, being pre-destined by the Lord's Will, then he is enabled to serve the True Guru. O Nanak! Such a fortunate person attains the jewel and wealth of True Name and he is considered praise worthy by following the Guru's guidance (teaching). (4 - 1)

Ramkali Mahala - 4 (*Ramjana mil bhia ananda....*)

The persons, who listen to the discourses of the holy saints, enjoy the eternal bliss by joining the company of the holy saints. They have cast away all the filth of the vicious thoughts from the mind as they have been enlightened with the right wisdom (approach) by joining the company of the holy congregations. (1)

The saintly person recites the Lord's True Name following the Guru's teachings (Guru's Word). Infact, whosoever listens (to) or sings the praises of the Lord, attains salvation as they are always honoured, being immersed in the recitation of True Name. (Pause -1)

If we are fortunate enough, being pre-destined by the Lord, then we are united with the holy saints. O True Master ! May we be blessed with the glimpse of the holy saints through Your Grace, so that all our ills, afflictions and vices of lithargy are cast away! (2)

The unfortunate persons, devoid of the Lord's Grace, do

ਨ ਸੁਖਾਇ ॥ ਜਿਉ ਜਿਉ ਰਾਮ ਕਹਹਿ ਜਨ ਊਚੇ
ਨਰ ਨਿੰਦਕ ਡੰਸੁ ਲਗਾਇ ॥ ੩ ॥ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ
ਨਰ ਨਿੰਦਕ ਜਿਨ ਜਨ ਨਹੀ ਭਾਏ ਹਰਿ ਕੇ ਸਖਾ
ਸੁਖਾਇ ॥ ਸੇ ਹਰਿ ਕੇ ਚੋਰ ਵੇਮੁਖ ਮੁਖ ਕਾਲੇ
ਜਿਨ ਗੁਰ ਕੀ ਪੈਜ ਨ ਭਾਇ ॥ ੪ ॥ ਦਇਆ
ਦਇਆ ਕਰਿ ਰਾਖਹੁ ਹਰਿ ਜੀਉ ਹਮ ਦੀਨ
ਤੇਰੀ ਸਰਣਾਇ ॥ ਹਮ ਬਾਰਿਕ ਤੁਮ ਪਿਤਾ ਪ੍ਰਭ
ਮੇਰੇ ਜਨ ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇ ॥ ੫ ॥ ੨ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਕੇ ਸਖਾ ਸਾਧ ਜਨ ਨੀਕੇ ਤਿਨ ਊਪਰਿ ਹਾਥੁ
ਵਤਾਵੈ ॥ ਗੁਰਮੁਖਿ ਸਾਧ ਸੇਈ ਪ੍ਰਭ ਭਾਏ ਕਰਿ
ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵੈ ॥ ੧ ॥ ਰਾਮ ਮੇ ਕਉ
ਹਰਿ ਜਨ ਮੇਲਿ ਮਨਿ ਭਾਵੈ ॥ ਅਮਿਉ ਅਮਿਉ
ਹਰਿ ਰਸੁ ਹੈ ਮੀਠਾ ਮਿਲਿ ਸੰਤ ਜਨਾ ਮੁਖਿ ਪਾਵੈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕੇ ਲੋਗ ਰਾਮ ਜਨ
ਊਤਮ ਮਿਲਿ ਊਤਮ ਪਦਵੀ ਪਾਵੈ ॥ ਹਮ ਹੋਵਤ
ਚੇਰੀ ਦਾਸ ਦਾਸਨ ਕੀ ਮੇਰਾ ਠਾਕੁਰੁ ਖੁਸੀ ਕਰਾਵੈ
॥ ੨ ॥ ਸੇਵਕ ਜਨ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ ਰਿਦ
ਮਨਿ ਤਨਿ ਪ੍ਰੀਤਿ ਲਗਾਵੈ ॥ ਬਿਨੁ ਪ੍ਰੀਤੀ ਕਰਹਿ
ਬਹੁ ਬਾਤਾ ਕੂੜੁ ਬੋਲਿ ਕੂੜੇ ਫਲੁ ਪਾਵੈ ॥ ੩ ॥
ਮੇ ਕਉ ਧਾਰਿ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨ ਦਾਤੇ ਹਰਿ ਸੰਤ
ਪਗੀ ਲੇ ਪਾਵੈ ॥ ਹਉ ਕਾਟਉ ਕਾਟਿ ਬਾਇ
ਸਿਰੁ ਰਾਖਉ ਜਿਤੁ ਨਾਨਕ ਸੰਤੁ ਚੜਿ ਆਵੈ ॥ ੪ ॥

not like the holy saints of the Lord who are loved by the Lord. The slanderers of the saints do not like the singing of Lord's praises by the holy saints in a higher tone (loud pitch) as it hits (bites) them like the snake bite. (3)

Cursed be the vilifiers who have no love (liking) for the holy saints of the Lord, who are the friends of the Lord and supporters of the helpless persons. Infact such persons are like the thieves of the Lord who do not appreciate and like the holy saints and their recitation of True Name, and never love the Guru. (4)

O True Master ! May You protect the honour of helpless persons like us who have sought Your support through Your Grace! O Nanak ! The Lord is like our Father and we are His children. May the Lord unite us with Himself by pardoning us and favouring us with His blessings! (5 - 2)

Ramkali Mahala - 4 (*Har ke sakha sadh jan nikai.....*)

The friendly holy saints of the Lord are very virtuous and praiseworthy whom the Lord protects with love and regard. The Lord unites such saintly Guru-minded persons with Himself through His Grace as they have won the love and acceptance of the Lord. (1)

O True Master ! May I be enabled to join the company of the holy saints, as I always have loved and praised them in my heart. I would love to partake the nectar of the Lord's True Name, which is very sweet and I have tasted this sweet nectar in the company of the holy saints. (Pause -1)

The holy saints of the Lord are really too great and of high status and whosoever joins their company, becomes equally great and praiseworthy. O True Master ! I would serve such persons, being the slave of their slaves, provided You are pleased with me through the Guru's acceptance. (2)

The persons, who serve the holy saints with love and devotion (with body and mind), are truly fortunate and predestined by the Lord's Will whereas the persons, who are only engaged in tall talk without developing love of the Lord, are totally false (unreal) and will be rewarded (with falsehood) accordingly. (3)

O Lord-benefactor, the life-giver to the world ! May I be, bestowed with the support of Your holy saints through Your Grace! O Nanak ! I would offer my head by severing it from the body and place on the path of the holy saints (I would

॥ ੩ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੪ ॥

ਜੇ ਵਡ ਭਾਗ ਹੋਵਹਿ ਵਡ ਮੇਰੇ ਜਨ ਮਿਲਾਇਆ
ਢਿਲ ਨ ਲਾਈਐ ॥ ਹਰਿ ਜਨ ਅੰਮ੍ਰਿਤ ਕੁੰਟ
ਸਰ ਨੀਕੇ ਵਡਭਾਗੀ ਤਿਤੁ ਨਾਵਾਈਐ ॥ ੧ ॥
ਰਾਮ ਮੇ ਕਉ ਹਰਿ ਜਨ ਕਾਰੈ ਲਾਈਐ ॥ ਹਉ
ਪਾਣੀ ਪਖਾ ਪੀਸਉ ਸੰਤ ਆਗੈ ਪਗ ਮਲਿ ਮਲਿ
ਧੂਰਿ ਮੁਖਿ ਲਾਈਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਜਨ
ਵਡੇ ਵਡੇ ਵਡ ਊਚੇ ਜੇ ਸਤਗੁਰ ਮੇਲਿ ਮਿਲਾਈਐ
॥ ਸਤਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ਮਿਲਿ
ਸਤਗੁਰ ਪੁਰਖ ਧਿਆਈਐ ॥ ੨ ॥ ਸਤਗੁਰ
ਸਰਣਿ ਪਰੇ ਤਿਨ ਪਾਇਆ ਮੇਰੇ ਠਾਕੁਰ ਲਾਜ
ਰਖਾਈਐ ॥ ਇਕਿ ਅਪਣੈ ਸੁਆਇ ਆਇ
ਬਹਹਿ ਗੁਰ ਆਗੈ ਜਿਉ ਬਗੁਲ ਸਮਾਧਿ
ਲਗਾਈਐ ॥ ੩ ॥ ਬਗੁਲਾ ਕਾਗ ਨੀਚ ਕੀ
ਸੰਗਤਿ ਜਾਇ ਕਰੰਗ ਬਿਖੂ ਮੁਖਿ ਲਾਈਐ ॥
ਨਾਨਕ ਮੇਲਿ ਮੇਲਿ ਪ੍ਰਭ ਸੰਗਤਿ ਮਿਲਿ ਸੰਗਤਿ
ਹੰਸੁ ਕਰਾਈਐ ॥ ੪ ॥ ੪ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੪ ॥

ਸਤਗੁਰ ਦਇਆ ਕਰਹੁ ਹਰਿ ਮੇਲਹੁ ਮੇਰੇ ਪ੍ਰੀਤਮ
ਪ੍ਰਾਣ ਹਰਿ ਰਾਇਆ ॥ ਹਮ ਚੇਰੀ ਹੋਇ ਲਗਹੁ
ਗੁਰ ਚਰਣੀ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭ ਮਾਰਗੁ ਪੰਥੁ
ਦਿਖਾਇਆ ॥ ੧ ॥ ਰਾਮ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਮਨਿ ਭਾਇਆ ॥ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ
ਬੋਲੀ ਮੇਰਾ ਪਿਤਾ ਮਾਤਾ ਹਰਿ ਸਖਾਇਆ ॥ ੧

offer my services with love) so that they could pass through this path without any discomfort enroute. (4 - 3)

Ramkali Mahala - 4 (*Je vad bha'g hovai vad merai jan...*)

I would not delay my meeting with the holy saints even for a moment, if I were fortunate enough to join their company. The fortunate persons always take bath in the tank of the company of the holy saints and cross this ocean of life successfully in their holy company. (1)

O Lord ! May I be enabled to serve the holy saints of the Lord ! I would offer all my services to the holy saints including fanning them and being their water-carrier, (bringing water for them) grinding flour for them and then applying the dust of their lotus-feet on my forehead. (Pause - 1)

The holy saints are truly great and praise-worthy as they enable us to join the company of the holy saints. There is none else as great and praiseworthy as the Guru since we could unite with the Lord through the Guru's guidance and support alone. (2)

The persons, who have sought the support of the True Guru, have attained the Lord as the Lord has protected their honour (through His Grace). But there are some faithless and selfish persons who have sought the Guru's support like the cranes who falsely show their love for the Guru with meditation (like the crane standing on the leg.) (3)

The faithless self-willed persons are always engrossed in vicious and sinful actions like the cranes or crows who are keen to pounce on fish or meat. O Nanak ! May we be enabled to join the company of the holy saints, so that we could purify ourselves in their holy company like the swans (who pick up only pearls instead of the fish) and engage in virtuous deeds. (4 - 4)

Ramkali Mahala - 4 (*Satgur daya karoh har meloh....*)

O beloved Guru ! May You enable us to unite with the Lord through Your Grace, as the Lord is very dear to us, more than our life even. We would seek refuge at the lotus-feet of the Guru like a slave (devotee) who has guided us on the path towards attainment of the Lord. (1)

O Lord ! I am imbued with the love of the Lord in my heart as I have developed love of His True Name. There is no other friend of mine except the Lord, as He is like my mother and father and is my only support. (Pause -1)

O Brother ! My (life) heart beat comes to a standstill

॥ ਰਹਾਉ ॥ ਮੇਰੇ ਇਕੁ ਖਿਨੁ ਪ੍ਰਾਨ ਨ ਰਹਹਿ
ਬਿਨੁ ਪ੍ਰੀਤਮ ਬਿਨੁ ਦੇਖੇ ਮਰਹਿ ਮੇਰੀ ਮਾਇਆ
॥ ਧਨੁ ਧਨੁ ਵਡ ਭਾਗੁ ਗੁਰ ਸਰਣੀ ਆਏ ਹਰਿ
ਗੁਰ ਮਿਲਿ ਦਰਸਨੁ ਪਾਇਆ ॥ ੨ ॥ ਮੈ ਅਵਰੁ
ਨ ਕੋਈ ਸੂਝੈ ਬੂਝੈ ਮਨਿ ਹਰਿ ਜਪੁ ਜਪਉ
ਜਪਾਇਆ ॥ ਨਾਮਹੀਣ ਫਿਰਹਿ ਸੇ ਨਕਟੇ ਤਿਨ
ਘਸਿ ਘਸਿ ਨਕ ਵਢਾਇਆ ॥ ੩ ॥ ਮੇ ਕਉ
ਜਗਜੀਵਨ ਜੀਵਾਲਿ ਲੈ ਸੁਆਮੀ ਰਿਦ ਅੰਤਰਿ
ਨਾਮੁ ਵਸਾਇਆ ॥ ਨਾਨਕ ਗੁਰੂ ਗੁਰੂ ਹੈ ਪੂਰਾ
ਮਿਲਿ ਸਤਿਗੁਰ ਨਾਮੁ ਧਿਆਇਆ ॥ ੪ ॥੫ ॥
ਰਾਮਕਲੀ ਮਹਲਾ ੪ ॥

ਸਤਗੁਰੁ ਦਾਤਾ ਵਡਾ ਵਡ ਪੁਰਖੁ ਹੈ ਜਿਤੁ
ਮਿਲਿਐ ਹਰਿ ਉਰ ਧਾਰੇ ॥ ਜੀਅ ਦਾਨੁ ਗੁਰਿ
ਪੂਰੈ ਦੀਆ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਮਾਰੇ ॥ ੧ ॥
ਰਾਮ ਗੁਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕੀਨਿ ਧਾਰੇ ॥ ਗੁਰਮੁਖਿ
ਕਥਾ ਸੁਣੀ ਮਨਿ ਭਾਈ ਧਨੁ ਧਨੁ ਵਡ ਭਾਗੁ
ਹਮਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੋਟਿ ਕੋਟਿ ਤੇਤੀਸ
ਧਿਆਵਹਿ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਵਹਿ ਪਾਰੇ ॥ ਹਿਰਦੈ
ਕਾਮ ਕਾਮਨੀ ਮਾਗਹਿ ਰਿਧਿ ਮਾਗਹਿ ਹਾਥੁ
ਪਸਾਰੇ ॥ ੨ ॥ ਹਰਿ ਜਸੁ ਜਪਿ ਜਪੁ ਵਡਾ ਵਡੇਰਾ
ਗੁਰਮੁਖਿ ਰਖਉ ਉਰਿ ਧਾਰੇ ॥ ਜੇ ਵਡ ਭਾਗੁ
ਹੋਵਹਿ ਤਾ ਜਪੀਐ ਹਰਿ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੇ
॥ ੩ ॥ ਹਰਿ ਜਨ ਨਿਕਟਿ ਨਿਕਟਿ ਹਰਿ ਜਨ ਹੈ

without the love of the Lord even for a moment (I do not feel alive) and without perceiving a glimpse of the Lord, this life has no value (existence). With great fortune I have sought the support of the Guru and through His Grace I have got a glimpse of the Lord. (2)

I have not found any other power worth worship except the Guru who has enabled me to recite the True Name of the Lord. The persons, who are devoid of the Lord's True Name, are roaming both here and hereafter without any respect as they have been dishonoured by the Yama at the behest of the god of justice (Dharam Raj) in the Lord's court. (3)

O Lord-benefactor ! May I be bestowed with life through the recitation of True Name and saved from the cycle of births and deaths by inculcating the love of True Name in my heart. O Nanak ! The Guru is perfect with all the powers and we have recited the Lord's True Name by uniting with (following) the Guru's guidance. (4 - 5)

Ramkali Mahala - 4 (*Satgur daata vada vadvpurkh hai..*)

The Guru is the most perfect and the greatest benefactor in whose company we could inculcate the love of the Lord's True Name in our heart. The perfect Guru has bestowed the boon of this life or awakened us from the slumber of ignorance (like a dead person brought to life) when we imbibed the True Name in our heart. (1)

O True Master ! We have got imbued with the love of True Name in the heart through the Guru's guidance. We are really fortunate, being pre-destined by the Lord's Will, and are made praiseworthy by listening to the discourses on True Name through the Guru's teachings. (Pause -1)

The Lord is too Great, being beyond our comprehension, whose depth and Greatness cannot be probed by us, whom all the gods, (Thirty-three crores of them) are also worshipping but have not found His limits. The persons, who are always engrossed in worldly desires seeking more of worldly pleasures and occult powers are never satisfied with their demands. (2)

The person, who recites True Name of the Lord, is truly the greatest of all, as such, we should also inculcate the love of True Name in our heart through the Guru's guidance. If some one is really fortunate enough he would be interested in reciting Lord's True Name and would be enabled to cross this ocean successfully by the Lord. (3)

ਹਰਿ ਰਾਖੈ ਕੰਠਿ ਜਨ ਧਾਰੇ ॥ ਨਾਨਕ ਪਿਤਾ ਮਾਤਾ

ਹੈ ਹਰਿ ਪ੍ਰਭੂ ਹਮ ਬਾਰਿਕ ਹਰਿ ਪ੍ਰਤਿਪਾਰੇ ॥ ੪

॥ ੬ ॥ ੧੮ ॥

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਰਪਾ ਕਰਹੁ ਦੀਨ ਕੇ ਦਾਤੇ ਮੇਰਾ ਗੁਣੁ

ਅਵਗਣੁ ਨ ਬੀਚਾਰਹੁ ਕੋਈ ॥ ਮਾਟੀ ਕਾ ਕਿਆ

ਧੋਧੈ ਸੁਆਮੀ ਮਾਣਸ ਕੀ ਗਤਿ ਏਹੀ ॥ ੧ ॥

ਮੇਰੇ ਮਨ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਹੋਈ ॥ ਜੋ ਇਛਹੁ

ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਫਿਰਿ ਦੂਖੁ ਨ ਵਿਆਪੈ ਕੋਈ

॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਚੇ ਭਾਡੇ ਸਾਜਿ ਨਿਵਾਜੇ

ਅੰਤਰਿ ਜੋਤਿ ਸਮਾਈ ॥ ਜੈਸਾ ਲਿਖਤੁ ਲਿਖਿਆ

ਧਰਿ ਕਰਤੈ ਹਮ ਤੈਸੀ ਕਿਰਤਿ ਕਮਾਈ ॥ ੨ ॥

ਮਨੁ ਤਨੁ ਬਾਪਿ ਕੀਆ ਸਭੁ ਅਪਨਾ ਏਹੋ ਆਵਣੁ

ਜਾਣਾ ॥ ਜਿਨਿ ਦੀਆ ਸੋ ਚਿਤਿ ਨ ਆਵੈ ਮੋਹਿ

ਅੰਧੁ ਲਪਟਾਣਾ ॥ ੩ ॥ ਜਿਨਿ ਕੀਆ ਸੋਈ ਪ੍ਰਭੂ

ਜਾਣੈ ਹਰਿ ਕਾ ਮਹਲੁ ਅਪਾਰਾ ॥ ਭਗਤਿ ਕਰੀ

ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਾ ਨਾਨਕ ਦਾਸੁ ਤੁਮਾਰਾ ॥ ੪

॥ ੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਪਵਹੁ ਚਰਣਾ ਤਲਿ ਊਪਰਿ ਆਵਹੁ ਐਸੀ ਸੇਵ

ਕਮਾਵਹੁ ॥ ਆਪਸ ਤੇ ਊਪਰਿ ਸਭ ਜਾਣਹੁ ਤਉ

The persons, who have realised the presence of the Lord nearby and within the saints, are taken in the embrace of the Lord (without any sufferings bothering them). O Nanak ! The Lord is our protector like our mother and father, and thus sustains and maintains us like His children. (4 - 6 - 18)

Ramkali Mahala - 4 Ghar - 1 *Ik onkar satgur prasad (Kirpa karoh deen ke daatai.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O True Lord-benefactor ! May You bestow Your Grace on me, (though I am a great sinner) without considering my faults and short-comings. (my good or bad qualities). This human body, without the support of True Name, cannot be purified just as the Earth remains the same (filthy) notwithstanding any amount of washing it with water. (1)

O my mind ! Let us serve the True Guru, which would bring us all joy and comforts. We could receive all the benefits and get our desires fulfilled whatever we have wished for, without facing any hurdles or afflictions, (Pause - 1)

The Lord has created this body like the false and temporary (unreal) utensils of Earth, and then made it worth while by putting (His light), the soul, within this body. We are made to function and act according to our destiny (fortune) as pre-destined by the Lord's Will. (2)

This man undergoes the cycle of births and deaths as he wrongly considers this body and mind created by the Lord, as his own (and functions under egoism) This blind fool is always engrossed in the love of the (Maya) worldly falsehood, without caring to remember the Lord, who had bestowed all the blessings and favours on him. (3)

The Lord alone who had created this Universe, knows Himself His secrets and the Greatness of His status and His limitless form. O Nanak ! May the Lord bless us with the boon of His worship, being His (slaves) devotees, so that we may always sing His praises as true devotees. (4 -1)

Ramkali Mahala - 5 *(Pavoh charna tal u'per avoh....)*

O Brother ! Let us serve the True Guru (Lord) as advised by the saints, and fall at the lotus-feet of the Guru so as to earn greatness and acclaim. Let us consider every one else as greater and more virtuous as compared to us so that we may find favour with the Lord and win His acceptance including all the joy. (1)

ਦਰਗਹ ਸੁਖੁ ਪਾਵਹੁ ॥ ੧ ॥ ਸੰਤਹੁ ਐਸੀ ਕਥਹੁ
ਕਹਾਣੀ ॥ ਸੁਰ ਪਵਿਤ੍ਰ ਨਰ ਦੇਵ ਪਵਿਤ੍ਰਾ ਖਿਨੁ
ਬੋਲਹੁ ਗੁਰਮੁਖਿ ਬਾਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਰਪੰਚੁ
ਛੇਡਿ ਸਹਜ ਘਰਿ ਬੈਸਹੁ ਝੂਠਾ ਕਹਹੁ ਨ ਕੋਈ
॥ ਸਤਿਗੁਰ ਮਿਲਹੁ ਨਵੈ ਨਿਧਿ ਪਾਵਹੁ ਇਨ
ਬਿਧਿ ਤਤੁ ਬਿਲੋਈ ॥ ੨ ॥ ਭਰਮੁ ਚੁਕਾਵਹੁ
ਗੁਰਮੁਖਿ ਲਿਵ ਲਾਵਹੁ ਆਤਮੁ ਚੀਨਹੁ ਭਾਈ
॥ ਨਿਕਟਿ ਕਰਿ ਜਾਣਹੁ ਸਦਾ ਪ੍ਰਭੁ ਹਾਜਰੁ ਕਿਸੁ
ਸਿਉ ਕਰਹੁ ਬੁਰਾਈ ॥ ੩ ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ
ਮਾਰਗੁ ਮੁਕਤਾ ਸਹਜੇ ਮਿਲੇ ਸੁਆਮੀ ॥ ਧਨੁ
ਧਨੁ ਸੇ ਜਨ ਜਿਨੀ ਕਲਿ ਮਹਿ ਹਰਿ ਪਾਇਆ
ਜਨ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨੀ ॥ ੪ ॥ ੨ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਆਵਤ ਹਰਖ ਨ ਜਾਵਤ ਦੂਖਾ ਨਹ ਬਿਆਪੈ
ਮਨ ਰੋਗਨੀ ॥ ਸਦਾ ਅਨੰਦੁ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ
ਤਉ ਉਤਰੀ ਸਗਲ ਬਿਓਗਨੀ ॥ ੧ ॥ ਇਹ
ਬਿਧਿ ਹੈ ਮਨੁ ਜੋਗਨੀ ॥ ਮੋਹੁ ਸੋਗੁ ਰੋਗੁ ਲੋਗੁ
ਨ ਬਿਆਪੈ ਤਹ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸ ਭੋਗਨੀ ॥
੧ ॥ ਰਹਾਉ ॥ ਸੁਰਗ ਪਵਿਤ੍ਰਾ ਮਿਰਤ ਪਵਿਤ੍ਰਾ
ਪਇਆਲ ਪਵਿਤ੍ਰ ਅਲੋਗਨੀ ॥ ਆਗਿਆਕਾਰੀ
ਸਦਾ ਸੁਖੁ ਭੁੰਚੈ ਜਤ ਕਤ ਪੇਖਉ ਹਰਿ ਗੁਨੀ ॥
੨ ॥ ਨਹ ਸਿਵ ਸਕਤੀ ਜਲੁ ਨਹੀ ਪਵਨਾ ਤਹ
ਅਕਾਰੁ ਨਹੀ ਮੇਦਨੀ ॥ ਸਤਿਗੁਰ ਜੋਗ ਕਾ ਤਹਾ

O Saints ! Let us give discourses on the Lord, which would purify the gods even in a moment and the greatest of men (kings of the gods) are purified. O Guru-minded persons! Let us recite the Guru's Word. (Pause - 1)

Let us attain the state of peace of mind, without saying any false statements, ridding us of all our cleverness. Let us attain the nine treasures of the world in the company of the Guru (by following the Guru's guidance) and then gain the true knowledge of the Lord's secrets by meditating on (reciting) True Name. (thus gain the butter by churning the curd). (2)

O Brother ! Let us develop the love of the Lord through the Guru's guidance and attain self-realisation. Let us realise the Lord in close proximity (close by us) without any ill-will against anyone. (Let us realise the presence of the Lord within everyone, then how could we vilify anyone?) (3)

The person, who has followed the Guru's guidance, (by uniting with the Guru) finds the path of the Lord's attainment and salvation, thus uniting with the Lord in the state of equipoise (in the normal manner). O Nanak ! Blessed are the persons who have attained unison with the Lord in this age of Kalyug, deserving all praise! I would offer myself as a sacrifice to such persons. (4 - 2)

Ramkali Mahala - 5 (Awat harkh na javat dookha.....)

The persons, who have been united with the perfect Guru, are always enjoying the eternal bliss of life, without feeling elated at receiving (gaining) anything profitable (worthwhile) or feeling the pangs of suffering at losing something. Thus they have cast away all their sufferings including worries. (1)

Thus such persons have realised the means of enjoying the bliss of unison of the Lord without being affected by the love of (Maya) worldly falsehood, attachment, or undergoing any sufferings and maladies as they have tasted the nectar of True Name. (Pause - 1)

They have become purified (of all vices) in all the three worlds (lands, underwealth world and the skies) leading a life of worldly detachment. They always enjoy the bliss of (following) the Lord's Will and perform such virtuous deeds that they perceive the same omni-present Lord-sublime pervading everywhere. (2)

The Lord-sublime is formless, without having any link with worldly power, (of Shiva), Water, Air or Earth (the basic five elements of air, water, fire, Earth and Sky). The True Guru

ਨਿਵਾਸਾ ਜਹ ਅਵਿਗਤ ਨਾਥੁ ਅਗਮ ਧਨੀ ॥
੩ ॥ ਤਨੁ ਮਨੁ ਹਰਿ ਕਾ ਧਨੁ ਸਭੁ ਹਰਿ ਕਾ ਹਰਿ

also abides therein along with the Lord, who is beyond our reach. The Lord is limitless beyond, our comprehension and full of all virtues. (3)

ਕੇ ਗੁਣ ਹਉ ਕਿਆ ਗਨੀ ॥ ਕਹੁ ਨਾਨਕ ਹਮ
ਤੁਮ ਗੁਰਿ ਖੋਈ ਹੈ ਅੰਭੈ ਅੰਭੁ ਮਿਲੋਗਨੀ ॥ ੪
॥ ੩ ॥

How could I evaluate or probe the depth of the Lord and His virtues, as this body, mind, wealth or everything else has been bestowed by Him ? O Nanak ! The persons, who have been enabled to cast away their egoism and worldly attachment by the Guru's guidance, have merged with the Lord just as water mingles with water, without any distinction. (4 - 3)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

Ramkali Mahala - 5 (*Trai gu'nn rehat rehai nirari....*)

ਤ੍ਰੈ ਗੁਣ ਰਹਤ ਰਹੈ ਨਿਰਾਰੀ ਸਾਧਿਕ ਸਿਧ ਨ
ਜਾਨੈ ॥ ਰਤਨ ਕੋਠੜੀ ਅੰਮ੍ਰਿਤੁ ਸੰਪੂਰਨ ਸਤਿਗੁਰ
ਕੈ ਖਜਾਨੈ ॥ ੧ ॥ ਅਚਰਜੁ ਕਿਛੁ ਕਹਣੁ ਨ
ਜਾਈ ॥ ਬਸਤੁ ਅਗੋਚਰ ਭਾਈ ॥ ੧ ॥ ਰਹਾਉ
॥ ਮੇਲੁ ਨਾਹੀ ਕਛੁ ਕਰਣੈ ਜੋਗਾ ਕਿਆ ਕੋ ਕਹੈ

This soul remains aloof (above) from the effects of the three-pronged Maya, which has not been realised by the sidhas or sadiks even (mendicants) engaged in penance or meditation. This invaluable abode of the jewel of the (nectar of) True Name is full of the nectar, which is found in the treasures of the True Guru. (This jewel of True Name is available with the True Guru in a perfect form.) (1)

O Brother ! This worldly drama of the Lord is really wonderful and indescribable. This precious- jewel (of True Name) lies hidden within. (The Nature's secrets are hidden from us). (Pause -1)

ਸੁਣਾਵੈ ॥ ਕਥਨ ਕਹਣ ਕਉ ਸੋਈ ਨਾਹੀ ਜੋ
ਪੇਖੈ ਤਿਸੁ ਬਣਿ ਆਵੈ ॥ ੨ ॥ ਸੋਈ ਜਾਣੈ
ਕਰਣੈਹਾਰਾ ਕੀਤਾ ਕਿਆ ਬੇਚਾਰਾ ॥ ਆਪਣੀ
ਗਤਿ ਮਿਤਿ ਆਪੇ ਜਾਣੈ ਹਰਿ ਆਪੇ ਪੂਰ ਭੰਡਾਰਾ
॥ ੩ ॥ ਐਸਾ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਮਨਿ ਚਾਖਿਆ ਤ੍ਰਿਪਤਿ
ਰਹੇ ਆਘਾਈ ॥ ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਆਸਾ ਪੂਰੀ
ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ ॥ ੪ ॥ ੪ ॥

The invaluable Lord is beyond all description and cannot be evaluated. How could anyone even try to describe His greatness and worth ?

It is only the person, who has perceived a glimpse of the Lord, who could appreciate and enjoy the bliss of Lord's unison as He is beyond all realisation being wonderful. (2)

The Lord-creator alone knows His Greatness, as the helpless created person has no knowledge of His great form. The Lord is replete with all the treasures of the world and He alone could know the extent of His Greatness and depth. (3)

We have tasted the nectar of True Name which has satiated us from all the worldly possessions (of both the worlds). O Nanak ! I have got all my desires and hopes fulfilled as I have sought refuge at the lotus-feet of the True Guru. (4 - 4)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

Ramkali Mahala - 5 (*Angikar kia prabh apnai.....*)

ਅੰਗੀਕਾਰੁ ਕੀਆ ਪ੍ਰਭਿ ਅਪਨੈ ਬੈਰੀ ਸਗਲੇ ਸਾਧੇ
॥ ਜਿਨਿ ਬੈਰੀ ਹੈ ਇਹੁ ਜਗੁ ਲੂਟਿਆ ਤੇ ਬੈਰੀ
ਲੈ ਬਾਧੇ ॥ ੧ ॥ ਸਤਿਗੁਰੁ ਪਰਮੇਸਰੁ ਮੇਰਾ ॥

O True Master ! We have subdued (controlled) all the five vices (like sexual desires), as the Lord has helped us (taken our side); infact I have controlled (chained in bondage) all the vices and enemies (like sexual desires) which have plundered (looted) the whole world. (1)

ਅਨਿਕ ਰਾਜ ਭੋਗ ਰਸ ਮਾਣੀ ਨਾਉ ਜਪੀ
ਭਰਵਾਸਾ ਤੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚੀਤਿ ਨ
ਆਵਸਿ ਦੂਜੀ ਬਾਤਾ ਸਿਰ ਉਪਰਿ ਰਖਵਾਰਾ ॥
ਬੇਪਰਵਾਹੁ ਰਹਤ ਹੈ ਸੁਆਮੀ ਇਕ ਨਾਮ ਕੈ
ਆਧਾਰਾ ॥ ੨ ॥ ਪੂਰਨ ਹੋਇ ਮਿਲਿਓ ਸੁਖਦਾਈ
ਉਨ ਨ ਕਾਈ ਬਾਤਾ ॥ ਤਤੁ ਸਾਰੁ ਪਰਮ ਪਦੁ
ਪਾਇਆ ਛੋਡਿ ਨ ਕਤਹੁ ਜਾਤਾ ॥ ੩ ॥ ਬਰਨਿ
ਨ ਸਾਕਉ ਜੈਸਾ ਤੂ ਹੈ ਸਾਚੇ ਅਲਖ ਅਪਾਰਾ ॥
ਅਤੁਲ ਅਥਾਹ ਅਡੋਲ ਸੁਆਮੀ ਨਾਨਕ ਖਸਮੁ
ਹਮਾਰਾ ॥ ੪ ॥ ੫ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਤੂ ਦਾਨਾ ਤੂ ਅਬਿਚਲੁ ਤੂਹੀ ਤੂ ਜਾਤਿ ਮੇਰੀ
ਪਾਤੀ ॥ ਤੂ ਅਡੋਲੁ ਕਦੇ ਡੋਲਹਿ ਨਾਹੀ ਤਾ ਹਮ
ਕੈਸੀ ਤਾਤੀ ॥ ੧ ॥ ਏਕੈ ਏਕੈ ਏਕ ਤੂਹੀ ॥ ਏਕੈ
ਏਕੈ ਤੂ ਰਾਇਆ ॥ ਤਉ ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਇਆ
॥ ੧ ॥ ਰਹਾਉ ॥ ਤੂ ਸਾਗਰੁ ਹਮ ਹੰਸ ਤੁਮਾਰੇ
ਤੁਮ ਮਹਿ ਮਾਣਕ ਲਾਲਾ ॥ ਤੁਮ ਦੇਵਹੁ ਤਿਲੁ
ਸੰਕ ਨ ਮਾਨਹੁ ਹਮ ਭੁੰਚਹੁ ਸਦਾ ਨਿਹਾਲਾ ॥ ੨ ॥
॥ ਹਮ ਬਾਰਿਕ ਤੁਮ ਪਿਤਾ ਹਮਾਰੇ ਤੁਮ ਮੁਖਿ
ਦੇਵਹੁ ਖੀਰਾ ॥ ਹਮ ਖੇਲਹੁ ਸਭਿ ਲਾਡ ਲਡਾਵਹੁ
ਤੁਮ ਸਦ ਗੁਣੀ ਗਹੀਰਾ ॥ ੩ ॥ ਤੁਮ ਪੂਰਨ
ਪੂਰਿ ਰਹੇ ਸੰਪੂਰਨ ਹਮ ਭੀ ਸੰਗਿ ਅਘਾਏ ॥
ਮਿਲਤ ਮਿਲਤ ਮਿਲਤ ਮਿਲਿ ਰਹਿਆ ਨਾਨਕ
ਕਹਣੁ ਨ ਜਾਏ ॥ ੪ ॥ ੬ ॥

O Lord ! The Guru is my mainstay in life; with whose support I have recited the True Name and enjoyed all the bliss of life by reciting Your True Name. (Pause -1)

Now we are not reminded of any other thing (support), as the Lord is our protector, caring for our safety. O Lord ! We are now care-free, as we have the support of True Name for our protection. (2)

Now we have attained perfection in all the fields, as we have got the Lord-benefactor on our side and we are not devoid of any (comforts) facilities. Now we have attained the highest state of (salvation) equipoise and the Lord Himself who is all powerful. Now we are do not forsake Him for gaining any other joy. (3)

O True Master ! I cannot express Your Greatness or grandeur as You are beyond my comprehension, being limitless and Truth personified. O Nanak ! Our Lord-spouse is limitless, immeasurable, unaffected by anything and the greatest Master of all. (4 - 5)

Ramkali Mahala - 5 (Tu da'na tu abchal tuhi...)

O True Master ! You are very wise, ever-existent, and You (constitute) are my caste and my status even. You are always at peace, without being unstable any time. Then why should we have any hopes or desires ? (1)

O Lord ! You are always present as Lord-sublime throughout the various ages. O True Master ! You are ever-existent as the All-powerful Lord. We have enjoyed all the comforts (bliss) through Your Grace alone. (Pause -1)

O Lord ! You are the ocean of jewels and we are like Your swans seeking pearls (at the shore) as You are replete with all sorts of (jewels) gems and rubies. (in the form of knowledge and detachment). There is not the slightest doubt in the fact that You alone are bestowing knowledge and worldly detachment, and we are enjoying the bliss (of Your True Name) of life by partaking this nectar. (2)

O Lord ! We are Your children while You are our father and You are providing us sustenance (through mother's milk) with Your Grace. You are the ocean of all virtues and we get fondled by You with worldly comforts and pleasures. (3)

O Perfect Lord! We have felt satiated in Your company while You are perfect, pervading everywhere in full measure. O Nanak ! We have merged with the Lord completely and we cannot be separated from Him at all, as He has united us with Himself. (4 - 6)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਕਰ ਕਰਿ ਤਾਲ ਪਖਾਵਜੁ ਨੈਨਹੁ ਮਾਥੈ ਵਜਹਿ
ਰਬਾਬਾ ॥ ਕਰਨਹੁ ਮਧੁ ਬਾਸੁਰੀ ਬਾਜੈ ਜਿਹਵਾ
ਧੁਨਿ ਆਗਾਜਾ ॥ ਨਿਰਤਿ ਕਰੇ ਕਰਿ ਮਨੂਆ
ਨਾਚੈ ਆਣੇ ਘੁਘਰ ਸਾਜਾ ॥ ੧ ॥ ਰਾਮ ਕੋ
ਨਿਰਤਿਕਾਰੀ ॥ ਪੇਖੈ ਪੇਖਨਹਾਰੁ ਦਇਆਲਾ
ਜੇਤਾ ਸਾਜੁ ਸੀਗਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਖਾਰ
ਮੰਡਲੀ ਧਰਣਿ ਸਬਾਈ ਊਪਰਿ ਗਗਨੁ
ਚੰਦੋਆ ॥ ਪਵਨੁ ਵਿਚੋਲਾ ਕਰਤ ਇਕੋਲਾ ਜਲ
ਤੇ ਓਪਤਿ ਹੋਆ ॥ ਪੰਚ ਤਤੁ ਕਰਿ ਪੁਤਰਾ ਕੀਨਾ
ਕਿਰਤ ਮਿਲਾਵਾ ਹੋਆ ॥ ੨ ॥ ਚੰਦੁ ਸੂਰਜੁ
ਦੁਇ ਜਰੇ ਚਰਾਗਾ ਚਹੁ ਕੁੰਟ ਭੀਤਰਿ ਰਾਖੇ ॥
ਦਸ ਪਾਤਉ ਪੰਚ ਸੰਗੀਤਾ ਏਕੈ ਭੀਤਰਿ ਸਾਖੇ
॥ ਭਿੰਨ ਭਿੰਨ ਹੋਇ ਭਾਵ ਦਿਖਾਵਹਿ ਸਭਹੁ
ਨਿਰਾਰੀ ਭਾਖੇ ॥ ੩ ॥ ਘਰਿ ਘਰਿ ਨਿਰਤਿ
ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਘਟਿ ਘਟਿ ਵਾਜੈ ਤੂਰਾ ॥ ਏ
ਕਿ ਨਚਾਵਹਿ ਏਕਿ ਭਵਾਵਹਿ ਇਕਿ ਆਇ
ਜਾਇ ਹੋਇ ਪੂਰਾ ॥ ਕਹੁ ਨਾਨਕ ਸੋ ਬਹੁਰਿ ਨ
ਨਾਚੈ ਜਿਸੁ ਗੁਰੁ ਭੋਟੈ ਪੂਰਾ ॥ ੪ ॥ ੨ ॥

Ramkali Mahala - 5 (*Kar kar taal parkhavaj nainoh..*)

The faithless person, who functions with egoistic tendencies, is like the music produced by rebek (rabab) and their actions with hands is like the tinkling bells producing certain sound and their viewing the beauty (of other women) is like the sound of the two (small) drummets accompanying the music. The speech of their tongue is like the tunes produced from the flute and heard by the ears. The dance of the mind (wandering in all directions) is like the dancing steps taken in the worldly chores and the various steps taken in the business of life is like the sound of the tinkling bells (ghunghroo) attached to the feet. (1)

O Brother ! The dance being conducted in the worldly drama by the Lord- creator is the real dance, while the Lord-benefactor watches with love and interest all this worldly drama, embellished with the musical instruments of Lord's own creation. (Pause -1)

The Earth is like the special wrestling ground for conducting bouts and the sky is like the overhead cover (shamiana) for this (dancing) ground. The whole dancing system with various arrangements has originated from water while the air (wind) provides the life (soul) to this dance, bringing various beings together and the worldly drama is conducted. This human body has been produced by the Lord from the amalgamation (combination) of the five basic elements (like air, water and fire) and one's actions have brought together the body and the soul. (2)

The Lord has then created two great lamps in the form of the sun and the moon which burn to produce light throughout the four corners of the world. The ten senses within the human body are like the dancing women whereas the five vices like sexual desires and egoism provide the music for the dancing girls while all these arrangements are combined within the human mind. (mind is the meeting ground). All these senses pull the mind in different directions engaging the human being in various vicious or sinful actions giving various worldly pleasures. (3)

This dance is being conducted (by the Lord) in various human beings during day and night, with the music being produced in the individual's mind in the form of thoughts. The Lord makes various human beings dance to His tunes and passes them through the cycle of births and deaths, whereas some others (Guru-minded persons) are attracted towards the Lord's worship (by reciting True Name). The persons, engrossed in the dance of the cycle of Rebirths finally mingle with dust (after death) O Nanak ! The persons, who have been united with the perfect Guru, are not made to dance in this worldly drama (being immersed in True Name). (4 - 7)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਓਅੰਕਾਰਿ ਏਕ ਧੁਨਿ ਏਕੈ ਏਕੈ ਰਾਗੁ ਅਲਾਪੈ
॥ ਏਕਾ ਦੇਸੀ ਏਕੁ ਦਿਖਾਵੈ ਏਕੋ ਰਹਿਆ
ਬਿਆਪੈ ॥ ਏਕਾ ਸੁਰਤਿ ਏਕਾ ਹੀ ਸੇਵਾ ਏਕੋ
ਗੁਰ ਤੇ ਜਾਪੈ ॥ ੧ ॥ ਭਲੇ ਭਲੇ ਰੇ ਕੀਰਤਨੀਆ
॥ ਰਾਮ ਰਾਮ ਰਾਮਾ ਗੁਨ ਗਾਉ ॥ ਛੋਡਿ
ਮਾਇਆ ਕੇ ਧੰਧ ਸੁਆਉ ॥ ੧ ॥ ਰਹਾਉ ॥
ਪੰਚ ਬਜਿਤੁ ਕਰੇ ਸੰਤੋਖਾ ਸਾਤ ਸੁਰਾ ਲੈ ਚਾਲੈ
॥ ਬਾਜਾ ਮਾਣੁ ਤਾਣੁ ਤਜਿ ਤਾਨਾ ਪਾਉ ਨ ਬੀਗਾ
ਘਾਲੈ ॥ ਫੇਰੀ ਫੇਰੁ ਨ ਹੋਵੈ ਕਬ ਹੀ ਏਕੁ
ਸਬਦੁ ਬੰਧਿ ਪਾਲੈ ॥ ੨ ॥ ਨਾਰਦੀ ਨਰਹਰ
ਜਾਣਿ ਹਦੂਰੇ ॥ ਘੁੰਘਰ ਖੜਕੁ ਤਿਆਗਿ ਵਿਸੂਰੇ
॥ ਸਹਜ ਅਨੰਦ ਦਿਖਾਵੈ ਭਾਵੈ ॥ ਏਹੁ
ਨਿਰਤਿਕਾਰੀ ਜਨਮਿ ਨ ਆਵੈ ॥ ੩ ॥ ਜੇ ਕੋ
ਅਪਨੇ ਠਾਕੁਰ ਭਾਵੈ ॥ ਕੋਟਿ ਮਧਿ ਏਹੁ ਕੀਰਤਨੁ
ਗਾਵੈ ॥ ਸਾਧਸੰਗਤਿ ਕੀ ਜਾਵਉ ਟੇਕ ॥ ਕਹੁ
ਨਾਨਕ ਤਿਸੁ ਕੀਰਤਨੁ ਏਕ ॥ ੪ ॥ ੮ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ ॥ ਕੋਈ ਸੇ
ਵੈ ਗੁਸਈਆ ਕੋਈ ਅਲਾਹਿ ॥ ੧ ॥ ਕਾਰਣ
ਕਰਣ ਕਰੀਮ ॥ ਕਿਰਪਾ ਧਾਰਿ ਰਹੀਮ ॥ ੧ ॥

Ramkali Mahala - 5 (Aonkar ek dhun ekai ekai ra'g...)

The tune of reciting the True Name of the Lord from the tongue (mouth) is like the singing of the Rag (musical note). Infact, the Guru-minded persons, who abide alongwith the True Lord in the same Abode, help their companions even to perceive a glimpse of the Lord, whereas the True Lord is pervading all over the world and is not limited to one place, being present within all the beings, (being omni-present). They have developed love of the one Lord-Sublime only, serving the One Lord-Sublime only but the Lord-Sublime is realised through the Grace of the Guru only.

(The recitation of Lord's True Name by repeating one Word-Wahe Guru or Ram, comprises the service of the Lord, gained through the Guru's Grace and guidance). (1)

O Lord's beloved (singer) saint, singing the praises of the Lord ! You are truly praiseworthy, as You are singing the Lord's praises by repeating the name "Ram, Ram", having discarded the worldly pleasures or other worldly bondage (possessions) of Maya and the love of worldly falsehood. (Pause -1)

The persons who have imbibed the five virtues such as peace and contentment are like playing the five musical instruments with the seven notes of music (like sa, re, ga, ma, pa, dha and ni) constituting the love of seven virtues of action, peace, faith, pardon, friendliness, patience and discipline.

They are leading the life devoid of egoism comprising the musical instrument with the musical note of worldly detachment and their not treading the path of vicious and sinful actions constitutes their dancing steps. They are imbued with the love of the Lord, thus getting freedom (emancipation) from the cycle of births and deaths while following the Guru's teachings (Guru's Word) constitutes their food (for thought) for the passage to the next world. (2)

The dancing steps of the saint Na'rad consist of the realisation of the Lord Narsing (half lion and half man), as being close by (within oneself) and the noise of tinkling bells (Ghungroos) is produced by casting away their worries or jealousies, thus enjoying the eternal joy with spiritual bliss. With these dancing steps they do not pass through the cycle of births and deaths. (3)

If someone were to win the pleasure and acceptance of the Lord, then out of millions such a person is truly engaged in the singing of the Lord's praises. O Nanak ! I have taken the support of the company holy saints as my mainstay as it is the company of holy congregations only where the praises of the Lord-sublime are being sung. (4 - 8)

Ramkali Mahala - 5 (Koiee bolai Ram Ram koiee...)

O Lord ! Some (H'indus) worship You by repeating "Ram, Ram" whereas some others (muslims) pray to You by calling You ('Gosaiee') True Master and the Muslims serve You by repeating the name 'Allah'. (1)

O Lord ! The Hindus consider You as the cause and effect of everything while the Muslims call You by the name "Karim", the benevolent benefactor. (Pause -1)

ਰਹਾਉ ॥ ਕੋਈ ਨਾਵੈ ਤੀਰਥਿ ਕੋਈ ਹਜ ਜਾਇ ॥

ਕੋਈ ਕਰੈ ਪੂਜਾ ਕੋਈ ਸਿਰੁ ਨਿਵਾਇ ॥ ੨ ॥

ਕੋਈ ਪੜੈ ਬੇਦ ਕੋਈ ਕਤੇਬ ॥ ਕੋਈ ਓਵੈ ਨੀਲ

ਕੋਈ ਸੁਪੇਦ ॥ ੩ ॥ ਕੋਈ ਕਹੈ ਤੁਰਕੁ ਕੋਈ ਕਹੈ

ਹਿੰਦੂ ॥ ਕੋਈ ਬਾਛੈ ਭਿਸਤੁ ਕੋਈ ਸੁਰਗਿੰਦੂ ॥ ੪

॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ ॥ ਪ੍ਰਭ

ਸਾਹਿਬ ਕਾ ਤਿਨਿ ਭੇਦੁ ਜਾਤਾ ॥ ੫ ॥ ੯ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ ॥ ਜੋਤੀ ਮਹਿ

ਜੋਤਿ ਰਲਿ ਜਾਇਆ ॥ ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ

॥ ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ ॥ ੧ ॥ ਕਉਨੁ

ਮੂਆ ਰੇ ਕਉਨੁ ਮੂਆ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਮਿਲਿ

ਕਰਹੁ ਬੀਚਾਰਾ ਇਹੁ ਤਉ ਚਲਤੁ ਭਇਆ ॥ ੧

॥ ਰਹਾਉ ॥ ਅਗਲੀ ਕਿਛੁ ਖਬਰਿ ਨ ਪਾਈ ॥

ਰੋਵਨਹਾਰੁ ਭਿ ਉਨਿ ਸਿਧਾਈ ॥ ਭਰਮ ਮੋਹ ਕੇ

ਬਾਧੇ ਬੰਧ ॥ ਸੁਪਨੁ ਭਇਆ ਭਖਲਾਏ ਅੰਧ ॥ ੨

॥ ਇਹੁ ਤਉ ਰਚਨੁ ਰਚਿਆ ਕਰਤਾਰਿ ॥ ਆਵਤ

ਜਾਵਤ ਹੁਕਮਿ ਅਪਾਰਿ ॥ ਨਹ ਕੋ ਮੂਆ ਨ ਮਰਣੈ

ਜੋਗੁ ॥ ਨਹ ਬਿਨਸੈ ਅਬਿਨਾਸੀ ਹੋਗੁ ॥ ੩ ॥ ਜੋ

ਇਹੁ ਜਾਣਹੁ ਸੇ ਇਹੁ ਨਾਹਿ ॥ ਜਾਨਣਹਾਰੇ ਕਉ

ਬਲਿ ਜਾਉ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ

ਚੁਕਾਇਆ ॥ ਨਾ ਕੋਈ ਮਰੈ ਨ ਆਵੈ ਜਾਇਆ

॥ ੪ ॥ ੧੦ ॥

The Hindus visit various holy places of pilgrimage for having bath (in holy rivers) while the Muslims proceed to Mecca for Haj (pilgrimage). Then the Hindus worship the gods with (Pooja) prayers and the muslims pray to the Lord by bowing their heads in obeisance. (2)

Some (Hindus) persons study Vedas while the others (Muslims) read Koran. Some (Muslims) wear blue clothes while the Hindus wear white clothes. (3)

Some persons call themselves Hindus whereas some others call themselves (Turks) Muslims. Some (Hindus) persons study Vedas while the others (Muslims) read Koran. Some (Muslims) wear blue clothes while the Hindus wear white clothes. (4)

Some persons call themselves Hindus whereas some others call themselves (turks) muslims. Some (Hindus) are longing for Heavens (Swarga) and the Muslims look forward to the 'bahishat' (heavens). O Nanak ! Out of all these people (Hindus and Muslims) only they have realised the Lord's secrets, who have followed the "Will of God" (Lord's Will). (5 - 9)

Ramkali Mahala - 5 (Pavnai meh pavan sama'ya.....)

O Brother ! (When a person dies), the air mingles with the air, the soul merges with the Prime-soul, (fire mingles with fire) the human body has mingled with the dust, then on whom do the wailing person (relatives) depend ? The persons, crying and wailing at his death, are weeping at whose (loss) death ? (No one has died as the elements like air, fire and Earth have mingled with the basic elements only). (1)

O Brother ! Tell me, who has died actually; the body or the soul ? Let us meditate alongwith the learned people, who have explained the whole thing as the worldly drama of the Lord. (Pause -1)

No one knows about the details of life in the next world and what (punishment) treatment awaits him, Even the person, who is wailing for the death of others, faces death himself soon. The fact remains that the whole world is engrossed in the love of the worldly falsehood, and everyone behaves like a blind man wandering in the pursuit of worldly possessions aimlessly like one running after unreal (flimsy) things in a dream. (2)

The Lord has enacted this worldly drama and people (come and go) are born or face death as per Lord's Will. Infact, neither anyone dies nor anyone is likely to die, whereas the Lord is ever-existent during the three ages (Past, Present and Future) and no one in the world dies as such. (3)

The main thing is what appears to us is not the actual fact, as this man is an embodiment of the soul (which does not die) and we offer ourselves as a sacrifice to the person, who has realised the Truth. O Nanak ! The Guru has cleared all our doubts and misgivings and we have realised that infact neither anyone dies or passes through this cycle of Rebirths. (4 - 10)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਜਪਿ ਗੋਬਿੰਦੁ ਗੋਪਾਲ ਲਾਲੁ ॥ ਰਾਮ ਨਾਮ ਸਿਮਰਿ

ਤੂ ਜੀਵਹਿ ਫਿਰਿ ਨ ਖਾਈ ਮਹਾ ਕਾਲੁ ॥ ੧ ॥

ਰਹਾਉ ॥ ਕੋਟਿ ਜਨਮ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਇਓ

॥ ਬਡੈ ਭਾਗਿ ਸਾਧਸੰਗੁ ਪਾਇਓ ॥ ੧ ॥ ਬਿਨੁ

ਗੁਰ ਪੂਰੇ ਨਾਹੀ ਉਧਾਰੁ ॥ ਬਾਬਾ ਨਾਨਕੁ ਆਖੈ

ਏਹੁ ਬੀਚਾਰੁ ॥ ੨ ॥ ੧੧ ॥

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਚਾਰਿ ਪੁਕਾਰਹਿ ਨਾ ਤੂ ਮਾਨਹਿ ॥ ਖਟੁ ਭੀ ਏਕਾ

ਬਾਤ ਵਖਾਨਹਿ ॥ ਦਸ ਅਸਟੀ ਮਿਲਿ ਏਕੈ

ਕਹਿਆ ॥ ਤਾ ਭੀ ਜੋਗੀ ਭੇਦੁ ਨ ਲਹਿਆ ॥ ੧

॥ ਕਿੰਕਰੀ ਅਨੂਪ ਵਾਜੈ ॥ ਜੋਗੀਆ ਮਤਵਾਰੇ ਰੇ

॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਥਮੇ ਵਸਿਆ ਸਤ ਕਾ ਖੇੜਾ

॥ ਤ੍ਰਿਤੀਏ ਮਹਿ ਕਿਛੁ ਭਇਆ ਦੁਤੇੜਾ ॥

ਦੁਤੀਆ ਅਰਧੇ ਅਰਧਿ ਸਮਾਇਆ ॥ ਏਕੁ

ਰਹਿਆ ਤਾ ਏਕੁ ਦਿਖਾਇਆ ॥ ੨ ॥ ਏਕੈ ਸੂਤਿ

ਪਰੇਏ ਮਣੀਏ ॥ ਗਾਠੀ ਭਿਨਿ ਭਿਨਿ ਭਿਨਿ ਭਿਨਿ

ਤਣੀਏ ॥ ਫਿਰਤੀ ਮਾਲਾ ਬਹੁ ਬਿਧਿ ਭਾਇ ॥

ਬਿੰਦਿਆ ਸੂਤੁ ਤ ਆਈ ਥਾਇ ॥ ੩ ॥ ਚਹੁ ਮਹਿ

ਏਕੈ ਮਟੁ ਹੈ ਕੀਆ ॥ ਤਹ ਬਿਖੜੇ ਥਾਨ ਅਨਿਕ

ਖਿੜਕੀਆ ॥ ਖੋਜਤ ਖੋਜਤ ਦੁਆਰੇ ਆਇਆ ॥

Ramkali Mahala - 5 (Jap Gobind Gopal lal...)

O Brother ! Let us recite the True Name of the Lord-Gobind, the True Master of the Universe. We could always become immortal by worshipping the Lord (by reciting the Lord's True Name) as the god of death (Yama) will not then devour us. (Pause -1)

O Brother ! This man has gained this human form after passing through various forms of life (millions of forms) in the cycle of births and deaths. It is only through great good fortune, as pre- destined by the Lord's Will, that one gets (is enabled) the company of the holy saints. (1)

Infact, without the perfect Guru's guidance, we cannot attain salvation (from this worldly bondage). O Nanak ! I am saying all this with great thought and deliberation (of the whole affair) that we should recite the Lord's True Name alone. (2 - 11)

Rag Ramkali Mahala - 5 Ghar - 2 Ik onkar satgur prasad (Char pukareh na tu man'eh.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Yogi ! You are not prepared to accept the Truth as enunciated by the four Vedas. Even the Six Shastras say the same thing. (that we should recite Lord's True Name). The eighteen Puranas have also clarified the same thought that the Lord is prevalent throughout the world (in all the beings equally), being omni-present. O Yogi ! But you have not accepted this basic truth and have not realised the Lord's secrets. (1)

O Yogi ! You are enamoured by the worldly pleasures and worldly drama, as you are only listening to the beautiful music of the world. (without listening to the all-pervasive music of Nature). (Pause -1)

Firstly, during SatYug, there was Truth prevalent everywhere and everyone used to speak the Truth. (with religion having four supports). But in the Treta Yug, there was some confusion, and people started telling lies. There was great suffering and religion had two supports only. During Doapar (next age) there were only two supports left out of the four for the religion as two legs were broken (cast away). When the Lord brought this present age of Kal-Yug into being, then only one support was left, and there was only one support of True Name (for survival) in this age, to realise the Lord.(2)

All the beings of the world are functioning in one system like the pearls sewn in one thread (necklace), but various Varunas and ashrams form the different knots in the same thread (of the whole system). The people are moving this rosary in different forms (various beings follow different designs of the life system, while everything comes back to normal position by the pulling of the string. (The Lord destroys everything in no time and all merge into the Prime-being) (3)

ਤਾ ਨਾਨਕ ਜੋਗੀ ਮਹਲੁ ਘਰੁ ਪਾਇਆ ॥ ੪ ॥

ਇਉ ਕਿੰਕਰੀ ਆਨੂਪ ਵਾਜੈ ॥ ਸੁਣਿ ਜੋਗੀ ਕੈ

ਮਨਿ ਮੀਠੀ ਲਾਗੈ ॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ ॥ ੧ ॥

੧੨ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਤਾਗਾ ਕਰਿ ਕੈ ਲਾਈ ਬਿਗਲੀ ॥ ਲਉ ਨਾੜੀ

ਸੂਆ ਹੈ ਅਸਤੀ ॥ ਅੰਭੈ ਕਾ ਕਰਿ ਡੰਡਾ ਧਰਿਆ

॥ ਕਿਆ ਤੂ ਜੋਗੀ ਗਰਬਹਿ ਪਰਿਆ ॥ ੧ ॥

ਜਪਿ ਨਾਥੁ ਦਿਨੁ ਕੈਨਾਈ ॥ ਤੇਰੀ ਖਿੰਥਾ ਦੇ ਦਿਹਾਈ

॥ ੧ ॥ ਰਹਾਉ ॥ ਗਹਰੀ ਬਿਭੂਤ ਲਾਇ ਬੈਠਾ

ਤਾੜੀ ॥ ਮੇਰੀ ਤੇਰੀ ਮੁੰਦ੍ਰਾ ਧਾਰੀ ॥ ਮਾਗਹਿ ਟੂਕਾ

ਤ੍ਰਿਪਤਿ ਨ ਪਾਵੈ ॥ ਨਾਥੁ ਛੋਡਿ ਜਾਚਹਿ ਲਾਜ ਨ

ਆਵੈ ॥ ੨ ॥ ਚਲ ਚਿਤ ਜੋਗੀ ਆਸਣੁ ਤੇਰਾ ॥

ਸਿੰਝੀ ਵਾਜੈ ਨਿਤ ਉਦਾਸੇਰਾ ॥ ਗੁਰ ਗੋਰਖ ਕੀ

ਤੈ ਬੂਝ ਨ ਪਾਈ ॥ ਫਿਰਿ ਫਿਰਿ ਜੋਗੀ ਆਵੈ

ਜਾਈ ॥ ੩ ॥ ਜਿਸ ਨੋ ਹੋਆ ਨਾਥੁ ਕ੍ਰਿਪਾਲਾ ॥

ਰਹਰਾਸਿ ਹਮਾਰੀ ਗੁਰ ਗੋਪਾਲਾ ॥ ਨਾਮੈ ਖਿੰਥਾ

ਨਾਮੈ ਬਸਤਰੁ ॥ ਜਨ ਨਾਨਕ ਜੋਗੀ ਹੋਆ

ਅਸਥਿਰੁ ॥ ੪ ॥ ਇਉ ਜਪਿਆ ਨਾਥੁ ਦਿਨੁ

ਕੈਨਾਈ ॥ ਹੁਣਿ ਪਾਇਆ ਗੁਰੁ ਗੋਸਾਈ ॥ ੧ ॥

ਰਹਾਉ ਦੂਜਾ ॥ ੨ ॥ ੧੩ ॥

Infact, during all the four Yugas the same Lord pervades everywhere, with five vices like sexual desires as various structures alongwith many windows (outlets) of vicious nature. By struggling and with lot of efforts, we have (reached) found the Guru's guidance (door). O Nanak ! Then we attained self-realisation and the Lord's secrets. (4)

O Yogi ! Thus the worldly music goes on, which has enamoured you in the worldly pleasures, leaving aside the all-pervasive music of Nature (1 - Pause 2 - 1 - 12)

Ramkali Mahala - 5 (Ta'ga karkai la'iee thigli....)

O Yogi ! Why are you so proud with egoistic tendencies (of your existence), as this body of yours, has been created by (the combination of mother's blood and father's semen) the water like a cudgel using a bit of hide as a patch-work with many arteries and veins sewn with the needle of bones into a composite body. (1)

(This man was created out of the mother and father's union and provided with bones, arteries and veins to form this structure which does not justify any egoism and pride).

O Yogi ! This body of yours is temporary and short-lived, so you should worship the Lord by reciting His True Name day and night. (Pause -1)

What is the use of smearing your body with ashes and sitting in silent meditation while you are wearing the ear-rings without giving up your egoism and I-am-ness ? Then you are begging for your food without getting satiated with your hunger still persisting. Are you not feeling ashamed of yourself by forsaking the Lord, the True Master and begging from others for alms (instead of asking for the Lord's benevolence) ? (2)

O Yogi ! Your mind is not at peace but you are sitting aloof in deep meditation, sounding your trumpet but being disgusted and disappointed without hearing the unstrung (all-pervasive) music of Nature. You have not realised the secrets of the Lord (Gorakh Nath) as such you are bound to follow the cycle of births and deaths. (3)

The true Yogi is one who has been blessed with the Grace of the Lord, and praying to the same Guru, the Lord-creator (rather than your Guru Gorakh Nath). O Nanak ! Such a Yogi has attained the Lord-benefactor, who wears the robes of True Name, carrying the satchel of True Name alone as he has won the acceptance of the True Lord. (instead of wearing saffron coloured clothes and carrying a satchel). (4)

Such a Guru-minded person has attained the perfect Guru, the True Master, in this human life itself, who has recited the Lord's True Name (by day and night) all the time. (1 -Pause - 2 - 2 - 13)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਕਰਨ ਕਰਾਵਨ ਸੋਈ ॥ ਆਨ ਨ ਦੀਸੈ ਕੋਈ ॥
ਠਾਕੁਰੁ ਮੇਰਾ ਸੁਖੜੁ ਸੁਜਾਨਾ ॥ ਗੁਰਮੁਖਿ
ਮਿਲਿਆ ਰੰਗੁ ਮਾਨਾ ॥ ੧ ॥ ਐਸੇ ਰੇ ਹਰਿ ਰਸੁ
ਮੀਠਾ ॥ ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੈ ਡੀਠਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਨਿਰਮਲ ਜੋਤਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਨਾਮ ॥
ਪੀਵਤ ਅਮਰ ਭਏ ਨਿਰਕਾਮ ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ
ਅਗਨਿ ਨਿਵਾਰੀ ॥ ਅਨਦ ਰੂਪ ਪ੍ਰਗਟੇ ਸੰਸਾਰੀ
॥ ੨ ॥ ਕਿਆ ਦੇਵਉ ਜਾ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ॥
ਸਦ ਬਲਿਹਾਰਿ ਜਾਉ ਲਖ ਬੇਰਾ ॥ ਤਨੁ ਮਨੁ
ਜੀਉ ਪਿੰਡੁ ਦੇ ਸਾਜਿਆ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨੀਚੁ
ਨਿਵਾਜਿਆ ॥ ੩ ॥ ਖੋਲਿ ਕਿਵਾਰਾ ਮਹਲਿ
ਬੁਲਾਇਆ ॥ ਜੈਸਾ ਸਾ ਤੈਸਾ ਦਿਖਲਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਸਭੁ ਪੜਦਾ ਤੂਟਾ ॥ ਹਉ ਤੇਰਾ ਤੂ
ਮੈ ਮਨਿ ਵੂਠਾ ॥ ੪ ॥ ੩ ॥ ੧੪ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਸੇਵਕੁ ਲਾਇਓ ਅਪੁਨੀ ਸੇਵ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਦੀਓ ਮੁਖਿ ਦੇਵ ॥ ਸਗਲੀ ਚਿੰਤਾ ਆਪਿ ਨਿਵਾਰੀ
॥ ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਸਦ ਬਲਿਹਾਰੀ ॥ ੧ ॥
ਕਾਜ ਹਮਾਰੇ ਪੂਰੇ ਸਤਗੁਰ ॥ ਬਾਜੇ ਅਨਹਦ
ਤੂਰੇ ਸਤਗੁਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਹਿਮਾ ਜਾ ਕੀ
ਗਹਿਰ ਗੰਭੀਰ ॥ ਹੋਇ ਨਿਹਾਲੁ ਦੇਇ ਜਿਸੁ

Ramkali Mahala - 5 (Karan ka'ravan soiee.....)

My True Master is the cause and effect of everything happening in the world (causes and effects the functioning of all worldly things as per His Will), as we cannot find (perceive) any other power (controlling this worldly drama). My True Master is full of wisdom and whosoever has attained the Lord through the Guru's guidance, has enjoyed the bliss of life. (1)

O Brother ! The Lord is such a True Master possessing the sweet nectar of True Name in His worship (remembrance) but very few Guru-minded persons have perceived such a True Lord through the Guru's guidance (and enjoyed the bliss of His True Name). (Pause -1)

The Lord's True Name is the elixir of life (making us immortal) with a pure and enlightening Prime-soul. The persons, who have partaken this nectar of True Name without any worldly desires, have become immortal by partaking this nectar. Such persons have attained peace of mind both in body and soul by extinguishing (casting away) the fire of worldly desires within themselves. They have been enlightened by the Lord and have enjoyed the eternal bliss while carrying out all the functions as householders. (2)

O Lord ! What could we present You as our offerings while praying to You, when everything belongs to You ? We could only offer ourselves as a sacrifice to You in obeisance a million times. O Lord ! You have created all the beings by bestowing this body and through the Guru's Grace You have blessed us with Your benevolence and an honourable life. (3)

O Lord ! You have enlightened us with Your True self and Your vision by calling us in Your presence by removing the curtain of ignorance (and opening the Tenth door). (We have realised Your True form alongwith all Your secrets). O Nanak ! The Lord has eliminated all the veils of falsehood between Himself and the human being, thus revealing His True form to me. O Lord ! I have merged with You completely, without any distinction, thus making me a part of Your own formless form by enabling me to inculcate Your love in my heart. (4 - 3 - 14)

Ramkali Mahala - 5 (Sewak la'iyo apni save.....)

O Lord ! I would always offer myself as a sacrifice to the Guru, who has eliminated all my worries (who has cast away my afflictions) by enabling me to serve the Lord as His (slave) devotee and bestowing on me the nectar of True Name. (by pouring the nectar of True Name in my mouth.) (1)

The Guru has arranged to complete all our functions (chores) successfully through His Grace, thus enabling us to harken the unstrung (all-pervasive) music of Nature by reciting True Name through the Guru's benevolence. (Pause -1)

The person, who is blessed with the Grace of the Guru, whose praises and virtues are too deep for a probe, does not

ਧੀਰ ॥ ਜਾ ਕੇ ਬੰਧਨ ਕਾਟੇ ਰਾਇ ॥ ਸੋ ਨਰੁ
ਬਹੁਰਿ ਨ ਜੋਨੀ ਪਾਇ ॥ ੨ ॥ ਜਾ ਕੈ ਅੰਤਰਿ

suffer through the cycle of births and deaths, having (cut off)
cast away his worldly bondage through the benevolence of
the Lord. (2)

ਪ੍ਰਗਟਿਓ ਆਪ ॥ ਤਾ ਕਉ ਨਾਹੀ ਦੂਖ ਸੰਤਾਪ ॥
ਲਾਲੁ ਰਤਨੁ ਤਿਸੁ ਪਾਲੈ ਪਰਿਆ ॥ ਸਗਲ ਕੁਟੰਬ

The person, who has been enlightened with the Guru's
guidance and has perceived the Lord within himself, does not
suffer any privations or afflictions. Such a person has been
enabled to cross this ocean of life successfully alongwith his
family members (clan) as he has been bestowed with the jewel
of True Name by the Lord. (3)

ਓਹੁ ਜਨੁ ਲੈ ਤਰਿਆ ॥ ੩ ॥ ਨਾ ਕਿਛੁ ਭਰਮੁ ਨ
ਦੁਬਿਧਾ ਦੂਜਾ ॥ ਏਕੈ ਏਕੁ ਨਿਰੰਜਨ ਪੂਜਾ ॥ ਜਤ

The person, who has worshipped the Lord- Sublime alone,
has cast-away all his whims and fancies including dual-
mindedness. O Nanak ! The person, who has been merged
with the Lord-sublime, perceives the same Lord alone
pervading everywhere, wherever he looks around being omni-
present. (4 - 4 - 15)

ਕਤ ਦੇਖਉ ਆਪਿ ਦਇਆਲ ॥ ਕਹੁ ਨਾਨਕ
ਪ੍ਰਭ ਮਿਲੇ ਰਸਾਲ ॥ ੪ ॥ ੪ ॥ ੧੫ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

Ramkali Mahala -5 (*Ta'n te chhutki apni dhari.....*)

ਤਨ ਤੇ ਛੁਟਕੀ ਅਪਨੀ ਧਾਰੀ ॥ ਪ੍ਰਭ ਕੀ ਆਗਿਆ
ਲਗੀ ਪਿਆਰੀ ॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਮਨਿ ਮੇਰੈ

I have now loved and accepted the Lord's Will with
pleasure (without a murmur) once I got rid of my egoistic
tendencies. Now I enjoy following the Lord's Will, (having
lasted True Name) and have perceived the wondrous Lord with
my own eyes. (by watching the worldly drama). (1)

ਮੀਠਾ ॥ ਤਾ ਇਹੁ ਅਚਰਜੁ ਨੈਨਹੁ ਡੀਠਾ ॥ ੧ ॥
ਅਬ ਮੋਹਿ ਜਾਨੀ ਰੇ ਮੇਰੀ ਗਈ ਬਲਾਇ ॥ ਬੁਝਿ

O Brother ! I have now realised that my main hurdle of
life, the ignorance, has been eliminated. The fire of worldly
desires has been extinguished by ridding myself of my egoism
as the perfect Guru has made me realise through His Grace
(all the Lord's secrets). (Pause -1)

ਗਈ ਤ੍ਰਿਸਨ ਨਿਵਾਰੀ ਮਮਤਾ ਗੁਰਿ ਪੂਰੈ ਲੀਓ
ਸਮਝਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਿ ਕਿਰਪਾ ਰਾਖਿਓ

The Lord, through His Grace, has enabled us to seek the
support of the Guru, while the Guru has enabled us to take
refuge at the lotus-feet of the Lord. We have now realised that
the Guru is a personification of the same Lord, once the mind
was convinced of the Guru's powers with faith in Him. (2)

ਗੁਰਿ ਸਰਨਾ ॥ ਗੁਰਿ ਪਕਰਾਏ ਹਰਿ ਕੇ ਚਰਨਾ ॥
ਬੀਸ ਬਿਸੁਏ ਜਾ ਮਨ ਠਹਰਾਨੇ ॥ ਗੁਰ ਪਾਰਬ੍ਰਹਮ

We are the slaves of all the beings, created by the Lord, as
He pervades equally all the beings. Now we have no slanderer
or enemy bearing ill will against us as we have accepted all of
them as our brothers taking them in our embrace. (3)

ਏਕੈ ਹੀ ਜਾਨੇ ॥ ੨ ॥ ਜੋ ਜੋ ਕੀਨੋ ਹਮ ਤਿਸ ਕੇ
ਦਾਸ ॥ ਪ੍ਰਭ ਮੇਰੇ ਕੇ ਸਗਲ ਨਿਵਾਸ ॥ ਨਾ ਕੋ

ਦੂਡੁ ਨਹੀ ਬੈਰਾਈ ॥ ਗਲਿ ਮਿਲਿ ਚਾਲੇ ਏਕੈ
ਭਾਈ ॥ ੩ ॥ ਜਾ ਕਉ ਗੁਰਿ ਹਰਿ ਦੀਏ ਸੁਖਾ ॥

The person, who has been blessed with comforts and joy
by the Guru's Grace, does not undergo any sufferings or
afflictions. O Nanak ! I am always immersed in the love of the
Lord, who sustains all the beings through His munificence and
Grace, (4 - 5 - 16)

ਤਾ ਕਉ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਦੂਖਾ ॥ ਆਪੇ ਆਪਿ
ਸਰਬ ਪ੍ਰਤਿਪਾਲ ॥ ਨਾਨਕ ਰਾਤਉ ਰੰਗਿ ਗੋਪਾਲ

॥ ੪ ॥ ੫ ॥ ੧੬ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਮੁਖ ਤੇ ਪੜਤਾ ਟੀਕਾ ਸਹਿਤ ॥ ਹਿਰਦੈ ਰਾਮੁ
ਨਹੀ ਪੂਰਨ ਰਹਤ ॥ ਉਪਦੇਸੁ ਕਰੇ ਕਰਿ ਲੋਕ
ਦ੍ਰਿੜਾਵੈ ॥ ਅਪਨਾ ਕਹਿਆ ਆਪਿ ਨ ਕਮਾਵੈ ॥

੧ ॥ ਪੰਡਿਤ ਬੇਦੁ ਬੀਚਾਰਿ ਪੰਡਿਤ ॥ ਮਨ ਕਾ
ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ ਪੰਡਿਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਗੈ
ਰਾਖਿਓ ਸਾਲ ਗਿਰਾਮੁ ॥ ਮਨੁ ਕੀਨੇ ਦਹ ਦਿਸ
ਬਿਸ੍ਰਾਮੁ ॥ ਤਿਲਕੁ ਚਰਾਵੈ ਪਾਈ ਪਾਇ ॥ ਲੋਕ
ਪਚਾਰਾ ਅੰਧੁ ਕਮਾਇ ॥ ੨ ॥ ਖਟੁ ਕਰਮਾ ਅਰੁ
ਆਸਣੁ ਧੋਤੀ ॥ ਭਾਗਨਿ ਗ੍ਰਿਹਿ ਪੜੈ ਨਿਤ ਧੋਬੀ
॥ ਮਾਲਾ ਫੇਰੈ ਮੰਗੈ ਬਿਭੂਤ ॥ ਇਹ ਬਿਧਿ ਕੋਇ
ਨ ਤਰਿਓ ਮੀਤ ॥ ੩ ॥ ਸੇ ਪੰਡਿਤੁ ਗੁਰ ਸਬਦੁ
ਕਮਾਇ ॥ ਤ੍ਰੈ ਗੁਣ ਕੀ ਓਸੁ ਉਤਰੀ ਮਾਇ ॥
ਚਤੁਰ ਬੇਦ ਪੂਰਨ ਹਰਿ ਨਾਇ ॥ ਨਾਨਕ ਤਿਸ
ਕੀ ਸਰਣੀ ਪਾਇ ॥ ੪ ॥ ੬ ॥ ੧੭ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਕੋਟਿ ਬਿਘਨ ਨਹੀ ਆਵਹਿ ਨੇਰਿ ॥ ਅਨਿਕ
ਮਾਇਆ ਹੈ ਤਾ ਕੀ ਚੇਰਿ ॥ ਅਨਿਕ ਪਾਪ ਤਾ ਕੇ
ਪਾਨੀਹਾਰ ॥ ਜਾ ਕਉ ਮਇਆ ਭਈ ਕਰਤਾਰ ॥
੧ ॥ ਜਿਸਹਿ ਸਹਾਈ ਹੋਇ ਭਗਵਾਨ ॥ ਅਨਿਕ
ਜਤਨ ਉਆ ਕੈ ਸਰੰਜਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥
ਕਰਤਾ ਰਖੈ ਕੀਤਾ ਕਉਨੁ ॥ ਕੀਰੀ ਜੀਤੋ ਸਗਲਾ

Ramkali Mahala - 5 (*Mukh te par'ta teeka sahit.....*)

O Pandit ! You are reading out Vedas by rote (You are giving discourses on Vedas) alongwith their meaning even, but without observing any formalities or functions to unite with the Lord. You are giving discourses to others, who listen to Your teachings, but you are not practising any of those teachings yourself in your own life. (1)

O Pandit ! Try to meditate on the Vedas with thoughtful deliberation and get rid of your anger (and egoism) of the mind (Pause - 1)

O Pandit ! Your mind is wandering all over the ten directions without having any peace within, while you have kept the statue of the god (salig Ram) before you for worship. You are having a vermilion mark on the forehead and paying obeisance to the gods and are engrossed in various formal rituals lacking any knowledge (in ignorance) to please the world and for showing off to the others (about Your godliness). (2)

O friend ! You are performing various rituals and acts like performing the Six virtuous deeds seated on a properly place and wearing a dhoti (loin cloth). You are then visiting the houses of rich people and reading out to them books of lore (Vedas and shastras) and while reciting prayers with rosary in hand you are begging for (alms) money from them in lieu. No one could attain salvation by such means or practices. (3)

O Nanak ! The True Pandit is one, who follows the Guru's teachings, and casts away the love of the three-pronged Maya. Let us pray (worship) to the Lord by reciting True Name as the four Vedas are replete with praises of True Name, goading us to recite True Name only. (Let us seek the support of the lotus-feet of the Lord by reciting True Name) (4 - 6 -17)

Ramkali Mahala - 5 (*Kot bighan nahi avai ne'r.....*)

O Brother ! The person, who is blessed with the Grace of the Lord, is not (bothered) troubled by various hurdles or afflictions; and the (Maya) worldly falsehood is always at his service and the sinful actions have completely surrendered to him behaving like the water carriers before him. (1)

The person, who has the Lord as his supporter, gets the help of various efforts and actions towards attainment of the Lord. (Pause - 1)

How could anyone (creature) harm such a person who is protected by the Lord-creator ? Infact, such a person, with the humility of an ant, could win over the whole world with his

ਭਵਨੁ ॥ ਬੇਅੰਤ ਮਹਿਮਾ ਤਾ ਕੀ ਕੇਤਕ ਬਰਨ ॥
ਬਲਿ ਬਲਿ ਜਾਈਐ ਤਾ ਕੇ ਚਰਨ ॥ ੨ ॥ ਤਿਨ

ਹੀ ਕੀਆ ਜਪੁ ਤਪੁ ਧਿਆਨੁ ॥ ਅਨਿਕ ਪ੍ਰਕਾਰ
ਕੀਆ ਤਿਨਿ ਦਾਨੁ ॥ ਭਗਤੁ ਸੋਈ ਕਲਿ ਮਹਿ
ਪਰਵਾਨੁ ॥ ਜਾ ਕਉ ਠਾਕੁਰਿ ਦੀਆ ਮਾਨੁ ॥ ੩

॥ ਸਾਧਸੰਗਿ ਮਿਲਿ ਭਏ ਪ੍ਰਗਾਸ ॥ ਸਹਜ ਸੂਖ
ਆਸ ਨਿਵਾਸ ॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਬਿਸਾਸ
॥ ਨਾਨਕ ਹੋਏ ਦਾਸਨਿ ਦਾਸ ॥ ੪ ॥ ੭ ॥ ੧੮ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਦੇਸੁ ਨ ਦੀਜੈ ਕਾਹੂ ਲੋਗ ॥ ਜੋ ਕਮਾਵਨੁ ਸੋਈ
ਭੋਗ ॥ ਆਪਨ ਕਰਮ ਆਪੇ ਹੀ ਬੰਧ ॥ ਆਵਨੁ
ਜਾਵਨੁ ਮਾਇਆ ਧੰਧ ॥ ੧ ॥ ਐਸੀ ਜਾਨੀ ਸੰਤ
ਜਨੀ ॥ ਪਰਗਾਸੁ ਭਇਆ ਪੂਰੇ ਗੁਰ ਬਚਨੀ ॥

੧ ॥ ਰਹਾਉ ॥ ਤਨੁ ਧਨੁ ਕਲਤੁ ਮਿਥਿਆ
ਬਿਸਥਾਰ ॥ ਹੈਵਰ ਗੈਵਰ ਚਾਲਨਹਾਰ ॥ ਰਾਜ
ਰੰਗ ਰੂਪ ਸਭਿ ਕੂਰ ॥ ਨਾਮ ਬਿਨਾ ਹੋਇ ਜਾਸੀ

ਪੂਰ ॥ ੨ ॥ ਭਰਮਿ ਭੂਲੇ ਬਾਦਿ ਅਹੰਕਾਰੀ ॥
ਸੰਗਿ ਨਾਹੀ ਰੇ ਸਗਲ ਪਸਾਰੀ ॥ ਸੋਗ ਹਰਖ
ਮਹਿ ਦੇਹ ਬਿਰਧਾਨੀ ॥ ਸਾਕਤ ਇਵ ਹੀ ਕਰਤ
ਬਿਹਾਨੀ ॥ ੩ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਕਲਿ

ਮਾਹਿ ॥ ਏਹੁ ਨਿਧਾਨੁ ਸਾਧੂ ਪਾਹਿ ॥ ਨਾਨਕ
ਗੁਰੁ ਗੋਵਿੰਦੁ ਜਿਸੁ ਤੂਠਾ ॥ ਘਟਿ ਘਟਿ ਰਮਈਆ
ਤਿਨ ਹੀ ਡੀਠਾ ॥ ੪ ॥ ੮ ॥ ੧੯ ॥

humble approach. We would offer ourselves in sacrifice to his lotus-feet as his praises and virtues are limitless and beyond any description. (2)

The person, who has won the pleasure and acceptance of the Lord alongwith His acclaim and honour, has truly performed meditation and Lord's worship, and engaged himself in giving alms (to the poor) and he alone is accepted as a holy saint in this age of Kal-Yug. (3)

O Nanak ! The person, who has been bestowed with faith by the Guru, has been enlightened in the company of holy saints, gaining all the knowledge (about Lord's secrets). He enjoys the eternal bliss, getting all his hopes and desires fulfilled. Let us become the slave of the slaves of such a person and surrender ourselves completely to such a Guru-minded person. (4 - 7- 18)

Ramkali Mahala - 5 (Do'se na deejai kahun log.....)

O Brother ! Let us not blame someone else (for our ills and sufferings) as we have to bear the fruit of our own actions (good or bad). We get engrossed in worldly bondage due to our own doings and then suffer the pangs of the cycle of births and deaths due the our love and attachment to (Maya) worldly falsehood. (1)

The holy saints, who have been enlightened by following the Guru's Word (Guru's guidance), have realised this secret of life. (as stated above) (Pause -1)

Apart from True Name, all other worldly possessions like body, wealth and even wife including beautiful steeds (horses) and elephants are all perishable. Infact all the worldly things like beauty, kingdoms or comforts of life are all unreal (false) and transient, being perishable. (2)

O Brother ! We are completely lost and misled into the love of egoism, being engrossed in whims and dual-mindedness as none of these worldly possessions accompanies us (after death) and are useless. The faithless persons are always involved in worldly joys and sorrows, thus they waste this invaluable life in these worldly pleasures or I-am-ness, without gaining anything fruitful. (3)

In this age of Kal-Yug the Lord's True Name is like the nectar, and this treasure is available with the holy saints only (and can be gained from their company). O Nanak ! The persons, who have been blessed with the Grace of the Guru or the Lord, have perceived the (same) Lord pervading in all the beings equally. (4 - 8 - 19)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਪੰਚ ਸਬਦ ਤਹ ਪੂਰਨ ਨਾਦ ॥ ਅਨਹਦ ਬਾਜੈ
ਅਚਰਜ ਬਿਸਮਾਦ ॥ ਕੇਲ ਕਰਹਿ ਸੰਤ ਹਰਿ
ਲੋਗ ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਨਿਰਜੋਗ ॥ ੧ ॥ ਸੂਖ
ਸਹਜ ਆਨੰਦ ਭਵਨ ॥ ਸਾਧਸੰਗਿ ਬੈਸਿ ਗੁਣ
ਗਾਵਹਿ ਤਹ ਰੋਗ ਸੋਗ ਨਹੀ ਜਨਮ ਮਰਨ ॥
੧ ॥ ਰਹਾਉ ॥ ਊਹਾ ਸਿਮਰਹਿ ਕੇਵਲ ਨਾਮੁ ॥
ਬਿਰਲੇ ਪਾਵਹਿ ਓਹੁ ਬਿਸ੍ਵਾਮੁ ॥ ਭੋਜਨੁ ਭਾਉ
ਕੀਰਤਨ ਆਧਾਰੁ ॥ ਨਿਹਚਲ ਆਸਨੁ ਬੇਸੁਮਾਰੁ
॥ ੨ ॥ ਡਿਗਿ ਨ ਡੋਲੈ ਕਤਹੂ ਨ ਧਾਵੈ ॥ ਗੁਰ
ਪ੍ਰਸਾਦਿ ਕੇ ਇਹੁ ਮਹਲੁ ਪਾਵੈ ॥ ਭ੍ਰਮ ਭੈ ਮੋਹ ਨ
ਮਾਇਆ ਜਾਲ ॥ ਸੁੰਨ ਸਮਾਧਿ ਪ੍ਰਭੂ ਕਿਰਪਾਲ
॥ ੩ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥ ਅਧੇ
ਗੁਪਤੁ ਅਧੇ ਪਾਸਾਰੁ ॥ ਜਾ ਕੈ ਅੰਤਰਿ ਹਰਿ
ਹਰਿ ਸੁਆਦੁ ॥ ਕਹਨੁ ਨ ਜਾਈ ਨਾਨਕ ਬਿਸਮਾਦੁ
॥ ੪ ॥ ੬ ॥ ੨੦ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਭੇਟਤ ਸੰਗਿ ਪਾਰਬ੍ਰਹਮੁ ਚਿਤਿ ਆਇਆ ॥
ਸੰਗਤਿ ਕਰਤ ਸੰਤੋਖੁ ਮਨਿ ਪਾਇਆ ॥ ਸੰਤਹ
ਚਰਨ ਮਾਥਾ ਮੇਰੇ ਪਉਤ ॥ ਅਨਿਕ ਬਾਰ ਸੰਤਹ
ਡੰਡਉਤ ॥ ੧ ॥ ਇਹੁ ਮਨੁ ਸੰਤਨ ਕੈ ਬਲਿਹਾਰੀ
॥ ਜਾ ਕੀ ਓਟ ਗਹੀ ਸੁਖੁ ਪਾਇਆ ਰਾਖੇ ਕਿਰਪਾ

Ramkali Mahala - 5 (*Panch sabad teh pooran naad....*)

The company of the holy saints gives out the (sound of) teachings of the five virtues like Truth and contentment, which lends charm and bliss of the (unstrung) all-pervasive music of Nature which is really wonderful. The saints of the Lord always perform the wonderful drama of a blissful type, as they have been united with the perfect Lord. (1)

The association of the holy saints is the abode of bliss, peace and spiritual joy and the persons, who sing the praises of the Lord, do not undergo any sufferings of the body and mind or the pangs of the cycle of births and deaths. (Pause -1)

Very few (fortunate) persons find solace in the place where only Lord's True Name is being recited. Such persons partake the food of knowledge, having partaken the support of the singing of the Guru's Word (Kirtan) alongwith developing love of the Lord. They have attained the ever-existent position near the limitless Lord and are stabilised there. (2)

Such holy persons never falter on the tortuous path of worldly affairs and never wander aimlessly. This position is gained by someone blessed with the Guru's Grace and benevolence, and they never get engrossed in vices, wanderings, love of worldly pleasures, and bondage of worldly falsehood.

They always abide in the company of the Lord-benefactor engaged in His meditation and state of No-action (aloofness).(3)

There is no end to the Lord's Greatness and Vastness, as He is limitless. Moreover He is Himself hidden from us and is also perceived pervading everywhere. O Nanak ! The person, who is imbued with the love of the Lord within his innerself (within his heart) enjoys the eternal bliss of life, which is indēscribable. (4 - 9 - 20)

Ramkali Mahala - 5 (*Bhaitat sung parbraham chit a'ya...*)

By keeping company with the persons, who are imbued with the love of the Lord by reciting His True Name, we enjoy peace and contentment and tranquillity of mind. I bow in obeisance to them (and place my forehead at their lotus-feet) and I would salute them with reverence many times. (time and again). (1)

I would offer myself in sacrifice to them (I would surrender my mind to them) with self-surrender, as their support lends all the bliss and joy of life, offering us protection through their

ਧਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤਹ ਚਰਣ ਧੋਇ ਧੋਇ
ਪੀਵਾ ॥ ਸੰਤਹ ਦਰਸੁ ਪੇਖਿ ਪੇਖਿ ਜੀਵਾ ॥ ਸੰਤਹ
ਕੀ ਮੇਰੈ ਮਨਿ ਆਸ ॥ ਸੰਤ ਹਮਾਰੀ ਨਿਰਮਲ
ਰਾਸਿ ॥ ੨ ॥ ਸੰਤ ਹਮਾਰਾ ਰਾਖਿਆ ਪੜਦਾ ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੋਹਿ ਕਬਹੂ ਨ ਕੜਦਾ ॥ ਸੰਤਹ
ਸੰਗੁ ਦੀਆ ਕਿਰਪਾਲ ॥ ਸੰਤ ਸਹਾਈ ਭਏ
ਦਇਆਲ ॥ ੩ ॥ ਸੁਰਤਿ ਮਤਿ ਬੁਧਿ ਪਰਗਾਸੁ
॥ ਗਹਿਰ ਰੰਭੀਰ ਅਪਾਰ ਗੁਣਤਾਸੁ ॥ ਜੀਅ
ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਲ ॥ ਨਾਨਕ ਸੰਤਹ ਦੇਖਿ
ਨਿਹਾਲ ॥ ੪ ॥ ੧੦ ॥ ੨੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਤੇਰੈ ਕਾਜਿ ਨ ਗਿਹੁ ਰਾਜੁ ਮਾਲੁ ॥ ਤੇਰੈ ਕਾਜਿ ਨ
ਬਿਖੈ ਜੀਜਾਲੁ ॥ ਇਸਟ ਮੀਤ ਜਾਣੁ ਸਭ ਛਲੈ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੀਗਿ ਤੇਰੈ ਚਲੈ ॥ ੧ ॥ ਰਾਮ
ਨਾਮ ਗੁਣ ਗਾਇ ਲੇ ਮੀਤਾ ਹਰਿ ਸਿਮਰਤ ਤੇਰੀ
ਲਾਜ ਰਹੈ ॥ ਹਰਿ ਸਿਮਰਤ ਜਮੁ ਕਛੁ ਨ ਕਹੈ ॥
੧ ॥ ਰਹਾਉ ॥ ਬਿਨੁ ਹਰਿ ਸਗਲ ਨਿਰਾਰਥ
ਕਾਮ ॥ ਸੁਇਨਾ ਰੂਪਾ ਮਾਟੀ ਦਾਮ ॥ ਗੁਰ ਕਾ
ਸਬਦੁ ਜਾਪਿ ਮਨ ਸੁਖਾ ॥ ਈਹਾ ਊਹਾ ਤੇਰੇ
ਊਜਲ ਮੁਖਾ ॥ ੨ ॥ ਕਰਿ ਕਰਿ ਥਾਕੇ ਵਡੇ ਵਡੇਰੇ
॥ ਕਿਨ ਹੀ ਨ ਕੀਏ ਕਾਜ ਮਾਇਆ ਪੂਰੇ ॥ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਜਪੈ ਜਨੁ ਕੋਇ ॥ ਤਾ ਕੀ ਆਸਾ

benevolence and Grace. (Pause - 1)

I would wash their lotus-feet umpteen times and drink the wash and live by perceiving a glimpse of such holy saints. (I would serve the holy saints with complete self-surrender). I have all my hopes pinned on such holy saints as they are my pure and perfect mainstay in life. (they are my capital investment in the business of life). (2)

The holy saints have saved (protected) our prestige and honour in the world and we never feel depressed (fret and fume) because of their Grace and benevolence bestowed on us. The Lord-benefactor has blessed us with the company of such holy saints and the benevolent saints have become our supporters in life. (3)

They have blessed us with complete enlightenment of the mind and the wisdom of leading a life of spiritual bliss, as these holy saints are an ocean of bliss and virtues with complete depth and serenity of mind.

O Nanak ! We feel the bliss of life by perceiving (a glimpse of) such holy saints, who are sustaining and maintaining all the beings, big and small. (4 - 10 - 21)

Ramkali Mahala - 5 (Terai ka'j na greh raj maal...)

O human being ! None of the worldly possessions like riches and kingdoms are of any avail to you; even the worldly bondage (in vicious and sinful actions) is of no use to you. All the friends and companions are an embodiment of deceit and (clever) selfishness, infact only Lord's True Name will keep you company to the next world. (after death). (1)

O friend ! Let us sing the praises of the True Lord by reciting True Name, as this (recitation) worship of the Lord would help us to protect (sustain) our honour and prestige. Even the Yama (god of death) does not come anywhere near us (to punish you). (Pause - 1)

Apart from the Lord's worship all other worldly chores are fruitless, and all the worldly possessions like gold, silver and money are useless (worthless) like the dust. The Guru's message (teachings) would bring solace and peace of mind by reciting True Name, which would help you to proceed to the next world with flying colours including your respectful living in this world. (help you here and hereafter). (2)

All the efforts have resulted in no useful results (we have tired ourselves out) as the Maya (worldly falsehood) has not served any useful purpose in life. (has not helped in completing our functions). The person, who has recited the Lord's True Name, gets all his hopes and worldly desires fulfilled. (through

ਪੂਰਨ ਹੋਇ ॥ ੩ ॥ ਹਰਿ ਭਗਤਨ ਕੇ ਨਾਮੁ the Lord's Grace). (3)

ਅਧਾਰੁ ॥ ਸੰਤੀ ਜੀਤਾ ਜਨਮੁ ਅਪਾਰੁ ॥ ਹਰਿ as their mainstay in life, and they have made a success of this human life (have won the battle of life).

ਸੰਤੁ ਕਰੇ ਸੋਈ ਪਰਵਾਣੁ ॥ ਨਾਨਕ ਦਾਸੁ ਤਾ ਕੈ O Nanak ! Whatever the saints say or (do) practise in life, is accepted by the Lord with pleasure. I would offer myself as a sacrifice to such noble souls (holy saints) with self-surrender. (4 - 11 - 22)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

Ramkali Mahala - 5 (*Sincheh darab deh dukh lag....*)

ਸਿੰਰਹਿ ਦਰਬੁ ਦੇਹਿ ਦੁਖੁ ਲੋਗ ॥ ਤੇਰੈ ਕਾਜਿ ਨ O human being ! You are amassing worldly possessions by causing sufferings to others. All this wealth (possessions) will be of no use to you and will be utilised by others only.

ਅਵਰਾ ਜੋਗ ॥ ਕਰਿ ਅਹੰਕਾਰੁ ਹੋਇ ਵਰਤਹਿ You are engrossed in Your pride and haughtiness due to egoism (and I-am-ness) and you are functioning like a blind man (due to ignorance). This would result in your worldly bondage, being caught in the Yama's noose after death. (1)

ਅੰਧ ॥ ਜਮ ਕੀ ਜੇਵੜੀ ਤੂ ਆਗੈ ਬੰਧ ॥ ੧ ॥ O foolish man ! Forget about all the hopes pinned on others, (friends and relatives) as you are leading a temporary and transient life in this world for short stay ! (like a short stay in the night) ! O Man, engrossed in the love of Maya ! You are likely to leave this world very soon (face death shortly) and you are engrossed in worldly pleasures temporarily for a short span like a dream (which will end abruptly). (Pause - 1)

ਛਾਡਿ ਵਿਡਾਣੀ ਤਾਤਿ ਮੂੜੇ ॥ ਈਹਾ ਬਸਨਾ ਰਾਤਿ The man spends his childhood in total ignorance like a blind person, while in the youth he is engrossed in vicious and sinful actions. (pleased in the fragrance of vices) During the post-youth period, he is engrossed in amassing wealth, and finally leaves everything behind (after death) and repents in the old age. (2)

ਮੂੜੇ ॥ ਮਾਇਆ ਕੇ ਮਾਤੇ ਤੈ ਉਠਿ ਚਲਨਾ ॥ This invaluable human life was gained by this man after a long spell, which (the body) mingles with the dust without recitation of True Name. O fool ! Your life is worse than that of an animal or a (devil) ghost even, as you do not remember the Lord, who had created you. (3)

ਰਾਚਿ ਰਹਿਓ ਤੂ ਸੰਗਿ ਸੁਪਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ O Lord-Creator, Govind & Gopal ! (Maintainer of the world) ! Kindly listen to our prayers. O Lord-benefactor ! May You bless us with Your Grace ! It is only possible to escape the worldly bondage or Yama's punishment, when You lend Your support to us.

ਬਾਲ ਬਿਵਸਥਾ ਬਾਰਿਕੁ ਅੰਧ ॥ ਭਰਿ ਜੋਬਨਿ O Nanak ! May the Lord pardon our previous sins and vices through His Grace, and unite us the blind fools with Himself through His benevolence. (4 - 12 - 23)

ਲਾਰਾ ਦੁਰਗੰਧ ॥ ਤ੍ਰਿਤੀਅ ਬਿਵਸਥਾ ਸਿੱਚੇ ਮਾਇ ॥ ੨ ॥ ਚਿਰੰਕਾਲ ਪਾਈ ਦੁਲਭ ਦੇਹ ॥ ਨਾਮ

ਬਿਹੁਣੀ ਹੋਈ ਖੇਹ ॥ ਪਸੁ ਪਰੇਤ ਮੁਗਧ ਤੇ ਬੁਰੀ

॥ ਤਿਸਹਿ ਨ ਬੂਝੈ ਜਿਨਿ ਏਹ ਸਿਰੀ ॥ ੩ ॥

ਸੁਣਿ ਕਰਤਾਰ ਗੋਵਿੰਦ ਗੋਪਾਲ ॥ ਦੀਨ

ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲ ॥ ਤੁਮਹਿ ਛਡਾਵਹੁ

ਛੁਟਕਹਿ ਬੰਧ ॥ ਬਖਸਿ ਮਿਲਾਵਹੁ ਨਾਨਕ ਜਗ

ਅੰਧ ॥ ੪ ॥ ੧੨ ॥ ੨੩ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਕਰਿ ਸੰਜੋਗੁ ਬਨਾਈ ਕਾਛਿ ॥ ਤਿਸੁ ਸੰਗਿ ਰਹਿਚਿ
ਇਆਨਾ ਰਾਚਿ ॥ ਪ੍ਰਤਿਪਰੈ ਨਿਤ ਸਾਰਿ ਸਮਾਰੈ
॥ ਅੰਤ ਕੀ ਬਾਰ ਉਠਿ ਸਿਧਾਰੈ ॥ ੧ ॥ ਨਾਮ
ਬਿਨਾ ਸਭੁ ਝੂਠੁ ਪਰਾਨੀ ॥ ਗੋਵਿੰਦ ਭਜਨ ਬਿਨੁ
ਅਵਰ ਸੰਗਿ ਰਾਤੇ ਤੇ ਸਭਿ ਮਾਇਆ ਮੂਠੁ ਪਰਾਨੀ
॥ ੧ ॥ ਰਹਾਉ ॥ ਤੀਰਥ ਨਾਇ ਨ ਉਤਰਸਿ
ਮੈਲੁ ॥ ਕਰਮ ਧਰਮ ਸਭਿ ਹਉਮੈ ਫੈਲੁ ॥ ਲੋਕ
ਪਚਾਰੈ ਗਤਿ ਨਹੀ ਹੋਇ ॥ ਨਾਮ ਬਿਹੁਣੈ ਚਲਸਹਿ
ਰੋਇ ॥ ੨ ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਟੂਟਸਿ ਪਟਲ
॥ ਸੋਧੇ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਸਗਲ ॥ ਸੇ ਨਾਮੁ ਜਧੈ
ਜਿਸੁ ਆਪਿ ਜਪਾਏ ॥ ਸਗਲ ਫਲਾ ਸੇ ਸੁਖਿ
ਸਮਾਏ ॥ ੩ ॥ ਰਾਖਨਹਾਰੇ ਰਾਖਹੁ ਆਪਿ ॥
ਸਗਲ ਸੁਖਾ ਪ੍ਰਭ ਤੁਮਰੈ ਹਾਥਿ ॥ ਜਿਤੁ ਲਾਵਹਿ
ਤਿਤੁ ਲਾਗਹ ਸੁਆਮੀ ॥ ਨਾਨਕ ਸਾਹਿਬੁ
ਅੰਤਰਜਾਮੀ ॥ ੪ ॥ ੧੩ ॥ ੨੪ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਜੇ ਕਿਛੁ ਕਰੈ ਸੋਈ ਸੁਖ ਜਾਨਾ ॥ ਮਨੁ ਅਸਮਝੁ
ਸਾਧਸੰਗਿ ਪਤੀਆਨਾ ॥ ਡੋਲਨ ਤੇ ਚੂਕਾ
ਠਹਰਾਇਆ ॥ ਸਤਿ ਮਾਹਿ ਲੇ ਸਤਿ ਸਮਾਇਆ

Ramkali Mahala - 5 (*Kar sanjog banaiee ka'chh....*)

By the conjugal union of the mother and father the human body (frame) is created, and this foolish man is always engrossed in the love of this body. The fool is always engaged in its maintenance and upkeep and always keeps himself informed of its progress. But in the end the individual goes alone to the next world (after death). (1)

O human being ! Let us realise that apart from True Name, all the worldly possessions are temporary and of unreal and false existence. The persons, who are imbued with the love of all other worldly possessions instead of the Lord's True Name (Gobind), should be considered having been won over by the (Maya) worldly falsehood (Maya) in its attachment (love). (Pause-1)

By bathing at the holy places of pilgrimage, the filth of the mind cannot be purified (cast away). The performance of all (formally) religious rituals or other actions is full of his egoism and one cannot attain salvation by pleasing other people. Infact, the persons without the support of True Name, are crying while leaving this world. (are suffering and wailing). (2)

Without the recitation of True Name, the wall of (curtains of) ignorance cannot be removed. We have studied various Shastras and smritis and realised that the person, who is enabled by the Lord, could alone worship the Lord by reciting True Name. Such person, engaged in the Lord's worship could enjoy all the worldly comforts including the (benefit) fruit of all their efforts. (3)

O Lord-protector ! May You protect us from the worldly onslaughts ! O True Master ! All the comforts and bliss of life is under Your control. (in Your hands). O Lord ! We get ourselves engaged in those worldly chores (functions) as are dictated and ordained by You (as it pleases You). O Nanak ! The True Master is in the know of our inner feelings, being omni-scient. (4 - 13 - 24).

Ramkali Mahala - 5 (*Jo kichh karai soiee sukh jana....*)

We have accepted with pleasure, whatever has been bestowed on us by the Lord, and we have found eternal bliss there. Our mind which was completely ignorant earlier, has become full of knowledge and satisfied by joining the company of holy saints. Now the mind has stabilised, without wandering any more, by uniting with the True Lord by following the

॥ ੧ ॥ ਦੂਖੁ ਗਇਆ ਸਭੁ ਰੋਗੁ ਗਇਆ ॥ ਪ੍ਰਭੁ
ਕੀ ਆਗਿਆ ਮਨ ਮਹਿ ਮਾਨੀ ਮਹਾ ਪੁਰਖ ਕਾ
ਸੰਗੁ ਭਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਗਲ ਪਵਿਤ੍ਰ
ਸਰਬ ਨਿਰਮਲਾ ॥ ਜੋ ਵਰਤਾਏ ਸੋਈ ਭਲਾ ॥
ਜਹ ਰਾਖੈ ਸੋਈ ਮੁਕਤਿ ਥਾਨੁ ॥ ਜੋ ਜਪਾਏ ਸੋਈ
ਨਾਮੁ ॥ ੨ ॥ ਅਨਸਨਿ ਤੀਰਥ ਜਹ ਸਾਧ ਪਗ
ਧਰਹਿ ॥ ਤਹ ਬੈਠੁ ਜਹ ਨਾਮੁ ਉਚਰਹਿ ॥
ਸਰਬ ਅਨੰਦ ਜਬ ਦਰਸਨੁ ਪਾਈਐ ॥ ਰਾਮ
ਗੁਣਾ ਨਿਤ ਨਿਤ ਹਰਿ ਗਾਈਐ ॥ ੩ ॥ ਆਪੇ
ਘਟਿ ਘਟਿ ਰਹਿਆ ਬਿਆਪਿ ॥ ਦਇਆਲ
ਪੁਰਖ ਪਰਗਟ ਪਰਤਾਪ ॥ ਕਪਟ ਖੁਲਾਨੇ ਕ੍ਰਮ
ਨਾਠੇ ਦੂਰੇ ॥ ਨਾਨਕ ਕਉ ਗੁਰ ਭੋਟੇ ਪੂਰੇ ॥ ੪ ॥
੧੪ ॥ ੨੫ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਕੋਟਿ ਜਾਪ ਤਾਪ ਬਿਸ੍ਰਾਮ ॥ ਰਿਪਿ ਬੁਧਿ ਸਿਧਿ
ਸੁਰ ਗਿਆਨ ॥ ਅਨਿਕ ਰੂਪ ਰੰਗ ਭੋਗ ਰਸੈ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਮਖ ਰਿਦੈ ਵਸੈ ॥ ੧ ॥ ਹਰਿ
ਕੇ ਨਾਮ ਕੀ ਵਡਿਆਈ ॥ ਕੀਮਤਿ ਕਹਣੁ ਨ
ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੂਰਬੀਰ ਧੀਰਜ ਮਤਿ
ਪੂਰਾ ॥ ਸਹਜ ਸਮਾਧਿ ਧੁਨਿ ਗਹਿਰ ਰੰਭੀਰਾ ॥
ਸਦਾ ਮੁਕਤੁ ਤਾ ਕੇ ਪੂਰੇ ਕਾਮ ॥ ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ
ਹਰਿ ਨਾਮ ॥ ੨ ॥ ਸਗਲ ਸੂਖ ਅਨੰਦ ਅਰੋਗ

Guru's guidance and accepting the Truth. (1)

The ignorance of knowledge has been cast away, alongwith the pangs of suffering due to various ailments. By joining the company of the great Guru and accepting His message we have cast away all our sufferings and afflictions. Now we have followed the Lord's Will in our heart, having joined the company of the great soul, the Guru, and accepting His ordains. (Pause-1)

Now (such persons) we have become purified and fully satisfied, accepting with pleasure whatever the Lord bestows on us. Wherever the Lord enables us to abide is the place leading to salvation. We recite the True Name of the Lord as ordained by Him. (2)

The place, where the saints tread upon (place their lotus-feet upon) is as holy as (bathing in) the sixty-eighty holy places of pilgrimage, and the place, where True Name of the Lord is recited, is like the heaven. We enjoy perfect bliss of life, when we perceive a glimpse of the Lord. Let us, therefore, sing the praises of the Lord in the company of holy saints. (3)

The Lord is pervading equally in all the beings, since He is omni-present. The benevolent Lord is prevalent, showing His light and might, everywhere. When our doubts and dual-mindedness disappeared, all our whims and fancies were gone. (When our deceitful doors were opened up). O Nanak ! The perfect Guru has united us with Himself, thus bestowing enlightenment on us. (4 - 14 -25)

Ramkali Mahala - 5 (Kot jaap taap bisram.....)

The Guru-minded person, who is imbued with the love of Lord's True Name even for a moment, attains the meditation of the Lord and various penance measures (millions of them) including all the occult powers (ridhis and sidhis) and wisdom alongwith knowledge. Thus he enjoys all the bliss and joy of life alongwith beautiful experiences. (1)

The grandeur of True Name and its greatness is beyond description and its value cannot be ascertained. (Pause -1)

The person, who has inculcated the love of True Name in his heart, is the greatest warrior with perfect peace and contentment, and enjoys equipoise, serenity with a sweet (tongue) language. Such a person has attained salvation with all the functions completed successfully. (2)

The person, who is immersed in the love of the True Name, enjoys the eternal bliss and freedom from all the

॥ ਸਮਦਰਸੀ ਪੂਰਨ ਨਿਰਜੋਗ ॥ ਆਇ ਨ ਜਾਇ
ਭੋਲੈ ਕਤ ਨਾਹੀ ॥ ਜਾ ਕੈ ਨਾਮੁ ਬਸੈ ਮਨ ਮਾਹੀ
॥ ੩ ॥ ਦੀਨ ਦਇਆਲ ਗੁਪਾਲ ਗੋਵਿੰਦ ॥
ਗੁਰਮੁਖਿ ਜਪੀਐ ਉਤਰੈ ਚਿੰਦ ॥ ਨਾਨਕ ਕਉ
ਗੁਰਿ ਦੀਆ ਨਾਮੁ ॥ ਸੰਤਨ ਕੀ ਟਹਲ ਸੰਤ ਕਾ
ਕਾਮੁ ॥ ੪ ॥ ੧੫ ॥ ੨੬ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਬੀਜ ਮੰਤ੍ਰੁ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥ ਆਗੈ ਮਿਲੀ
ਨਿਥਾਵੇ ਥਾਉ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥
ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗੁ ॥ ੧ ॥ ਹਰਿ
ਹਰਿ ਜਾਪੁ ਜਪਲਾ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਿਰਦੈ
ਵਾਸੈ ਭਉਜਲੁ ਪਾਰਿ ਪਰਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਧਿਆਇ ਮਨ ਅਟਲ ॥ ਤਾ ਛੂਟਹਿ
ਮਾਇਆ ਕੇ ਪਟਲ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤ
ਰਸੁ ਪੀਉ ॥ ਤਾ ਤੇਰਾ ਹੋਇ ਨਿਰਮਲ ਜੀਉ ॥ ੨
॥ ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਬੀਚਾਰਾ ॥ ਬਿਨੁ ਹਰਿ
ਭਗਤਿ ਨਹੀ ਛੁਟਕਾਰਾ ॥ ਸੇ ਹਰਿ ਭਜਨੁ ਸਾਧ
ਕੈ ਸੰਗਿ ॥ ਮਨੁ ਤਨੁ ਰਾਪੈ ਹਰਿ ਕੈ ਰੰਗਿ ॥ ੩ ॥
ਛੇਡਿ ਸਿਆਣਪ ਬਹੁ ਚਤੁਰਾਈ ॥ ਮਨ ਬਿਨੁ
ਹਰਿ ਨਾਵੈ ਜਾਇ ਨ ਕਾਈ ॥ ਦਇਆ ਧਾਰੀ
ਗੋਵਿੰਦ ਗੁੰਸਾਈ ॥ ਹਰਿ ਹਰਿ ਨਾਨਕ ਟੇਕ
ਟਿਕਾਈ ॥ ੪ ॥ ੧੬ ॥ ੨੭ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਸੰਤ ਕੈ ਸੰਗਿ ਰਾਮ ਰੰਗ ਕੇਲ ॥ ਆਗੈ ਜਮ

maladies, with a perception of equality everywhere and the all-pervasive True Master. Such a person is neither born nor faces death or falters anywhere. (does not go through the cycle of births and deaths). (3)

O Lord-benefactor blessing the helpless people and sustaining the whole world ! Let us recite the True Name of such a Lord through the Guru's guidance thus ridding us of all worries. O Nanak ! The Guru has bestowed the boon of True Name on us alongwith the service of the holy saints and working at the behest of the saints. (4 - 15 - 26)

Ramkali Mahala - 5 (Beej mantrar har kirtan gaou....)

(O Brother !) Let us sing the praises of the Lord through the Guru's Word (with Kirtan), which is the (fountain-head) source of all bliss. O helpless person, lacking any abode ! You will get a proper abode (reception) in the next world, provided you take refuge at the lotus-feet of the perfect Guru, so that you may get awakened from the slumber of ignorance since ages. (1)

O my mind ! Try to meditate and recite the Lord's True Name. You could cross this ocean of life successfully provided you imbibe the love of the True Name in your heart through the Guru's guidance. (Pause - 1)

O my mind ! You will find an immortal position by reciting the wealth of True Name, thus you will be able to cast away the bondage of worldly falsehood. By partaking the nectar of the Guru's Word by reciting True Name you may purify yourself with a pure soul. (2)

We have come to the conclusion after great deliberations (by studying Vedas etc.) that without the Lord's worship there is no other alternative (to get free from worldly bondage). So let us recite True Name in the company of the holy saints, as the body and mind is imbued with the Lord's love through the holy saints only. (3)

O Brother ! Let us get rid of our cleverness or intelligent moves. O my mind ! There is no other solace except through the support of True Name. O Nanak ! The persons, who is bestowed with the Grace of the Lord-benefactor, has sought the support of the Lord's True Name. (4 - 16 - 27)

Ramkali Mahala - 5 (Sant kai sung Ram rung kel....)

O Brother ! Let us enjoy the bliss and joy of life in the company of the holy saints, so that we do not have to face the

ਸਿਉ ਹੋਇ ਨ ਮੇਲ ॥ ਅਹੰਬੁਧਿ ਕਾ ਭਇਆ
ਬਿਨਾਸ ॥ ਦੁਰਮਤਿ ਹੋਈ ਸਗਲੀ ਨਾਸ ॥ ੧ ॥
ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਇ ਪੰਡਿਤ ॥ ਕਰਮ ਕਾਂਡ
ਅਹੰਕਾਰੁ ਨ ਕਾਜੈ ਕੁਸਲ ਸੇਤੀ ਘਰਿ ਜਾਹਿ
ਪੰਡਿਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕਾ ਜਸੁ ਨਿਧਿ
ਲੀਆ ਲਾਭ ॥ ਪੂਰਨ ਭਏ ਮਨੋਰਥ ਸਾਭ ॥ ਦੁਖ
ਨਾਠਾ ਸੁਖ ਘਰ ਮਹਿ ਆਇਆ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ
ਕਮਲੁ ਬਿਗਸਾਇਆ ॥ ੨ ॥ ਨਾਮ ਰਤਨੁ ਜਿਨਿ
ਪਾਇਆ ਦਾਨੁ ॥ ਤਿਸੁ ਜਨ ਹੋਏ ਸਗਲ ਨਿਧਾਨ
॥ ਸੰਤੋਖੁ ਆਇਆ ਮਨਿ ਪੂਰਾ ਪਾਇ ॥ ਫਿਰਿ
ਫਿਰਿ ਮਾਗਨ ਕਾਹੇ ਜਾਇ ॥ ੩ ॥ ਹਰਿ ਕੀ ਕਥਾ
ਸੁਨਤ ਪਵਿਤ ॥ ਜਿਹਵਾ ਬਕਤ ਪਾਈ ਗਤਿ
ਮਤਿ ॥ ਸੇ ਪਰਵਾਨੁ ਜਿਸੁ ਰਿਦੈ ਵਸਾਈ ॥ ਨਾਨਕ
ਤੇ ਜਨ ਉਤਮ ਭਾਈ ॥ ੪ ॥ ੧੭ ॥ ੨੮ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਕਰਿ ਪਕਰੀ ਨ ਆਈ ਹਾਥਿ ॥ ਪ੍ਰੀਤ ਕਰੀ
ਚਾਲੀ ਨਹੀ ਸਾਥਿ ॥ ਕਹੁ ਨਾਨਕ ਜਉ ਤਿਆਗਿ
ਦਈ ॥ ਤਬ ਓਹ ਚਰਣੀ ਆਇ ਪਈ ॥ ੧ ॥
ਸੁਣਿ ਸੰਤਹੁ ਨਿਰਮਲ ਬੀਚਾਰ ॥ ਰਾਮ ਨਾਮ
ਬਿਨੁ ਗਤਿ ਨਹੀ ਕਾਈ ਗੁਰੁ ਪੂਰਾ ਭੇਟਤ ਉਧਾਰ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜਬ ਉਸ ਕਉ ਕੋਈ ਦੇਵੈ
ਮਾਨੁ ॥ ਤਬ ਆਪਸ ਉਪਰਿ ਰਖੈ ਗੁਮਾਨੁ ॥ ਜਬ
ਉਸ ਕਉ ਕੋਈ ਮਨਿ ਪਰਹਰੈ ॥ ਤਬ ਓਹ
ਸੇਵਕਿ ਸੇਵਾ ਕਰੈ ॥ ੨ ॥ ਮੁਖਿ ਬੇਰਾਵੈ ਅੰਤਿ

Yama (god of death) in the next world. (after death). Whosoever has joined the company of holy saints, gets rid of his egoism and his vicious thoughts or sinful actions are cast away. (destroyed). (1)

O Pandit ! Try to engage yourself in the singing of Lord's praises as all the formal rituals will be of no avail and you will proceed to the next world with flying colours and enjoy the bliss by reciting True Name. (Pause - 1)

The persons, who have realised the treasure of the Lord's True Name (praises of the Lord), have got their aims of life fully acclaimed. All their sufferings and afflictions were cast away and all the comforts or joy (bliss) were realised in their hearts. Thus their heart got blossomed forth through the Guru's Grace like the lotus-flower. (2)

The person, who has gained the boon of the jewel of True Name, has in fact attained all the treasures of the world. Such a person then enjoys peace of mind by fulfilling all his desires, so that there is no need for him to seek solace from any other source (except the True Name). (3)

Such a person then gets purified by listening to the discourses of the Lord's Greatness and attains salvation by repeating True Name with his tongue. O Nanak ! Such a person, who is imbued with the love of the Lord, is accepted in the Lord's presence as such persons are truly pure and great. (4 - 17 -28)

Ramkali Mahala - 5 (Goh kar pakri na aiee hath....)

O Brother ! The person, who has tried to attain this (Maya) worldly falsehood by developing its love, has got no control over it, as this Maya does not give its company to the person, who has inculcated its love in the heart. O Nanak ! However, this Maya falls at the lotus-feet of the person, who has discarded it. (The person, having discarded Maya, gains it full control). (1)

O holy saints ! Pray listen to this great and true message that without the support of True Name no one has gained salvation; infact it is through the Guru's guidance alone that one could cross this ocean of life successfully. (Pause - 1)

When someone praises and extols the value (status) of Maya (worldly falsehood), then it feels proud with egoism and tries to control the person with authority (who gives it importance). But when someone shuns Maya, discarding it, then it serves him like a slave. (2)

ਨਗਾਵੈ ॥ ਇਕਤੁ ਨਉਰ ਓਹ ਕਹੀ ਨ ਸਮਾਵੈ
ਉਨਿ ਮੋਹੇ ਬਹੁਤੇ ਬ੍ਰਹਮੰਡ ॥ ਰਾਮ ਜਨੀ ਕੀਨੀ
ਖੰਡ ਖੰਡ ॥ ੩ ॥ ਜੋ ਮਾਰੈ ਸੋ ਭੂਖਾ ਰਹੈ ॥ ਇਸੁ
ਸੰਗਿ ਰਾਚੈ ਸੁ ਕਛੁ ਨ ਲਹੈ ॥ ਇਸਹਿ ਤਿਆਗਿ
ਸਤਸੰਗਤਿ ਕਰੈ ॥ ਵਡਭਾਗੀ ਨਾਨਕ ਓਹੁ ਤਰੈ
॥ ੪ ॥ ੧੮ ॥ ੨੯ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਆਤਮ ਰਾਮੁ ਸਰਬ ਮਹਿ ਪੇਖੁ ॥ ਪੂਰਨ ਪੂਰਿ
ਰਹਿਆ ਪ੍ਰਭ ਏਕੁ ॥ ਰਤਨੁ ਅਮੋਲੁ ਰਿਦੇ ਮਹਿ
ਜਾਨੁ ॥ ਅਪਨੀ ਵਸਤੁ ਤੂ ਆਪਿ ਪਛਾਨੁ ॥ ੧ ॥
ਪੀ ਅੰਮ੍ਰਿਤੁ ਸੰਤਨ ਪਰਸਾਦਿ ॥ ਵਡੇ ਭਾਗ ਹੋਵਹਿ
ਤਉ ਪਾਈਐ ਬਿਨੁ ਜਿਹਵਾ ਕਿਆ ਜਾਣੈ ਸੁਆਦੁ
॥ ੧ ॥ ਰਹਾਉ ॥ ਅਠ ਦਸ ਬੇਦ ਸੁਨੇ ਕਹ
ਡੋਰਾ ॥ ਕੋਟਿ ਪ੍ਰਗਾਸ ਨ ਦਿਸੈ ਅੰਧੋਰਾ ॥ ਪਸੁ
ਪਰੀਤਿ ਘਾਸ ਸੰਗਿ ਰਚੈ ॥ ਜਿਸੁ ਨਹੀ ਬੁਝਾਵੈ
ਸੋ ਕਿਤੁ ਬਿਧਿ ਬੁਝੈ ॥ ੨ ॥ ਜਾਨਣਹਾਰੁ ਰਹਿਆ
ਪ੍ਰਭੁ ਜਾਨਿ ॥ ਓਤਿ ਪੋਤਿ ਭਗਤਨ ਸੰਗਾਨਿ ॥
ਬਿਗਸਿ ਬਿਗਸਿ ਅਪੁਨਾ ਪ੍ਰਭੁ ਗਾਵਹਿ ॥ ਨਾਨਕ
ਤਿਨ ਜਮ ਨੇੜਿ ਨ ਆਵਹਿ ॥ ੩ ॥ ੧੯ ॥
੩੦ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਦੀਨੋ ਨਾਮੁ ਕੀਓ ਪਵਿਤੁ ॥ ਹਰਿ ਧਨੁ ਰਾਸਿ
ਨਿਰਾਸ ਇਹ ਬਿਤੁ ॥ ਕਾਟੀ ਬੰਧਿ ਹਰਿ ਸੇਵਾ

This Maya enamours human beings with its sweet language (outwardly) though it does not mean true love and finally deceives and deserts them; in fact this Maya does not remain faithful to anyone and stick to one place. This Maya has enticed and enamoured all the various worlds (with its charm), whereas the Lord's slaves (devotees) have divided this Maya into pieces. (3)

Whosoever loves Maya and longs for it, remains (hungry) devoid of its possession; and whosoever develops love for it, does not gain anything fruitful or blissful. O Nanak ! The fortunate person, who joins the company of holy saints discarding Maya, attains salvation. (4 - 18 -29)

Ramkali Mahala - 5 (Atam Ram sarab meh paikh.....)

O Brother ! You should perceive the Lord pervading equally in all the beings, as He is prevalent in perfection all over. You should try to realise the invaluable jewel of True Name within your heart; as such you should attain self-realisation. (you should realise your own treasure within) (1)

Let us partake the nectar of True Name through the Grace of the Holy saints, but it is through great good fortune, predestined by Lord's Will, that we could attain the spiritual bliss; but none could enjoy this bliss without imbibing true love. (how could any one taste it without the tongue)? (Pause - 1)

How could a person, hard of hearing, listen to the four Vedas or eighteen Puranas, just as a blind man finds darkness all around, notwithstanding the light of millions of suns and moons. Just as an animal loves to eat grass in preference to gold. Similarly an ignorant person cannot gain virtues leaving all bad qualities, as none can attain proper realisation unless the Lord Wills it. (2)

The Lord is omni-scient and knows all our inner feelings as He is the companion of His saints, prevailing like the warp and woof of the weaver.

O Nanak ! The holy saints sing the praises of the Lord with love and joy, enjoying the spiritual bliss, as such the Yama (god of death) does not go anywhere near them. (3 - 19 -30)

Ramkali Mahala - 5 (Deeno Naam kion pavit.....)

The Guru has purified His (sikhs) devotees by blessing them with True Name. The devotee has been disappointed from the worldly possessions as the Lord has bestowed the wealth of Lord's True Name on him.

ਲਾਏ ॥ ਹਰਿ ਹਰਿ ਭਗਤਿ ਰਾਮ ਗੁਣ ਗਾਏ ॥

੧ ॥ ਬਾਜੇ ਅਨਹਦ ਬਾਜਾ ॥ ਰਸਕਿ ਰਸਕਿ

ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਜਨ ਅਪਨੈ ਗੁਰਦੇਵਿ

ਨਿਵਾਜਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਇ ਬਨਿਓ

ਪੂਰਬਲਾ ਭਾਗੁ ॥ ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ

ਜਾਗੁ ॥ ਗਈ ਗਿਲਾਨਿ ਸਾਧ ਕੈ ਸੰਗਿ ॥ ਮਨੁ

ਤਨੁ ਰਾਤੇ ਹਰਿ ਕੈ ਗੰਗਿ ॥ ੨ ॥ ਰਾਖੇ ਰਾਖਨਹਾਰ

ਦਇਆਲ ॥ ਨਾ ਕਿਛੁ ਸੇਵਾ ਨਾ ਕਿਛੁ ਘਾਲ ॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕੀਨੀ ਦਇਆ ॥ ਬੂਡਤ ਦੁਖ

ਮਹਿ ਕਾਢ ਲਇਆ ॥ ੩ ॥ ਸੁਣਿ ਸੁਣਿ

ਉਪਜਿਓ ਮਨ ਮਹਿ ਚਾਉ ॥ ਆਨ ਪਹਰ ਹਰਿ

ਕੇ ਗੁਣ ਗਾਉ ॥ ਗਾਵਤ ਗਾਵਤ ਪਰਮ ਗਤਿ

ਪਾਈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਲਿਵ ਲਾਈ ॥ ੪

॥ ੨੦ ॥ ੩੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਕਉਡੀ ਬਦਲੈ ਤਿਆਰੈ ਰਤਨੁ ॥ ਛੋਡਿ ਜਾਇ

ਤਾਹੁ ਕਾ ਜਤਨੁ ॥ ਸੋ ਸੰਚੈ ਜੋ ਹੋਛੀ ਬਾਤ ॥

ਮਾਇਆ ਮੋਹਿਆ ਟੇਢਉ ਜਾਤ ॥ ੧ ॥ ਅਭਾਗੀ

ਤੈ ਲਾਜ ਨਾਹੀ ॥ ਸੁਖ ਸਾਗਰ ਪੂਰਨ ਪਰਮੇਸਰੁ

ਹਰਿ ਨ ਚੇਤਿਓ ਮਨ ਮਾਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਅੰਮ੍ਰਿਤੁ ਕਉਰਾ ਬਿਖਿਆ ਮੀਠੀ ॥ ਸਾਕਤ ਕੀ

ਬਿਧਿ ਨੈਨਹੁ ਡੀਠੀ ॥ ਕੂੜਿ ਕਪਟਿ ਅਹੰਕਾਰਿ

ਰੀਝਾਨਾ ॥ ਨਾਮੁ ਸੁਨਤ ਜਨੁ ਬਿਛੁਅ ਡਸਾਨਾ ॥

੨ ॥ ਮਾਇਆ ਕਾਰਣਿ ਸਦ ਹੀ ਝੂਰੈ ॥ ਮਨਿ

The Lord's saints sing the praises of the Lord as such his worldly bondage has been (cut) cast away by engaging him in His (Lord's) service. (1)

The holy saints always hear the Unstrung (all-pervasive) music of Nature being played. The holy saints of the Lord, who sing the praises of the Lord with love and devotion, have been acclaimed and accepted by the Guru, an embodiment of enlightenment. (Pause - 1)

The fortune of the saints, based on their previous good deeds, has come to light, as the fortune have been awakened from the slumber of ignorance of various ages. Now the body and mind is imbued with the love of the Lord, as all the complaints have been sorted out in the company of holy saints. (2)

The Lord protector has saved His saints through His benevolence, who had not rendered any service, or worked hard for this goal, whereas the Lord had bestowed His Grace through His benevolence. The drowning saints had been enabled to cross this ocean of life and protected against all sufferings. (3)

We got a great longing by listening to the Guru's Word for singing the praises of the Lord all the twenty-four hours. O Nanak ! By singing the Lord's praises the saints had attained salvation by getting imbued with the love of the Lord through the Guru's Grace. (4 - 20 - 31)

Ramkali Mahala - 5 (*Kaudi badlai tiagai rattan.....*)

O Man ! You have discarded the invaluable jewel of True Name for the love of the worthless Maya (worldly falsehood) and you are making all the efforts to attain the worldly possessions which are liable to be left behind (on facing death). You are amassing those things which have no value or likely to be discarded. This person, imbued with the love of Maya, always follows the arduous (unsteady) path, without following the Guru's ordains. (1)

O unfortunate Man ! Have You no shame? You have not recited the True Name of the Lord in your mind who is an ocean of bliss and perfect joy. (Pause -1)

O Lord ! The condition (position) of the faithless person has been seen by us with our own eyes, (which is rather shocking) since he considers the nectar of the True Name as better while the vices and sins are loved (taste sweeter) by him. He is enamoured by falsehood, vicious and deceitful

ਮੁਖਿ ਕਬਹਿ ਨ ਉਸਤਤਿ ਕਰੈ ॥ ਨਿਰਭਉ
ਨਿਰੰਕਾਰ ਦਾਤਾਰੁ ॥ ਤਿਸੁ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਕਰੈ
ਗਵਾਰੁ ॥ ੩ ॥ ਸਭ ਸਾਹਾ ਸਿਰਿ ਸਾਚਾ ਸਾਹੁ ॥
ਵੇਮੁਹਤਾਜੁ ਪੂਰਾ ਪਾਤਿਸਾਹੁ ॥ ਮੋਹ ਮਗਨ
ਲਪਟਿਓ ਭ੍ਰਮ ਗਿਰਹ ॥ ਨਾਨਕ ਤਰੀਐ ਤੇਰੀ
ਮਿਹਰ ॥ ੪ ॥ ੨੧ ॥ ੩੨ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਰੈਣਿ ਦਿਨਸੁ ਜਪਉ ਹਰਿ ਨਾਉ ॥ ਆਰੈ
ਦਰਗਹ ਪਾਵਉ ਥਾਉ ॥ ਸਦਾ ਅਨੰਦੁ ਨ ਹੋਵੀ
ਸੋਗੁ ॥ ਕਬਹੂ ਨ ਬਿਆਪੈ ਹਉਮੈ ਰੋਗੁ ॥ ੧ ॥
ਖੋਜਹੁ ਸੰਤਹੁ ਹਰਿ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥ ਬਿਸਮਨ
ਬਿਸਮ ਭਏ ਬਿਸਮਾਦਾ ਪਰਮ ਗਤਿ ਪਾਵਹਿ
ਹਰਿ ਸਿਮਰਿ ਪਰਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗਨਿ
ਮਿਨਿ ਦੇਖਹੁ ਸਗਲ ਬੀਚਾਰਿ ॥ ਨਾਮ ਬਿਨਾ ਕੋ
ਸਕੈ ਨ ਤਾਰਿ ॥ ਸਗਲ ਉਪਾਵ ਨ ਚਾਲਹਿ
ਸੰਗਿ ॥ ਭਵਜਲੁ ਤਰੀਐ ਪ੍ਰਭ ਕੈ ਰੰਗਿ ॥ ੨ ॥
ਦੇਹੀ ਧੋਇ ਨ ਉਤਰੈ ਮੈਲੁ ॥ ਹਉਮੈ ਬਿਆਪੈ
ਦੁਬਿਧਾ ਫੈਲੁ ॥ ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਜੋ ਜਨੁ
ਖਾਇ ॥ ਤਾ ਕਾ ਰੋਗੁ ਸਗਲ ਮਿਟਿ ਜਾਇ ॥ ੩ ॥
॥ ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਦਇਆਲ ॥ ਮਨ
ਤੇ ਕਬਹੂ ਨ ਬਿਸਰੁ ਗੁਪਾਲ ॥ ਤੇਰੇ ਦਯਾ ਕੀ
ਹੋਵਾ ਧੂਰਿ ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਸਰਧਾ ਪੂਰਿ ॥ ੪ ॥
॥ ੨੨ ॥ ੩੩ ॥

thoughts and egoism whereas by listening to True Name he feels bitten by a black poisonous scorpion. (2)

The self-willed (faithless) person never likes to sing the praises of the Lord and is always fretting and fuming for attaining more wealth. This foolish person never develops love for the Lord, who is fearless, formless and our benefactor. (3)

The True Lord is the King of kings, and is carefree like a perfect king emperor. This life is engrossed in the love of worldly attachments, doubt and dual-mindedness. O Nanak ! (Let us pray to the Lord) as we could cross this ocean of life through His Grace alone. (4 - 21 - 32)

Ramkali Mahala - 5 (Rein dinas japou har Naam....)

(O Brother!) Let us recite the Lord's True Name alone (by day and night) all the time, so that we could find an honourable place in the Lord's presence. This is how we could enjoy the eternal bliss without suffering any afflictions and never get engrossed in egoism and haughtiness. (1)

O saints ! Let us seek the all-pervasive Lord, who is omniscient and omni-potent. O Man ! Let us recite the True Name of the Lord so as to attain the highest state of equipoise and bliss, resulting in attaining the joy and eternal bliss of the blissful Lord with a statbilised mind. (Pause - 1)

By all considerations and deliberations like evaluating and measuring various means of enjoying spiritual bliss, it would be seen that except the support of Lord's True Name, nothing else could enable us to cross this ocean of life successfully. It is only the love of the Lord which would help us to swim across this arduous ocean as none of the other efforts would be of any avail. (nothing else accompanies us to the next world.) (2)

By (bathing) washing the body alone we cannot get purified, as we are always engrossed in egoism and dual-mindedness. However, the person, who partakes the panacea of all ills, the True Name of the Lord, gets cured (freed from) of all his ills and afflictions. (3)

O Lord-benefactor ! May You bless us with Your Grace, so that we may not forsake the Lord's love and worship even for a moment from our heart. O Lord ! Pray make me the dust of the lotus-feet of Your holy saints (Your devotees) make us humble) O Nanak ! May the Lord fulfil my desires and hopes of uniting with the Lord. (4 - 22 - 33)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਤੇਰੀ ਸਰਣਿ ਪੂਰੇ ਗੁਰਦੇਵ ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ
ਨਾਹੀ ਕੋਇ ॥ ਤੂ ਸਮਰਥੁ ਪੂਰਨ ਪਾਰਬ੍ਰਹਮੁ ॥
ਸੇ ਧਿਆਏ ਪੂਰਾ ਜਿਸੁ ਕਰਮੁ ॥ ੧ ॥ ਤਰਣ
ਤਾਰਣ ਪ੍ਰਭ ਤੇਰੇ ਨਾਉ ॥ ਏਕਾ ਸਰਣਿ ਗਗੀ
ਮਨ ਮੇਰੈ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਠਾਉ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜਪਿ ਜਪਿ ਜੀਵਾ ਤੇਰਾ ਨਾਉ ॥ ਆਗੈ
ਦਰਗਹ ਪਾਵਉ ਠਾਉ ॥ ਦੂਖੁ ਅੰਧੇਰਾ ਮਨ ਤੇ
ਜਾਇ ॥ ਦੁਰਮਤਿ ਬਿਨਸੈ ਰਾਚੈ ਹਰਿ ਨਾਇ ॥
੨ ॥ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥ ਗੁਰ
ਪੂਰੇ ਕੀ ਨਿਰਮਲ ਰੀਤਿ ॥ ਭਉ ਭਾਗਾ ਨਿਰਭਉ
ਮਨਿ ਬਸੈ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਸਨਾ ਨਿਤ ਜਪੈ ॥
੩ ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਕਾਟੇ ਫਾਹੇ ॥ ਪਾਇਆ
ਲਾਭੁ ਸਚਾ ਧਨੁ ਲਾਹੇ ॥ ਤੋਟਿ ਨ ਆਵੈ ਅਖੁਟ
ਭੰਡਾਰ ॥ ਨਾਨਕ ਭਗਤ ਸੋਹਿ ਹਰਿ ਦੁਆਰ
॥ ੪ ॥ ੨੩ ॥ ੩੪ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਰਤਨ ਜਵੇਹਰ ਨਾਮ ॥ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨ ॥
ਸੂਖ ਸਹਜ ਦਇਆ ਕਾ ਪੋਤਾ ॥ ਹਰਿ ਭਗਤਾ
ਹਵਾਲੈ ਹੋਤਾ ॥ ੧ ॥ ਮੇਰੇ ਰਾਮ ਕੇ ਭੰਡਾਰੁ ॥
ਖਾਤ ਖਰਚਿ ਕਛੁ ਤੋਟਿ ਨ ਆਵੈ ਅੰਤੁ ਨਹੀ
ਹਰਿ ਪਾਰਾਵਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੀਰਤਨੁ

Ramkali Mahala - 5 (Teri saran poorai Gurdev....)

O perfect Lord (Guru) ! We have sought Your support (refuge at Your lotus-feet) as there is no other supporter except You. O omni-potent Lord ! You are perfect and all-powerful ! Whosoever is fortunate enough, being pre-destined by the Lord's Will, is enabled to recite Your True Name. (1)

O Lord ! Your True Name is like a ship of Safety for crossing this ocean of life successfully. My mind has thus taken the support of the True Lord as its mainstay, as there is no other place of solace for me except the Lord. (Pause - 1)

O True Master ! I enjoy this life by reciting Your True Name only and with Your support I would find an honourable place in Your presence. (Lord's Court) By getting imbued with the love of the Lord, the vicious and self-willed cleverness of the individual, including the suffering and darkness of ignorance, is cast away from the mind. (2)

O Lord ! The perfect Guru, through His guidance and His benevolent approach, has enabled me to inculcate the love of the lotus-feet of the Lord in my heart. Now we are enabled to recite the nectar-like True Name with our tongue as the fear (of death) has been cast-away and the love of the fearless Lord has been inculcated in the heart. (3)

We have attained the treasure of the Lord's True Name as the greatest boon of life which has freed us (emancipated us) from the worldly bondage of millions of our lives (various forms of life in the cycle of Rebirths).

O Nanak ! With the attainment of the invaluable wealth of True Name, there is no dearth of this treasure, and the holy saints are received with acclaim and honour in the Lord's court. (4 - 23 - 34)

Ramkali Mahala -5 (Rattan jawehar Naam.....)

The holy saints are in the possession of the jewel of True Name alongwith Truthfulness, contentment and knowledge, which is bestowed on them by the Lord. They enjoy the bliss and joy of life alongwith equipoise and the treasure of kindness or benevolence, as True Name is the fountain-head of all virtues. (1)

The treasure of Lord's True Name is inexhaustible which does not dwindle or diminish by using or sharing it with others, as the Lord is limitless and His treasure knows no (limits) boundaries. (Pause - 1)

ਨਿਰਮੋਲਕ ਹੀਰਾ ॥ ਆਨੰਦ ਗੁਣੀ ਗਹੀਰਾ ॥
ਅਨਹਦ ਬਾਣੀ ਪੂੰਜੀ ॥ ਸੰਤਨ ਹਥਿ ਰਾਖੀ ਕੁੰਜੀ
॥ ੨ ॥ ਸੁੰਨ ਸਮਾਧਿ ਗੁਣਾ ਤਹ ਆਸਨੁ ॥ ਕੇ
ਵਲ ਬ੍ਰਹਮ ਪੂਰਨ ਤਹ ਬਾਸਨੁ ॥ ਭਗਤ ਸੰਗਿ
ਪ੍ਰਭੁ ਗੋਸਟਿ ਕਰਤ ॥ ਤਹ ਹਰਖ ਨ ਸੋਗ ਨ
ਜਨਮ ਨ ਮਰਤ ॥ ੩ ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ
ਆਪਿ ਦਿਵਾਇਆ ॥ ਸਾਧ ਸੰਗਿ ਤਿਨਿ ਹਰਿ
ਧਨੁ ਪਾਇਆ ॥ ਦਇਆਲ ਪੁਰਖ ਨਾਨਕ
ਅਰਦਾਸਿ ॥ ਹਰਿ ਮੇਰੀ ਵਰਤਣਿ ਹਰਿ ਮੇਰੀ
ਰਾਸਿ ॥ ੪ ॥ ੨੪ ॥ ੩੫ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਮਹਿਮਾ ਨ ਜਾਨਹਿ ਬੇਦ ॥ ਬ੍ਰਹਮੇ ਨਹੀ ਜਾਨਹਿ
ਭੇਦ ॥ ਅਵਤਾਰ ਨ ਜਾਨਹਿ ਅੰਤੁ ॥ ਪਰਮੇਸਰੁ
ਪਾਰਬ੍ਰਹਮ ਬੇਅੰਤੁ ॥ ੧ ॥ ਅਪਨੀ ਗਤਿ ਆਪਿ
ਜਾਨੈ ॥ ਸੁਣਿ ਸੁਣਿ ਅਵਰ ਵਖਾਨੈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸੰਕਰਾ ਨਹੀ ਜਾਨਹਿ ਭੇਦ ॥ ਖੋਜਤ
ਹਾਰੇ ਦੇਵ ॥ ਦੇਵੀਆ ਨਹੀ ਜਾਨੈ ਮਰਮ ॥ ਸਭ
ਊਪਰਿ ਅਲਖ ਪਾਰਬ੍ਰਹਮ ॥ ੨ ॥ ਅਪਨੈ ਰੰਗਿ
ਕਰਤਾ ਕੇਲ ॥ ਆਪਿ ਬਿਛੋਰੈ ਆਪੇ ਮੇਲ ॥ ਇਕਿ
ਭਰਮੇ ਇਕਿ ਭਗਤੀ ਲਾਏ ॥ ਅਪਣਾ ਕੀਆ
ਆਪਿ ਜਾਣਾਏ ॥ ੩ ॥ ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ
ਸਾਖੀ ॥ ਸੋ ਬੋਲਹਿ ਜੋ ਪੇਖਹਿ ਆਖੀ ॥ ਨਹੀ ਲੋ

The songs sung (Kirtan) in the praise of the Lord are like the invaluable nectar and jewel (blessed by the Lord) which impart the eternal bliss through the ocean of virtues bestowed by the Lord. The capital investment within us is like the all-pervasive music of Nature, while the key to all these valuable possessions is kept with the holy saints. (2)

The abode of the holy saints is situated, in the dark and silent state of Lord's 'No-action' posture. The Lord alone abides in that posture, where the saints find themselves as the Lord is in constant communion with His saints, and there is neither joy or sorrow nor birth or death (of man) in the state of bliss. (3)

The person, who has been blessed with all the virtues (like True Name) through His Grace, has attained the treasure of Lord's True Name in the company of the holy saints. O Nanak ! Our prayer to the Lord-benefactor is that we may utilise the wealth of Lord's True Name, which is my principal amount in the business of life. (4 - 24 - 35)

Ramkali Mahala - 5 (Mehma na janai Beid.....)

The Lord is too great and limitless, to be evaluated by us, whose praises are not known to the Vedas or the gods like Brahma even have not known His secrets, and the incarnations of Ram or Krishna even have not known the limits of the Lord, who is beyond our comprehension. (1)

The Lord alone knows His secrets and the system of His functioning, whereas the people talk about Him only from hearsay. (Pause - 1)

Even the gods have tired themselves out without (knowing) realising His secrets and even (Shankar) Shiva has not known the Lord's limits. (secrets). Even the various goddesses have not known the Lord's secrets, and above all is the indescribable Lord, who is beyond our comprehension. (2)

The Lord is enacting this worldly drama in His blissful mood; He Himself lends (gives) separation to the faithless persons while uniting the Guru-minded persons (with Himself). Some persons are engrossed in whims and dual-mindedness whereas some others are engaged in the Lord's worship. The Lord Himself has enacted the worldly drama and then makes it known to the whole world. (3)

O Brother ! Let us hear the true story of the holy saints, who

ਪੁ ਤਿਸੁ ਪੁੰਨਿ ਨ ਪਾਪਿ ॥ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਆਪੇ
ਆਪਿ ॥ ੪ ॥ ੨੫ ॥ ੩੬ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਕਿਛੁ ਕਾਜੁ ਨ ਕੀਓ ਜਾਨਿ ॥ ਸੁਰਤਿ ਮਤਿ
ਨਾਹੀ ਕਿਛੁ ਗਿਆਨਿ ॥ ਜਾਪ ਤਾਪ ਸੀਲ ਨਹੀ
ਧਰਮ ॥ ਕਿਛੁ ਨ ਜਾਨਉ ਕੈਸਾ ਕਰਮ ॥ ੧ ॥
ਠਾਕੁਰ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ ॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ
ਅਵਰੁ ਨ ਕੋਈ ਭੁਲਹ ਚੁਕਹ ਪ੍ਰਭ ਤੇਰੇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਰਿਧਿ ਨ ਬੁਧਿ ਨ ਸਿਧਿ ਪ੍ਰਗਾਸੁ ॥

ਬਿਖੈ ਬਿਆਪਿ ਕੇ ਗਾਵ ਮਹਿ ਬਾਸੁ ॥ ਕਰਣਹਾਰ
ਮੇਰੇ ਪ੍ਰਭ ਏਕ ॥ ਨਾਮ ਤੇਰੇ ਕੀ ਮਨ ਮਹਿ ਟੇਕ ॥
੨ ॥ ਸੁਣਿ ਸੁਣਿ ਜੀਵਉ ਮਨਿ ਇਹੁ ਬਿਸਮੁ ॥

ਪਾਪ ਖੰਡਨ ਪ੍ਰਭ ਤੇਰੇ ਨਾਮੁ ॥ ਤੂ ਅਗਨਤੁ ਜੀਅ
ਕਾ ਦਾਤਾ ॥ ਜਿਸਹਿ ਜਣਾਵਹਿ ਤਿਨਿ ਤੂ ਜਾਤਾ
॥ ੩ ॥ ਜੇ ਉਪਾਇਓ ਤਿਸੁ ਤੇਰੀ ਆਸ ॥ ਸਗਲ

ਅਰਾਧਹਿ ਪ੍ਰਭ ਗੁਣਤਾਸ ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੈ
ਕੁਰਬਾਣੁ ॥ ਬੇਅੰਤ ਸਾਹਿਬੁ ਮੇਰਾ ਮਿਹਰਵਾਣੁ ॥
੪ ॥ ੨੬ ॥ ੩੭ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਰਾਖਨਹਾਰ ਦਇਆਲ ॥ ਕੋਟਿ ਭਵ ਖੰਡੇ ਨਿਮਖ
ਖਿਆਲ ॥ ਸਗਲ ਅਰਾਧਹਿ ਜੰਤ ॥ ਮਿਲੀਐ
ਪ੍ਰਭ ਗੁਰ ਮਿਲਿ ਮੰਤ ॥ ੧ ॥ ਜੀਅਨ ਕੋ ਦਾਤਾ

speak only whatever they have seen themselves with their eyes.
O Nanak ! There is no difference between virtuous and sinful
actions for Him as the Lord is everything (by Himself), who is
controlling everything with no other equal in power. (4-25-36)

Ramkali Mahala - 5 (*Kichh hu kaaj na kiou ja'n.....*)

O Lord ! I have not made the slightest effort to know
Your secrets (Your Greatness) as I am a fool without having
any knowledge, wisdom (cleverness) or love of the Lord. I am
not engaged in any meditation, penance, celibacy or religious
acts as I do not know the functions (acts) which could bring
me solace and bliss of life. (1)

O my beloved True Master ! We have no other (friend)
support except You and always look upon You for our help as
we belong to You, even though we might have made some
mistakes in your worship or service due to our forgetfulness.
(Pause - 1)

I am abiding in the town of vicious and sinful actions (I
am engaged in vices and sins) as I do not possess any wisdom
or occult powers with an enlightened mind. O True Lord, the
cause and effect of everything ! I have sought the support of
Your True Name alone in my mind. (2)

I have developed the love of Your True Name and feel
thrilled (alive) by listening to Your praises being sung. O True
Master ! Your True Name casts away (destroys) all our sins
and vices. You are the Lord-benefactor of the various
(unaccountable) beings, which is realised only by the persons
blessed with Your Grace (as per Your Will). (3)

O True Master ! Whosoever is born in this world, depends
and rests his hopes on Your alone, as such all the human beings
worship You, being an ocean of all virtues. O Nanak ! I offer
myself as a sacrifice to the Lord like a slave (devotee) as the
limitless Lord is my only benefactor and well-wisher. (4-26-37)

Ramkali Mahala - 5 (*Rakhanhar dayal kot bhav*)

The Lord-benefactor is the mainstay and the protector of
all the beings as the Lord could destroy many lives within an
inkling. (with a single dictate). Though the whole world is
engaged in the Lord's worship, yet only few persons could
unite with the True Master through the Guru's guidance. (1)

O my True Master ! You are the benefactor of all the beings

ਮੇਰਾ ਪ੍ਰਭੁ ॥ ਪੂਰਨ ਪਰਮੇਸੁਰ ਸੁਆਮੀ ਘਟਿ

as You are pervading all the beings in perfection and in equal measure. (Pause - 1)

ਘਟਿ ਰਾਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਾ ਕੀ

I have sought the support of my True Master in my mind, as such all my worldly bondage has been cast away. (shackles of bondage have been broken). We have enjoyed the eternal bliss by reciting and inculcating the love of the Lord's True Name in our heart. (2)

ਗਹੀ ਮਨ ਓਟ ॥ ਬੰਧਨ ਤੇ ਹੋਈ ਛੋਟ ॥ ਹਿਰਦੈ

ਜਪਿ ਪਰਮਾਨੰਦ ॥ ਮਨ ਮਾਹਿ ਭਏ ਅਨੰਦ ॥

੨ ॥ ਤਾਰਣ ਤਰਣ ਹਰਿ ਸਰਣ ॥ ਜੀਵਨ ਰੂਪ

The Lord is like the ship of Safety for crossing this ocean of life successfully and the saints have sought refuge at the lotus-feet of the Lord as their life-saving device; the limitless Lord is the greatest and highest authority (power) on Earth and is the mainstay of the saints. (is the supporter of their lives). (3)

ਹਰਿ ਚਰਣ ॥ ਸੰਤਨ ਕੇ ਪ੍ਰਾਣ ਅਧਾਰ ॥ ਉਚੇ ਤੇ

ਉਚ ਅਪਾਰ ॥ ੩ ॥ ਸੁ ਮਤਿ ਸਾਰੁ ਜਿਤੁ ਹਰਿ

ਸਿਮਰੀਜੈ ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਅਪੇ ਦੀਜੈ ॥

ਸੂਖ ਸਹਜ ਆਨੰਦ ਹਰਿ ਨਾਉ ॥ ਨਾਨਕ

It is through proper wisdom alone that we could recite the Lord's True Name, but this boon of True Name is bestowed on few fortunate ones; blessed by the Lord's Grace. O Nanak! By reciting the Lord's True Name, we could enjoy all the bliss of life in a state of equipoise but we could recite True Name in the company of the Guru alone (through the Guru's guidance). (4 - 27 - 38)

ਜਪਿਆ ਗੁਰ ਮਿਲਿ ਨਾਉ ॥ ੪ ॥ ੨੭ ॥ ੩੮ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

Ramkali Mahala - 5 (Sagal sianap chhad....)

ਸਗਲ ਸਿਆਨਪ ਛਾਡਿ ॥ ਕਰਿ ਸੇਵਾ ਸੇਵਕ

O Brother ! Let us get rid of our clever moves, and serve the Guru with humility (wearing the garb of a (devotee) slave). Get rid of your egoism and I-am-ness, so that you may get your desires fulfilled. (as wished for). (1)

ਸਾਜਿ ॥ ਅਪਨਾ ਆਪੁ ਸਗਲ ਮਿਟਾਇ ॥ ਮਨ

ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਇ ॥ ੧ ॥ ਹੋਹੁ ਸਾਵਧਾਨ

O human being ! Be prepared to unite with the Lord through the Guru's guidance, so gird up your loins for a unison with the Lord. You will get all your hopes and desires fulfilled and attain all the worldly treasures and bliss through the Guru's support. (Pause - 1)

ਅਪੁਨੇ ਗੁਰ ਸਿਉ ॥ ਆਸਾ ਮਨਸਾ ਪੂਰਨ ਹੋਵੈ

ਪਾਵਹਿ ਸਗਲ ਨਿਧਾਨ ਗੁਰ ਸਿਉ ॥ ੧ ॥

ਰਹਾਉ ॥ ਦੂਜਾ ਨਹੀ ਜਾਨੈ ਕੋਇ ॥ ਸਤਗੁਰੁ

O Man ! Let us not recognise any other authority except the Guru as the True Guru is an embodiment of the Lord Himself, who is free from the effects of Maya. Let us not consider the Guru as an ordinary human being as such we will attain acclaim and honour from the Guru through humility alone. (2)

ਨਿਰੰਜਨੁ ਸੋਇ ॥ ਮਾਨੁਖ ਕਾ ਕਰਿ ਰੂਪੁ ਨ ਜਾਨੁ

॥ ਮਿਲੀ ਨਿਮਾਨੇ ਮਾਨੁ ॥ ੨ ॥ ਗੁਰ ਕੀ ਹਰਿ

ਟੇਕ ਟਿਕਾਇ ॥ ਅਵਰ ਆਸਾ ਸਭ ਲਾਹਿ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਮਾਗੁ ਨਿਧਾਨੁ ॥ ਤਾ ਦਰਗਹ

ਪਾਵਹਿ ਮਾਨੁ ॥ ੩ ॥ ਗੁਰ ਕਾ ਬਚਨੁ ਜਪਿ ਮੰਤ੍ਰ

Let us (leave) discard all other hopes and seek the support of the Guru alone in our mind. We will be received with honour in the Lord's presence provided we seek the wealth of True Name from the Guru, which is worth all the nine worldly treasures. (3)

॥ ਏਹਾ ਭਗਤਿ ਸਾਰ ਤਤੁ ॥ ਸਤਿਗੁਰ ਭਏ
ਦਇਆਲ ॥ ਨਾਨਕ ਦਾਸ ਨਿਹਾਲ ॥ ੪ ॥
੨੮ ॥ ੩੯ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਹੋਵੈ ਸੋਈ ਭਲ ਮਾਨੁ ॥ ਆਪਨਾ ਤਜਿ ਅਭਿਮਾਨੁ
॥ ਦਿਨੁ ਰੈਨਿ ਸਦਾ ਗੁਨ ਗਾਉ ॥ ਪੂਰਨ ਏਹੀ
ਸੁਆਉ ॥ ੧ ॥ ਆਨੰਦ ਕਰਿ ਸੰਤ ਹਰਿ ਜਪਿ
॥ ਛਾਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ਗੁਰ ਕਾ ਜਪਿ
ਮੰਤੁ ਨਿਰਮਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਏਕ ਕੀ ਕਰਿ
ਆਸ ਭੀਤਰਿ ॥ ਨਿਰਮਲ ਜਪਿ ਨਾਮੁ ਹਰਿ ਹਰਿ
॥ ਗੁਰ ਕੇ ਚਰਨ ਨਮਸਕਾਰਿ ॥ ਭਵਜਲੁ
ਉਤਰਹਿ ਪਾਰਿ ॥ ੨ ॥ ਦੇਵਨਹਾਰ ਦਾਤਾਰ ॥
ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥ ਜਾ ਕੈ ਘਰਿ ਸਰਬ ਨਿਧਾਨ
॥ ਰਾਖਨਹਾਰ ਨਿਦਾਨ ॥ ੩ ॥ ਨਾਨਕ ਪਾਇਆ
ਏਹੁ ਨਿਧਾਨ ॥ ਹਰੇ ਹਰਿ ਨਿਰਮਲ ਨਾਮ ॥ ਜੋ
ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ ॥ ਨਾਨਕ ਕਰਮਿ
ਪਰਾਪਤਿ ਹੋਇ ॥ ੪ ॥ ੨੯ ॥ ੪੦ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਦੁਲਭ ਏਹੁ ਸਵਾਰਿ ॥ ਜਾਹਿ ਨ ਦਰਗਹ ਹਾਰਿ
॥ ਹਲਤਿ ਪਲਤਿ ਤੁਧੁ ਹੋਇ ਵਡਿਆਈ ॥ ਅੰਤ
ਕੀ ਬੋਲਾ ਲਏ ਛਡਾਈ ॥ ੧ ॥ ਰਾਮ ਕੇ ਗੁਨ
ਗਾਉ ॥ ਹਲਤੁ ਪਲਤੁ ਹੋਹਿ ਦੋਵੈ ਸੁਹੇਲੇ
ਅਚਰਜ ਪੁਰਖੁ ਧਿਆਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਊਠਤ
ਬੈਠਤ ਹਰਿ ਜਾਪੁ ॥ ਬਿਨਸੈ ਸਗਲ ਸੰਤਾਪੁ ॥
ਬੈਰੀ ਸਭਿ ਹੋਵਹਿ ਮੀਤ ॥ ਨਿਰਮਲੁ ਤੇਰਾ ਹੋਵੈ

The attainment of True Name is the real worthwhile worship which could be gained by following the Guru's Word as the only meditation or deliberation of True Name. O Nanak! The person (devotee), who is blessed with the Grace of the True Guru, has attained the eternal bliss and joy of life. (4 - 28 -39)

Ramkali Mahala - 5 (Hovai soeee bhal maan.....)

O Brother ! Let us sing the praises of the Lord day and night (all the time) as this is the only perfect achievement or boon, by accepting the Lord's Will without a murmur and ridding ourselves of our egoism. (1)

O Man ! Let us enjoy the eternal bliss by reciting the Lord's True Name in the company of the holy saints. Moreover, let us cast away our wisdom or cleverness and engage ourselves in the recitation of Lord's True Name as the purest form of worship. (Pause - 1)

O Brother ! Let us pin our hopes on the Lord alone and meditate on the Lord's True Name. We could cross this arduous ocean of life successfully by this means, so let us salute the lotus-feet of the Guru. (2)

The Lord is the greatest benefactor, bestowing all the benedictions on us whose Greatness and limits are not known to us. The Lord is our only protector in the end, as He possesses all the treasures of the world within Himself. (3)

O Nanak ! We have attained the greatest treasure of the world in the form of recitation of the Lord's True Name. O Nanak ! The person, who recites this True Name, attains salvation but this is possible only through the Grace and benevolence of the Lord provided we are fortunate enough and pre-destined by the Lord's Will. (based on our earlier deeds). (4 - 29 - 40)

Ramkali Mahala - 5 (Dulabh deh sawar.....)

Let us make this invaluable human life a success by singing the praises of the Lord so that we may not proceed to the next world losing this battle of life. O Brother ! You will be acclaimed both here and hereafter (in this world and the next) as this True Name will protect you from the onslaughts of the Yama. (1)

O Brother ! Let us sing the praises of the Lord so that we could make our stay both here and hereafter (in this world and the next) blissful and worthwhile by worshipping the wonderful Lord. (by reciting Lord's True Name). (Pause - 1)

By reciting True Name while in sitting or standing postures, we could cast away all our ills and sufferings. All the

ਚੀਤ ॥ ੨ ॥ ਸਭ ਤੇ ਉਤਮ ਇਹੁ ਕਰਮੁ ॥
ਸਗਲ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥ ਹਰਿ
ਸਿਮਰਨਿ ਤੇਰਾ ਹੋਇ ਉਧਾਰੁ ॥ ਜਨਮ ਜਨਮ
ਕਾ ਉਤਰੈ ਭਾਰੁ ॥ ੩ ॥ ਪੂਰਨ ਤੇਰੀ ਹੋਵੈ ਆਸ
॥ ਜਮ ਕੀ ਕਟੀਐ ਤੇਰੀ ਫਾਸ ॥ ਗੁਰ ਕਾ ਉਪਦੇਸੁ
ਸੁਨੀਜੈ ॥ ਨਾਨਕ ਸੁਖਿ ਸਹਜਿ ਸਮੀਜੈ ॥੪ ॥
੩੦ ॥੪੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਜਿਸ ਕੀ ਤਿਸ ਕੀ ਕਰਿ ਮਾਨੁ ॥ ਆਪਨ ਲਾਹਿ
ਗੁਮਾਨੁ ॥ ਜਿਸ ਕਾ ਤੂ ਤਿਸ ਕਾ ਸਭੁ ਕੋਇ ॥
ਤਿਸਹਿ ਅਰਾਧਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ੧ ॥ ਕਾਹੇ
ਭ੍ਰਮਿ ਭ੍ਰਮਹਿ ਬਿਗਾਨੇ ॥ ਨਾਮ ਬਿਨਾ ਕਿਛੁ ਕਾਮਿ
ਨ ਆਵੈ ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਬਹੁਤੁ ਪਛੁਤਾਨੇ ॥ ੧
॥ ਰਹਾਉ ॥ ਜੋ ਜੋ ਕਰੈ ਸੋਈ ਮਾਨਿ ਲੇਹੁ ॥ ਬਿਨੁ
ਮਾਨੇ ਰਲਿ ਹੋਵਹਿ ਖੋਹ ॥ ਤਿਸ ਕਾ ਭਾਣਾ ਲਾਗੈ
ਮੀਨਾ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਵਿਰਲੇ ਮਨਿ ਫੂਨਾ ॥ ੨
॥ ਵੇਪਰਵਾਹੁ ਅਗੋਚਰੁ ਆਪਿ ॥ ਆਨ ਪਹਰ
ਮਨ ਤਾ ਕਉ ਜਾਪਿ ॥ ਜਿਸੁ ਚਿਤਿ ਆਏ
ਬਿਨਸਹਿ ਦੁਖਾ ॥ ਹਲਤਿ ਪਲਤਿ ਤੇਰਾ ਉਜਲ
ਮੁਖਾ ॥ ੩ ॥ ਕਉਨ ਕਉਨ ਉਧਰੇ ਗੁਨ ਗਾਇ
॥ ਗਨਣੁ ਨ ਜਾਈ ਕੀਮ ਨ ਪਾਇ ॥ ਬੂਝਤ ਲੋਹ
ਸਾਧਸੰਗਿ ਤਰੈ ॥ ਨਾਨਕ ਜਿਸਹਿ ਪਰਾਪਤਿ ਕਰੈ
॥੪ ॥੩੧ ॥੪੨ ॥

enemies could be befriended by purifying the heart with True Name. (2)

The recitation of True Name is the greatest of our functions (in life) and this is the highest religious duty, as our salvation lies in the recitation of Lord's True Name alone; and the load of worldly bondage is also cast away. (3)

O Man ! By listening to the Guru's message (teachings) you could fulfil all your worldly desires or hopes and cut off the shackles of the Yama (god of death). O Nanak ! We could enjoy the eternal bliss and state of equipoise. (by reciting Lord's True Name). (4 - 30 - 41)

Ramkali Mahala - 5 (Jis ki tis ki kar maan.....)

O Brother ! Let us consider all the blessings and benedictions as bestowed by the Lord to whom they belong, and cast away our egoism. Let us recite the True Name of the Lord, who has created us and also all others, so that we could enjoy the eternal bliss. (1)

O (Unattached) fool ! Why are you engrossed in the others' chores, thus acting under misgivings, as apart from True Name nothing else will avail you in the end, as those engaged in egoism and I-am-ness repent later on (due to their fruitless activities). (Pause - 1)

O Brother ! Let us accept the dictates of the Lord and follow His Will without a murmur as without following Lord's Will, we will mingle with dust, (having lived a fruitless life). Very few fortunate persons have followed the Lord's Will through the Guru's Grace as they have accepted the Lord's dictates as sweet and with pleasure. (2)

O my mind ! Let us worship the Lord, who is wonderful and care-free, with love all the twenty-four hours. Whosoever inculcates the love of the Lord in his heart, gets rid of his ailments, and is received with honour both in this world and the next. (is acclaimed both here and hereafter). (3)

It is rather difficult to evaluate the services and account for their virtues, who have attained salvation by singing the praises of the Lord. O Nanak ! Some persons, loaded under the weight of sinful actions (like the iron) are saved from drowning in the ocean of life through the safety boat of the company of holy saints, which is bestowed on some persons through His Grace. (4 - 31 - 42)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਮਨ ਮਾਹਿ ਜਾਪਿ ਭਗਵੰਤੁ ॥ ਗੁਰਿ ਪੂਰੈ ਇਹੁ
ਦੀਨੋ ਮੰਤ੍ਰੁ ॥ ਮਿਟੇ ਸਗਲ ਭੈ ਤ੍ਰਾਸ ॥ ਪੂਰਨ
ਹੋਈ ਆਸ ॥ ੧ ॥ ਸਫਲ ਸੇਵਾ ਗੁਰਦੇਵਾ ॥
ਕੀਮਤਿ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ਸਾਚੇ ਸਚੁ ਅਲਖ
ਅਭੇਵਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਨ ਕਰਾਵਨ ਆਪਿ
॥ ਤਿਸ ਕਉ ਸਦਾ ਮਨ ਜਾਪਿ ॥ ਤਿਸ ਕੀ ਸੇਵਾ
ਕਰਿ ਨੀਤ ॥ ਸਚੁ ਸਹਜੁ ਸੁਖੁ ਪਾਵਹਿ ਮੀਤ ॥
੨ ॥ ਸਾਹਿਬੁ ਮੇਰਾ ਅਤਿ ਭਾਰਾ ॥ ਖਿਨ ਮਹਿ
ਬਾਪਿ ਉਥਾਪਨਹਾਰਾ ॥ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ
ਕੋਈ ॥ ਜਨ ਕਾ ਰਾਖਾ ਸੇਈ ॥ ੩ ॥ ਕਰਿ ਕਿਰਪਾ
ਅਰਦਾਸਿ ਸੁਣੀਜੈ ॥ ਅਪਣੇ ਸੇਵਕ ਕਉ ਦਰਸਨੁ
ਦੀਜੈ ॥ ਨਾਨਕ ਜਾਪੀ ਜਪੁ ਜਾਪੁ ॥ ਸਭ ਤੇ ਉਚੁ
ਜਾ ਕਾ ਪਰਤਾਪੁ ॥ ੪ ॥ ੩੨ ॥ ੪੩ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਬਿਰਥਾ ਭਰਵਾਸਾ ਲੋਕ ॥ ਠਾਕੁਰ ਪ੍ਰਭ ਤੇਰੀ ਟੇਕ
॥ ਅਵਰ ਛੂਟੀ ਸਭ ਆਸ ॥ ਅਚਿਤਿ ਠਾਕੁਰ
ਭੇਟੇ ਗੁਣਤਾਸ ॥ ੧ ॥ ਏਕੇ ਨਾਮੁ ਧਿਆਇ ਮਨ
ਮੇਰੇ ॥ ਕਾਰਜੁ ਤੇਰਾ ਹੋਵੈ ਪੂਰਾ ਹਰਿ ਹਰਿ ਹਰਿ
ਗੁਣ ਗਾਇ ਮਨ ਮੇਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੁਮ ਹੀ
ਕਾਰਨ ਕਰਨ ॥ ਚਰਨ ਕਮਲ ਹਰਿ ਸਰਨ ॥
ਮਨਿ ਤਨਿ ਹਰਿ ਓਹੀ ਧਿਆਇਆ ॥ ਆਨੰਦ
ਹਰਿ ਰੂਪ ਦਿਖਾਇਆ ॥ ੨ ॥ ਤਿਸ ਹੀ ਕੀ ਓਟ
ਸਦੀਵ ॥ ਜਾ ਕੇ ਕੀਨੋ ਹੈ ਜੀਵ ॥ ਸਿਮਰਤ ਹਰਿ
ਕਰਤ ਨਿਧਾਨ ॥ ਰਾਖਨਹਾਰ ਨਿਦਾਨ ॥ ੩ ॥

Ramkali Mahala - 5 (Ma'n mahai jaap bhagwant.....)

O Brother ! We are reciting Lord's True Name by inculcating His love in the heart, as the Guru has blessed us with His message. (teachings). We have thus got our desires fulfilled by getting rid of our fear complex (of the Yama).(1)

The service of the perfect Guru (the Lord) has been successful, but it has not been possible to evaluate the limitless True Lord, who is beyond our reach and this is a true fact. (Pause - 1)

O my mind ! Let us always worship the Lord, with love and devotion, as He is the real cause and effect of everything (he controls the cause and functioning of all our acts).

O friend ! Let us always serve the Lord, so that we may enjoy the eternal bliss in the state of equipoise. (effortlessly).(2)

My True Master is the Greatest power who could create or destroy the Universe at Will in a moment. The Lord is our only protector and apart from Him there is no other power (authority) controlling the Universe. (3)

O Nanak ! May the Lord listen to our prayers through His Grace and bless us with a glimpse of His vision ! Let us recite the True Name of the Lord, who is worthy of our worship, who is the greatest and highest power on Earth, deserving all praises and worship. (4 - 32 - 43)

Ramkali Mahala - 5 (Birtha bharvasa lok.....)

O True Master ! We have sought Your support alone as the dependence on all other people (on the world) is useless. We have been united with the Lord, the ocean of all virtues, and become free from worries, having discarded all other support. (hopes). (1)

O my mind ! Let us always recite the True Name of the Lord as He alone could enable (help) us you to complete all our functions successfully; so let us sing His praises. (to fulfil our desires). (Pause - 1)

O Lord ! You are the cause and effect of everything happening in the world, so we should seek refuge at Your lotus-feet only; let us worship the Lord with love and devotion (with body and mind) so as to enjoy the bliss of life by perceiving a glimpse of His vision. (2)

O Brother ! Let us always seek His (Lord's) support, who bestows all the worldly treasures on us through recitation of His True Name. He has created all the beings and is the only

ਸਰਬ ਕੀ ਰੇਣ ਹੋਵੀਜੈ ॥ ਆਪੁ ਮਿਟਾਇ ਮਿਲੀਜੈ

॥ ਅਨਦਿਨੁ ਧਿਆਈਐ ਨਾਮੁ ॥ ਸਫਲ ਨਾਨਕ

ਇਹੁ ਕਾਮ ॥ ੪ ॥ ੩੩ ॥ ੪੪ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਕਾਰਨ ਕਰਨ ਕਰੀਮ ॥ ਸਰਬ ਪ੍ਰਤਿਪਾਲ ਰਹੀਮ

॥ ਅਲਹੁ ਅਲਖੁ ਅਪਾਰ ॥ ਖੁਦਿ ਖੁਦਾਇ ਵਡ

ਬੇਸੁਮਾਰ ॥ ੧ ॥ ਉਂ ਨਮੋ ਭਗਵੰਤ ਗੁਸਾਈ ॥

ਖਾਲਕੁ ਰਵਿ ਰਹਿਆ ਸਰਬ ਠਾਈ ॥ ੧ ॥

ਰਹਾਉ ॥ ਜਗੰਨਾਥ ਜਗਜੀਵਨ ਮਾਧੋ ॥ ਭਉ

ਭੰਜਨ ਰਿਦ ਮਾਹਿ ਅਰਾਧੋ ॥ ਰਿਖੀਕੇਸ ਗੋਪਾਲ

ਗੋਵਿੰਦ ॥ ਪੂਰਨ ਸਰਬਤ੍ਰ ਮੁਕੰਦ ॥ ੨ ॥

ਮਿਹਰਵਾਨ ਮਉਲਾ ਤੂਹੀ ਏਕ ॥ ਪੀਰ ਪੈਕਾਬਰ

ਸੇਖ ॥ ਦਿਲਾ ਕਾ ਮਾਲਕੁ ਕਰੇ ਹਾਕੁ ॥ ਕੁਰਾਨ

ਕਤੇਬ ਤੇ ਪਾਕੁ ॥ ੩ ॥ ਨਾਰਾਇਣ ਨਰਹਰ

ਦਇਆਲ ॥ ਰਮਤ ਰਾਮ ਘਟ ਘਟ ਆਧਾਰ ॥

ਬਾਸੁਦੇਵ ਬਸਤ ਸਭ ਠਾਇ ॥ ਲੀਲਾ ਕਿਛੁ

ਲਖੀ ਨ ਜਾਇ ॥ ੪ ॥ ਮਿਹਰ ਦਇਆ ਕਰਿ

ਕਰਨੈਹਾਰ ॥ ਭਗਤਿ ਬੰਦਗੀ ਦੇਹਿ ਸਿਰਜਣਹਾਰ

॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੇਏ ਭਰਮ ॥ ਏਕੋ ਅਲਹੁ

ਪਾਰਬ੍ਰਹਮ ॥ ੫ ॥ ੩੪ ॥ ੪੫ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਕੋਟਿ ਜਨਮ ਕੇ ਬਿਨਸੇ ਪਾਪ ॥ ਹਰਿ ਹਰਿ ਜਪਤ

ਨਾਹੀ ਸੰਤਾਪ ॥ ਗੁਰ ਕੇ ਚਰਨ ਕਮਲ ਮਨਿ

protector of all in the end. (3)

O Nanak ! Let us become the dust of the lotus-feet of all (become humble) and get united with the Lord by ridding us of our egoism (and pride). So let us recite the Lord's True Name by day and night, so that we could make this life a success. (4 - 33 - 44)

Ramkali Mahala - 5 (Ka'ran karan karim.....)

O Lord ! The whole world calls you as the limitless and Greatest Master; the Muslims call You Khuda and the Hindus worship You as "Alakh", beyond our reach and limitless. The Hindus consider You as the cause and effect of everything while Muslims have given the name of "Karim" to you, the bestower of Grace, who is sustaining all the beings, being called Rahim (by the Muslims). (1)

The Hindus salute You as the True Master of the whole Universe whereas the Muslims consider You as "Khalik", the creator who is pervading everywhere equally. (Pause - 1)

O Brother ! Let us recite True Name and inculcate the love of the Lord, our True Master, in our hearts, who is the creator and sustainer and destroyer even of the Universe, being the Master (spouse) of the Maya (worldly falsehood). The Lord is considered as the king emperor of the world, the greatest sustainer who is the benefactor of salvation, being a perfect Master. (2)

O Lord ! You are our greatest benefactor, and the only creator of all, including the sheikh, Pir or Lord's incarnation. You are the True Master of all enabling the whole world to lead this life successfully and called the "Pure Lord" by the Muslim books of lore like Koran and Kateb. (3)

O Lord ! The Hindus consider You as "Narayan", the greatest benefactor blessing us with His benevolence, who is pervading in all the beings, sustaining all. The Lord is called "Vasdev, who abides everywhere, whose worldly drama is wonderful and beyond description. (4)

The Muslims seek His Grace and the Hindus seek His benevolence. O Lord-creator ! All are seeking Your worship in one form or the other. O Nanak ! The Guru has clarified all our doubts and misgivings and proclaimed the Lord as Allah or Par brahm, our only True Master. (5 - 34 - 45)

Ramkali Mahala - 5 (Kot janam ke mitai paap.....)

By reciting the Lord's True Name we could cast away all our (millions of) sins of the ages as there will be no sufferings or afflictions experienced by the Lord's worship. When we inculcated the love of the lotus-feet of the Lord in our heart,

ਵਸੇ ॥ ਮਹਾ ਬਿਕਾਰ ਤਨ ਤੇ ਸਭਿ ਨਸੇ ॥ ੧ ॥ we could get rid of all our vicious thoughts and sinful actions (of body and mind). (1)

ਗੋਪਾਲ ਕੋ ਜਸੁ ਗਾਉ ਪ੍ਰਾਣੀ ॥ ਅਕਥ ਕਥਾ
ਸਾਚੀ ਪ੍ਰਭ ਪੂਰਨ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ॥ ੧ ॥ O human being ! Let us sing the praises of the Lord, whose light (Prime-soul) is shining within all the souls (beings) and whose form is indescribable, being formless and limitless and functioning with perfection every where. (Pause - 1)

ਰਹਾਉ ॥ ਤ੍ਰਿਸਨਾ ਭੂਖ ਸਭ ਨਾਸੀ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ
ਜਪਿਆ ਅਭਿਨਾਸੀ ॥ ਰੈਨਿ ਦਿਨਸੁ ਪ੍ਰਭ ਸੇਵ
ਕਮਾਨੀ ॥ ਹਰਿ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਨੀ ॥ ੨
॥ ਮਿਟੇ ਜੰਜਾਲ ਹੋਏ ਪ੍ਰਭ ਦਇਆਲ ॥ ਗੁਰ
ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ॥ ਪਰਾ ਪੂਰਬਲਾ
ਕਰਮੁ ਬਣਿ ਆਇਆ ॥ ਹਰਿ ਕੇ ਗੁਣ ਨਿਤ
ਰਸਨਾ ਗਾਇਆ ॥ ੩ ॥ ਹਰਿ ਕੇ ਸੰਤ ਸਦਾ
ਪਰਵਾਣੁ ॥ ਸੰਤ ਜਨਾ ਮਸਤਕਿ ਨੀਸਾਣੁ ॥ ਦਾਸ
ਕੀ ਰੇਣੁ ਪਾਏ ਜੇ ਕੋਇ ॥ ਨਾਨਕ ਤਿਸ ਕੀ ਪਰਮ
ਗਤਿ ਹੋਇ ॥ ੪ ॥ ੩੫ ॥ ੪੬ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਦਰਸਨ ਕਉ ਜਾਈਐ ਕੁਰਬਾਨੁ ॥ ਚਰਨ ਕਮਲ
ਹਿਰਦੈ ਧਰਿ ਧਿਆਨੁ ॥ ਧੂਰਿ ਸੰਤਨ ਕੀ ਮਸਤਕਿ
ਲਾਇ ॥ ਜਨਮ ਜਨਮ ਕੀ ਦੁਰਮਤਿ ਮਲੁ ਜਾਇ

॥ ੧ ॥ ਜਿਸੁ ਭੇਟਤ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥

ਪਾਰਬ੍ਰਹਮੁ ਸਭੁ ਨਦਰੀ ਆਵੈ ਕਰਿ ਕਿਰਪਾ

ਪੂਰਨ ਭਗਵਾਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਕੀ

ਕੀਰਤਿ ਜਪੀਐ ਹਰਿ ਨਾਉ ॥ ਗੁਰ ਕੀ ਭਗਤਿ

ਸਦਾ ਗੁਣ ਗਾਉ ॥ ਗੁਰ ਕੀ ਸੁਰਤਿ ਨਿਕਟਿ

ਕਰਿ ਜਾਨੁ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਸਤਿ ਕਰਿ ਮਾਨੁ ॥

੨ ॥ ਗੁਰ ਬਚਨੀ ਸਮਸਰਿ ਸੁਖ ਦੂਖ ॥ ਕਦੇ ਨ

ਬਿਆਪੈ ਤ੍ਰਿਸਨਾ ਭੂਖ ॥ ਮਨਿ ਸੰਤੋਖੁ ਸਬਦਿ

When the Lord bestows His benevolence on some one, his worldly bondage is (cut) cast away and he enjoys the eternal bliss by perceiving the glimpse of the Lord. The person, who is fortunate enough, being pre-destined by the Lord, based on his earlier good actions, sings the praises of the Lord with his tongue always. (3)

The holy saints of the Lord are always accepted and received with honour in the Lord's presence as they are fortunate, blessed by the Lord's Grace. O Nanak ! The person, who gains the dust of the lotus-feet of holy saints, attains the Lord. (highest position of salvation from worldly bondage). (4 - 35 -46)

Ramkali Mahala - 5 (Darsan kou jaieeai kurban.....)

O Brother ! ! Let us offer ourselves as a sacrifice (with self-surrender) to the glimpse of the Lord, by inculcating the love of His lotus-feet in the heart. We could cast away the dirt of the vicious thoughts of ages by applying the dust of the lotus-feet of the Lord to our foreheads. (1)

O Perfect Lord ! May You bliss us with Your Grace, so that we could realise the True Master by perceiving His form (glimpse) and get rid of our egoism through His unison. (Pause - 1)

O Brother ! Let us recite True Name through the benevolence of the Guru's guidance and sing the praises of the Lord by serving the Guru. Let us consider the Guru's Word as True (Perfect Truth) and consider the Lord as close by through the love and devotion of the Guru. (2)

By listening to the Guru's message (Guru's Word) we realise joy and sorrow as equally acceptable and we do not get engrossed in the worldly desires. The persons, who have got satiated with the Guru's message (Guru's Word), have attained

ਗੁਰ ਰਾਜੇ ॥ ਜਪਿ ਗੋਬਿੰਦੁ ਪੜਦੇ ਸਭਿ ਕਾਜੇ ॥
੩ ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਗੁਰੁ ਗੋਵਿੰਦੁ ॥ ਗੁਰੁ ਦਾਤਾ
ਦਇਆਲ ਬਖਸਿੰਦੁ ॥ ਗੁਰ ਚਰਨੀ ਜਾ ਕਾ ਮਨੁ
ਲਾਗਾ ॥ ਨਾਨਕ ਦਾਸ ਤਿਸੁ ਪੂਰਨ ਭਾਗਾ ॥ ੪
॥ ੩੬ ॥ ੪੭ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਕਿਸੁ ਭਰਵਾਸੈ ਬਿਚਰਹਿ ਭਵਨ ॥ ਮੂੜ ਮੁਗਧ
ਤੇਰਾ ਸੰਗੀ ਕਵਨ ॥ ਰਾਮੁ ਸੰਗੀ ਤਿਸੁ ਗਤਿ
ਨਹੀ ਜਾਨਹਿ ॥ ਪੰਚ ਬਟਵਾਰੇ ਸੇ ਮੀਤ ਕਰਿ
ਮਾਨਹਿ ॥ ੧ ॥ ਸੇ ਘਰੁ ਸੇਵਿ ਜਿਤੁ ਉਧਰਹਿ
ਮੀਤ ॥ ਗੁਣ ਗੋਵਿੰਦ ਰਵੀਅਹਿ ਦਿਨੁ ਰਾਤੀ
ਸਾਧਸੰਗਿ ਕਰਿ ਮਨ ਕੀ ਪ੍ਰੀਤਿ ॥ ੧ ॥ ਰਹਾਉ
॥ ਜਨਮੁ ਬਿਹਾਨੇ ਅਹੰਕਾਰਿ ਅਰੁ ਵਾਦਿ ॥
ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਬਿਖਿਆ ਸਾਦਿ ॥ ਭਰਮਤ
ਭਰਮਤ ਮਹਾ ਦੁਖੁ ਪਾਇਆ ॥ ਤਰੀ ਨ ਜਾਈ
ਦੁਤਰ ਮਾਇਆ ॥ ੨ ॥ ਕਾਮਿ ਨ ਆਵੈ ਸੁ ਕਾਰ
ਕਮਾਵੈ ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ ॥ ਰਾਖਨ
ਕਉ ਦੂਸਰ ਨਹੀ ਕੋਇ ॥ ਤਉ ਨਿਸਤਰੈ ਜਉ
ਕਿਰਪਾ ਹੋਇ ॥ ੩ ॥ ਪਤਿਤ ਪੁਨੀਤ ਪ੍ਰਭ ਤੇਰੇ
ਨਾਮੁ ॥ ਅਪਨੇ ਦਾਸ ਕਉ ਕੀਜੈ ਦਾਨੁ ॥ ਕਰਿ
ਕਿਰਪਾ ਪ੍ਰਭ ਗਤਿ ਕਰਿ ਮੇਰੀ ॥ ਸਰਣਿ ਗਹੀ
ਨਾਨਕ ਪ੍ਰਭ ਤੇਰੀ ॥ ੪ ॥ ੩੭ ॥ ੪੮ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਇਹ ਲੋਕੇ ਸੁਖੁ ਪਾਇਆ ॥ ਨਹੀ ਭੇਟਤ ਧਰਮ

contentment and by reciting True Name the Lord has covered up all their flaws. (over looked their shortcomings).(3)

The Guru is the Lord and the Guru alone is the Lord-creator, Gobind. The Guru is the Lord-benefactor, who pardons all our sins, blessing us with His benedictions. O Nanak ! The person who is imbued with the love of the lotus-feet of the Guru, is truly fortunate, being pre-destined by the Lord's Will with Greatness and acclaim. (4 - 36 - 47)

Ramkali Mahala - 5 (*Kis bharvasai bichreh bhavan.....*)

O foolish person ! On whose support are you existing in this world; and who is your companion in this world ? There is only one supporter for you, the Lord, whom you have not been able to realise so far. (whose Greatness you have not known). Instead of the Lord, you have developed friendship with the five (robbers) vices like sexual desires. (1)

O friend ! You should serve (the house) and worship the Lord, who could enable you to attain salvation. Let us therefore sing the praises of the Lord day and night inculcating the love of the holy saints in the heart. (Pause - 1)

O Brother ! You have wasted your life engrossed in egoism (haughtiness) and squabbles, as the involvement of individuals does not satiate one. The human being undergoes sufferings having gone through various forms of life in the cycle of births and deaths and does not cross this ocean of life successfully, engrossed in Maya.(2)

This man performs various functions (actions) which are of no use in life and reaps the reward of his own actions based on the saying "As you sow, so shall you reap". There is no other protector except the Lord and one could swim across (this ocean) successfully, provided the Lord blesses us with His Grace. (3)

O Lord ! Your True Name purifies all the sinners even. May You bless this slave (devotee) of Yours with the boon of True Name ! O Nanak ! May the Lord bestow me with (the boon of) salvation through His Grace. O True Master ! I have sought refuge at Your lotus-feet. (so bless me with salvation)! (4 - 37 - 48)

Ramkali Mahala - 5 (*Eh lokai sukh pa'ya.....*)

The holy saints have enjoyed the eternal bliss in this world and will not be answerable to Dharam Raj (the god of justice)

ਰਾਇਆ ॥ ਹਰਿ ਦਰਗਹ ਸੋਭਾਵੰਤ ॥ ਫੁਨਿ
ਗਰਭਿ ਨਾਹੀ ਬਸੰਤ ॥ ੧ ॥ ਜਾਨੀ ਸੰਤ ਕੀ
ਮਿਤ੍ਰਾਈ ॥ ਕਰਿ ਕਿਰਪਾ ਦੀਨੈ ਹਰਿ ਨਾਮਾ ਪੂਰਬਿ
ਸੰਜੋਗਿ ਮਿਲਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਕੈ
ਚਰਣਿ ਚਿਤੁ ਲਾਗਾ ॥ ਧੀਨਿ ਧੀਨਿ ਸੰਜੋਗੁ ਸਭਾਗਾ
॥ ਸੰਤ ਕੀ ਪੂਰਿ ਲਾਗੀ ਮੇਰੈ ਮਾਥੇ ॥ ਕਿਲਵਿਖ
ਦੁਖ ਸਗਲੇ ਮੇਰੇ ਲਾਥੇ ॥ ੨ ॥ ਸਾਧ ਕੀ ਸਚੁ
ਟਹਲ ਕਮਾਨੀ ॥ ਤਬ ਹੋਏ ਮਨ ਸੁਧ ਪਰਾਨੀ ॥
ਜਨ ਕਾ ਸਵਲ ਦਰਸੁ ਭੀਨਾ ॥ ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ
ਘਟਿ ਘਟਿ ਵੂਠਾ ॥ ੩ ॥ ਮਿਟਾਨੇ ਸਭਿ ਕਲਿ
ਕਲੇਸ ॥ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸੁ ਮਹਿ ਪਰਵੇਸ ॥
ਪ੍ਰਗਟੇ ਆਨੂਪ ਗੋਵਿੰਦ ॥ ਪ੍ਰਭ ਪੂਰੇ ਨਾਨਕ
ਬਖਸਿੰਦ ॥ ੪ ॥ ੩੮ ॥ ੪੯ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਗਉ ਕਉ ਚਾਰੇ ਸਾਰਦੂਲੁ ॥ ਕਉਡੀ ਕਾ ਲਖ
ਹੂਆ ਮੂਲੁ ॥ ਬਕਰੀ ਕਉ ਹਸਤੀ ਪ੍ਰਤਿਪਾਲੇ ॥
ਅਪਨਾ ਪ੍ਰਭੁ ਨਦਰਿ ਨਿਹਾਲੇ ॥ ੧ ॥ ਕ੍ਰਿਪਾ
ਨਿਧਾਨ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ ॥ ਬਰਨਿ ਨ ਸਾਕਉ
ਬਹੁ ਗੁਨ ਤੇਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੀਸਤ ਮਾਸੁ
ਨ ਖਾਇ ਬਿਲਾਈ ॥ ਮਹਾ ਕਸਾਬਿ ਛੁਰੀ ਸਟਿ
ਪਾਈ ॥ ਕਰਣਹਾਰ ਪ੍ਰਭੁ ਹਿਰਦੈ ਵੂਠਾ ॥ ਫਾਬੀ
ਮਛਲੀ ਕਾ ਜਾਲਾ ਤੂਟਾ ॥ ੨ ॥ ਸੂਕੇ ਕਾਸਟ

after death. They will be received with honour and respect in the Lord's presence and will not pass through the mother's womb.(be born again). (1)

We have realised the value of the friendship of the holy saints, who have goaded us to recite the Lord's True Name but their company is given to few fortunate ones only, if predestined by the Lord's Will. (Pause - 1)

By joining the company of the holy saints, we have developed the love of the Guru's lotus-feet; and such persons are really praiseworthy and worthy of salutations being blessed by the Lord. Once I applied the holy dust of the lotus-feet of the saints to my forehead, I got rid of all my sufferings and afflictions. (2)

O Man ! When you engage yourself in the true service of the holy saints, you will purify your mind completely. Once I got a glimpse of the holy saints, it was found to be fruitful, I was blessed with the boon of the True Name of the Lord, who is pervading all the beings. (3)

Thus we got emancipated from all the five vices and other afflictions causing sufferings. We have got (united) merged with the Lord, from whom all the beings have been created. (by reciting True Name). O Nanak ! The Lord has revealed Himself in the form of Govind and He is our greatest benefactor in perfection, pardoning us of our failings. (4 - 38 - 49)

Ramkali Mahala - 5 (Gaou kou charai sardul.....)

The man, who utilises his senses (like eyes) in the pursuit of virtuous deeds in the company of holy saints just as a lion in the form of an egoistic person (takes out the cows for grazing) uses his senses, then a useless person, worthless like a stone, becomes valuable like a gem by uniting with the Lord. The mind controls the thoughts like the goat being sustained by an elephant. This is all made possible by the Grace of the Lord being bestowed on us. (1)

O my beloved Lord ! You are the treasure of all benevolence and Grace. There are many virtues within You but I am not in a position to describe even one of them. (Pause - 1)

The (wisdom) mind does not accept any vicious thoughts just as a cat does not eat the meat (placed before it) Even the butcher, full of anger, throws away his knife, when the Lord's love was inculcated in his heart who is the cause behind every

ਹਰੇ ਚਲੂ ॥ ਉਚੈ ਬਲਿ ਫੂਲੇ ਕਮਲ ਅਨੂਪ ॥

ਅਗਨਿ ਨਿਵਾਰੀ ਸਤਿਗੁਰ ਦੇਵ ॥ ਸੇਵਰੁ ਅਪਨੀ

ਲਾਇਓ ਸੇਵ ॥ ੩ ॥ ਅੰਕਿਰਤਘਣਾ ਕਾ ਕਰੇ

ਉਧਾਰੁ ॥ ਪ੍ਰਭੁ ਮੇਰਾ ਹੈ ਸਦਾ ਦਇਆਰੁ ॥ ਸੰਤ

ਜਨਾ ਕਾ ਸਦਾ ਸਹਾਈ ॥ ਚਰਨ ਕਮਲ ਨਾਨਕ

ਸਰਣਾਈ ॥ ੪ ॥ ੩੯ ॥ ੫੦ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਪੰਚ ਸਿੰਘ ਰਾਖੇ ਪ੍ਰਭਿ ਮਾਰਿ ॥ ਦਸ ਬਿਘਿਆੜੀ

ਲਈ ਨਿਵਾਰਿ ॥ ਤੀਨਿ ਆਵਰਤ ਕੀ ਚੂਕੀ ਘੇਰ

॥ ਸਾਧਸੰਗਿ ਚੂਕੇ ਭੈ ਫੇਰ ॥ ੧ ॥ ਸਿਮਰਿ ਸਿਮਰਿ

ਜੀਵਾ ਗੋਵਿੰਦ ॥ ਕਰਿ ਕਿਰਪਾ ਰਾਖਿਓ ਦਾਸੁ

ਅਪਨਾ ਸਦਾ ਸਦਾ ਸਾਰਾ ਬਖਸਿੰਦ ॥ ੧ ॥

ਰਹਾਉ ॥ ਦਾਇ ਗਏ ਤ੍ਰਿਣ ਪਾਪ ਸੁਮੇਰ ॥ ਜਪਿ

ਜਪਿ ਨਾਮੁ ਪੂਜੇ ਪ੍ਰਭੁ ਪੈਰ ॥ ਅਨਦ ਰੂਪ ਪ੍ਰਗਟਿਓ

ਸਭ ਥਾਨਿ ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਜੋਰੀ ਸੁਖ ਮਾਨਿ ॥ ੨

॥ ਸਾਗਰੁ ਤਰਿਓ ਬਾਛਰ ਖੋਜ ॥ ਖੇਦੁ ਨ ਪਾਇਓ

ਨਹ ਫੁਨਿ ਰੋਜ ॥ ਸਿੰਧੁ ਸਮਾਇਓ ਘਟੁਕੇ ਮਾਰਿ

॥ ਕਰਣਹਾਰ ਕਉ ਕਿਛੁ ਅਚਰਜੁ ਨਾਹਿ ॥ ੩ ॥

ਜਉ ਛੁਟਉ ਤਉ ਜਾਇ ਪਇਆਲ ॥ ਜਉ

ਕਾਢਿਓ ਤਉ ਨਦਰਿ ਨਿਹਾਲ ॥ ਪਾਪ ਪੁੰਨ ਹਮਰੈ

ਵਸਿ ਨਾਹਿ ॥ ਰਸਕਿ ਰਸਕਿ ਨਾਨਕ ਗੁਣ ਗਾਹਿ

॥ ੪ ॥ ੪੦ ॥ ੫੧ ॥

action. So the worldly attachment was cast away from the human soul just as the fish caught in the net (noose) is let off. (2)

Due to the Lord's worship all the parched up plants blossomed forth or the mind flourished with the Lord's worship similarly the egoistic mind became beautiful like the blossoming of the (tilted) lotus-flower. By engaging the servant (devotee) in His service, the Guru has cast away the fire of worldly desires.(3)

My Lord is always benevolent and bestows salvation to the thankless persons even. O Nanak ! The Lord is always the helper of the holy saints, so we have sought refuge at the lotus-feet of the Lord. (4 - 39 -50)

Ramkali Mahala - 5 (Panch singh rakhai prabh ma'r....)

The Lord has put all the five vices within us, (frightening us), in their proper position by over-powering (killing) them and have controlled all the ten senses, behaving like jackals. The Lord has freed us from the control of the three-pronged Maya which was obstructing our progress., Moreover, the fear of the cycle of Rebirths (going through eighty-four lakhs of forms of life) has been cast away through the company of the holy saints. (1)

The Lord has protected His devotee through His Grace as the Lord is our benefactor always being ever-existent, as such I feel the thrill of life (I am alive by) reciting the Lord's True Name. (Pause - 1)

All our sins, great like the Sume'r mountain, have been burnt (cast away) like the grass (burning in no time). By reciting True Name, we have worshipped the lotus-feet of the Lord. The blissful Lord has appeared (pervading) at all the places. By imbibing the love of the Lord in the mind we have enjoyed the eternal bliss. (2)

We could cross this ocean of life without any sufferings, just as the calf is surrounded by water upto his legs and it could cross this ocean of life. The Lord, the ocean of knowledge, is pervading within us, but the Lord-creator is not affected by these wonderful experiences. (3)

When this human being got separated from the Lord, he fell into the abyss of netherlands (ignorance), and when he got freed from all sufferings, he enjoyed the bliss of life. These sinful or virtuous actions are not under our control. We always sing the praises of the Lord with love and devotion. (4 - 40 -51)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਨਾ ਤਨੁ ਤੇਰਾ ਨਾ ਮਨੁ ਤੋਹਿ ॥ ਮਾਇਆ ਮੋਹਿ
ਬਿਆਪਿਆ ਧੋਹਿ ॥ ਕੁਦਮ ਕਰੈ ਗਾਡਰ ਜਿਉ
ਛੇਲ ॥ ਅਚਿੰਤੁ ਜਾਲੁ ਕਾਲੁ ਚਕੂ ਪੇਲ ॥ ੧ ॥
ਹਰਿ ਚਰਨ ਕਮਲ ਸਰਨਾਇ ਮਨਾ ॥ ਰਾਮ ਨਾਮੁ
ਜਪਿ ਸੰਗਿ ਸਹਾਈ ਗੁਰਮੁਖਿ ਪਾਵਹਿ ਸਾਚੁ ਧਨਾ
॥ ੧ ॥ ਰਹਾਉ ॥ ਉਨੇ ਕਾਜ ਨ ਹੋਵਤ ਪੂਰੇ ॥
ਕਾਮਿ ਕ੍ਰੋਧਿ ਮਦਿ ਸਦ ਹੀ ਬੂਰੇ ॥ ਕਰੈ ਬਿਕਾਰ
ਜੀਅਰੇ ਕੈ ਤਾਈ ॥ ਗਾਫਲ ਸੰਗਿ ਨ ਤਸੂਆ
ਜਾਈ ॥ ੨ ॥ ਧਰਤ ਧੋਹ ਅਨਿਕ ਛਲ ਜਾਨੈ ॥
ਕਉਡੀ ਕਉਡੀ ਕਉ ਖਾਕੁ ਸਿਰਿ ਛਾਨੈ ॥ ਜਿਨਿ
ਦੀਆ ਤਿਸੈ ਨ ਚੇਤੈ ਮੂਲਿ ॥ ਮਿਥਿਆ ਲੋਭੁ ਨ
ਉਤਰੈ ਸੂਲੁ ॥ ੩ ॥ ਪਾਰਬ੍ਰਹਮ ਜਬ ਭਏ
ਦਇਆਲ ॥ ਇਹੁ ਮਨੁ ਹੋਆ ਸਾਧ ਰਵਾਲ ॥
ਹਸਤ ਕਮਲ ਲੜਿ ਲੀਨੋ ਲਾਇ ॥ ਨਾਨਕ ਸਾਰੈ
ਸਾਚਿ ਸਮਾਇ ॥ ੪ ॥ ੪੧ ॥ ੫੨ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਰਾਜਾ ਰਾਮ ਕੀ ਸਰਣਾਇ ॥ ਨਿਰਭਉ ਭਏ
ਗੋਬਿੰਦ ਗੁਨ ਗਾਵਤ ਸਾਧਸੰਗਿ ਦੁਖ ਜਾਇ ॥
੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕੈ ਰਾਮੁ ਬਸੈ ਮਨ ਮਾਹੀ ॥
ਸੋ ਜਨੁ ਦੁਤਰੁ ਪੇਖਤ ਨਾਹੀ ॥ ਸਗਲੇ ਕਾਜ

Ramkali Mahala - 5 (*Na ta'n tera na ma'n tohai...*)

O my mind ! Neither this body belongs to you, nor there is any protector of yours in the world. (neither this body nor this mind belongs to you). You are engrossed in the love of Maya and hence in deceitful actions. This person is jumping around like a he-lamb (in the lambs) and a he goat (among the goats.) The noose of Yama (god of death) is suddenly thrown on all the people as the fear of death is hovering over their heads all the time. (1)

O my mind ! Take the support of the lotus-feet of the True Master, and recite the True Name of the Lord, who is your mainstay through the Grace and benevolence of the Guru, so as to attain the true wealth (of True Lord). (Pause - 1)

The worldly chores of the human being are never completed as they never cease to bother him, and he is always fretting and fuming under the burden (love) of sexual desires, anger and egoism. This foolish man is always engrossed in vices and sins to satisfy his worldly needs (for his very existence) without realising that nothing (even a small amount) will accompany him after death. (2)

This human being spends his whole life performing deceitful actions or clever moves and for making money (even a penny) he faces all sorts of disgrace (with dust thrown on his face). He does not remember (worship) the Lord even for a moment, who has bestowed him with all the benedictions as he is always suffering under the love of false worldly possessions. (3)

But when the Lord bestows His Grace on this human being this mind becomes (humble), the dust of the lotus-feet of the holy saints. The Lord has now united him with Himself through His support (by lending His helping hand). O Nanak ! The (Guru-minded) person has now merged (united) with the True Lord by becoming Truthful. (4 - 41 -52)

Ramkali Mahala - 5 (*Raja Ram ki sarnaie'.....*)

The persons, who have sought the support of the True Lord (sought refuge with the Lord), have become fearless by singing the praises of the Lord, thus getting rid of their sufferings in the company of the holy saints. (Pause - 1)

The person, who has inculcated the love of the Lord in his heart, does not have any difficulty in crossing this arduous ocean of life. The person (has completed all his functions)

ਸਵਾਰੇ ਅਪਨੇ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਸਨ ਨਿਤ

who leads a fruitful life, has always recited the Lord's True Name with his tongue. (1)

ਜਪਨੇ ॥ ੧ ॥ ਜਿਸ ਕੈ ਮਸਤਕਿ ਹਾਥੁ ਗੁਰੁ ਧਰੈ

Why should the devotee, who has the support of the Lord, (on whose head the Lord's hand is placed), have any worry or doubt, as he has been freed from the cycle of births and deaths through the Guru's Grace ? I would, therefore, offer myself as a sacrifice to the perfect Guru. (Who is so helpful). (2)

॥ ਸੋ ਦਾਸੁ ਅਦੇਸਾ ਕਾਹੇ ਕਰੈ ॥ ਜਨਮ ਮਰਣ

ਕੀ ਚੁਕੀ ਕਾਣਿ ॥ ਪੂਰੇ ਗੁਰ ਉਪਰਿ ਕੁਰਬਾਣ ॥

੨ ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਭੇਟਿ ਨਿਹਾਲ ॥ ਸੋ ਦਰਸਨੁ

We could enjoy the eternal bliss by reciting the Lord's True Name (by the worship of), but the person who is bestowed with His Grace, perceives a glimpse of the Lord. The person, blessed with the benevolence of the Lord, is enabled to swim across this ocean of life successfully in the company of the holy saints. (3)

ਪਾਏ ਜਿਸੁ ਹੋਇ ਦਇਆਲੁ ॥ ਪਾਰਬ੍ਰਹਮੁ ਜਿਸੁ

ਕਿਰਪਾ ਕਰੈ ॥ ਸਾਧਸੰਗਿ ਸੋ ਭਵਜਲੁ ਤਰੈ ॥ ੩

॥ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਾਧ ਪਿਆਰੇ ॥ ਮੁਖ ਉਜਲ

O beloved friend ! Let us partake the nectar of True Name in the company of the holy saints so that we could proceed with flying colours to the Lord's presence. Let us enjoy the bliss of life by ridding ourselves of all vicious thoughts. O Nanak ! Let us cross this ocean of life successfully by reciting Lord's True Name. (4 - 42 -53)

ਸਾਚੈ ਦਰਬਾਰੇ ॥ ਅਨਦ ਕਰਹੁ ਤਜਿ ਸਗਲ

ਬਿਕਾਰ ॥ ਨਾਨਕ ਹਰਿ ਜਪਿ ਉਤਰਹੁ ਪਾਰਿ ॥

੪ ॥ ੪੨ ॥ ੫੩ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

Ramkali Mahala - 5 (*Eandhan te baisantar bhagai.....*)

ਈਧਨ ਤੇ ਬੈਸਤਰੁ ਭਾਗੈ ॥ ਮਾਟੀ ਕਉ ਜਲੁ

Though there is heat (fire) in the wood; yet it does not cause fire due to the fear of the Lord; similarly the water is surrounding the Earth on all the (ten) sides but it does not cause any damage (flooding etc.) to the Earth due to the fear of the Lord. The branches of the trees (like the feet) are facing upwards whereas the roots (head) are facing downwards) being inside the Earth). Even the August Rishi (mendicant) who was found (cremated) in the pitcher, got enlightened in his body, (with the ocean). (1)

ਦਹ ਦਿਸ ਤਿਆਗੈ ॥ ਉਪਰਿ ਚਰਨ ਤਲੈ

ਆਕਾਸੁ ॥ ਘਟ ਮਹਿ ਸਿੰਧੁ ਕੀਓ ਪਰਗਾਸੁ ॥

੧ ॥ ਐਸਾ ਸੰਮੁਖੁ ਹਰਿ ਜੀਉ ਆਪਿ ॥ ਨਿਮਖ

O friend ! The Lord Himself is so powerful, that He is not forgetful of the saints even for a short time, so you should recite the True Name all the twenty-four hours. (Pause - 1)

ਨ ਬਿਸਰੈ ਜੀਅ ਭਗਤਨ ਕੈ ਆਠ ਪਹਰ ਮਨ

ਤਾ ਕਉ ਜਾਪਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਥਮੇ ਮਾਖਨੁ

First there was butter and then the milk was produced, just as before the birth of the child the thick milk in the form of butter came out of the mother's breast as plain milk and then the child is cleaned and purified with the help of soap and made perfect just as the cloth is cleaned with soap. The person, who was fearing the Lord in the mother's womb now becomes fearless of Him on being born, and considers the death, the real truth, as not likely to happen. (2)

ਪਾਛੈ ਦੂਧੁ ॥ ਮੈਲੁ ਕੀਨੋ ਸਾਬਨੁ ਸੂਧੁ ॥ ਭੈ ਤੇ

ਨਿਰਭਉ ਡਰਤਾ ਫਿਰੈ ॥ ਹੋਦੀ ਕਉ ਅਣਹੋਦੀ

ਹਿਰੈ ॥ ੨ ॥ ਦੇਹੀ ਗੁਪਤ ਬਿਦੇਹੀ ਦੀਸੈ ॥

The true form of the human being (soul) is kept hidden

ਸਗਲੇ ਸਾਜਿ ਕਰਤ ਜਗਦੀਸੈ ॥ ਠਗਣਹਾਰ

ਅਣਨਗਦਾ ਠਾਗੈ ॥ ਬਿਨੁ ਵਖਰ ਫਿਰਿ ਫਿਰਿ

ਉਠਿ ਲਾਗੈ ॥ ੩ ॥ ਸੰਤ ਸਭਾ ਮਿਲਿ ਕਰਹੁ

ਬਖਿਆਣ ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਪੁਰਾਣ ॥

ਬ੍ਰਹਮ ਬੀਚਾਰੁ ਬੀਚਾਰੇ ਕੋਇ ॥ ਨਾਨਕ ਤਾ ਕੀ

ਪਰਮ ਗਤਿ ਹੋਇ ॥ ੪ ॥ ੪੩ ॥ ੫੪ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਆ ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਕੀ

ਸਰਣਾਈ ਪ੍ਰਭ ਬਿਨੁ ਨਾਹੀ ਆਨ ਬੀਆ ॥ ੧ ॥

ਰਹਾਉ ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ ਲਖਿਮੀ ਦੀਸੈ ਇਨ ਮਹਿ

ਕਿਛੁ ਨ ਸੰਗਿ ਲੀਆ ॥ ਬਿਖੈ ਠਗਉਰੀ ਖਾਇ

ਭੁਲਾਨਾ ਮਾਇਆ ਮੰਦਰੁ ਤਿਆਗਿ ਗਇਆ ॥

੧ ॥ ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਬਹੁਤੁ ਵਿਗੁਤਾ ਗਰਭ

ਜੋਨਿ ਮਹਿ ਕਿਰਤਿ ਪਇਆ ॥ ਪੁਰਬ ਕਮਾਣੇ

ਛੋਡਹਿ ਨਾਹੀ ਜਮਦੂਤਿ ਗ੍ਰਾਸਿਓ ਮਹਾ ਭਇਆ

॥ ੨ ॥ ਬੋਲੈ ਬੁਨੁ ਕਮਾਵੈ ਅਵਰਾ ਤ੍ਰਿਸਨ ਨ

ਬੂਝੈ ਬਹੁਤੁ ਹਇਆ ॥ ਅਸਧ ਰੋਗੁ ਉਪਜਿਆ

ਸੰਤ ਦੂਖਨਿ ਦੇਹ ਬਿਨਾਸੀ ਮਹਾ ਖਇਆ ॥ ੩

॥ ਜਿਨਹਿ ਨਿਵਾਜੇ ਤਿਨ ਹੀ ਸਾਜੇ ਆਪੇ ਕੀਨੇ

ਸੰਤ ਜਇਆ ॥ ਨਾਨਕ ਦਾਸ ਕੀਨਿ ਲਾਇ ਰਾਖੇ

ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਮਇਆ ॥ ੪ ॥ ੪੪

while the body is considered by him as the real Truth as this human being considers himself as a body instead of the soul. Though the Lord is the real creator, but due to his egoism the man considers himself as the source (cause) of all action. Though this man is not subject to deceitful actions yet he gets deceived by the vices like the sexual desires. Moreover he remains engrossed in worldly pleasures, which will not lead to any fruitful results. (3)

O Brother ! Let us discuss the praises of the Lord (discourses of the Lord) in the company of the holy saints, while all the books of lore like Smritis, Shastras, Vedas and Puranas also mention the Lord as the creator of the beings. O Nanak ! The person, who deliberates over the Lord-Creator or meditates on Him, attains the highest status of salvation, through the Guru's guidance. (4 - 43 - 54)

Ramkali Mahala - 5 (*Jo tis bhavai so thia.....*)

The Guru-minded persons, always remain in the refuge of the Lord all the time (with the support of) as there is no other second power (authority) apart from the Lord and whatever pleases the Lord, comes to pass. (Pause - 1)

All the worldly possessions like the son, wife or wealth, which are seen here, do not accompany man to the next world whereas the faithless persons are engrossed in (Maya) the worldly falsehood and leave this world discarding Maya (worldly falsehood) including wealth and possessions. (1)

Such a person has lived a fruitless life due to his vilification and suffer through the mother's womb in the cycle of Rebirths. The faithless persons have to suffer and bear the fruit (reward) of their past deeds and then are caught by the clutches of Yama in the end. (2)

Such a person tells lies, and functions with vicious thoughts and his (thirst) fire for worldly possessions is not extinguished and faces death many a time (in the cycle of Rebirths) The faithless person, undergoes sufferings with incurable maladies due to the ill-treatment of holy saints and his body gets destroyed in the next world even. (3)

The Lord, who had created this Universe and various beings also, maintains and sustains them and bestows His saints with success and praise worthiness everywhere. O Nanak ! The Lord-benefactor has united his devotees (saints) with

॥ ੫੫ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਐਸਾ ਪੂਰਾ ਗੁਰਦੇਉ ਸਹਾਈ ॥ ਜਾ ਕਾ ਸਿਮਰਨੁ

ਬਿਰਥਾ ਨ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਰਸਨੁ

ਪੇਖਤ ਹੋਇ ਨਿਹਾਲੁ ॥ ਜਾ ਕੀ ਧੂਰਿ ਕਾਟੈ ਜਮ

ਜਾਲੁ ॥ ਚਰਨ ਕਮਲ ਬਸੇ ਮੇਰੇ ਮਨ ਕੇ ॥

ਕਾਰਜ ਸਵਾਰੇ ਸਗਲੇ ਤਨ ਕੇ ॥ ੧ ॥ ਜਾ ਕੈ

ਮਸਤਕਿ ਰਾਖੈ ਹਾਥੁ ॥ ਪ੍ਰਭੁ ਮੇਰੇ ਅਨਾਥ ਕੇ

ਨਾਥੁ ॥ ਪਤਿਤ ਉਧਾਰਣੁ ਕ੍ਰਿਪਾ ਨਿਧਾਨੁ ॥ ਸਦਾ

ਸਦਾ ਜਾਈਐ ਕੁਰਬਾਨੁ ॥ ੨ ॥ ਨਿਰਮਲ ਮੰਤ੍ਰ

ਦੇਇ ਜਿਸੁ ਦਾਨੁ ॥ ਤਜਹਿ ਬਿਕਾਰ ਬਿਨਸੈ

ਅਭਿਮਾਨੁ ॥ ਏਕੁ ਧਿਆਈਐ ਸਾਧ ਕੈ ਸੰਗਿ

॥ ਪਾਪ ਬਿਨਾਸੇ ਨਾਮ ਕੈ ਰੰਗਿ ॥ ੩ ॥ ਗੁਰ

ਪਰਮੇਸੁਰ ਸਗਲ ਨਿਵਾਸ ॥ ਘਟਿ ਘਟਿ ਰਵਿ

ਰਹਿਆ ਗੁਣਤਾਸ ॥ ਦਰਸੁ ਦੇਹਿ ਧਾਰਉ ਪ੍ਰਭ

ਆਸ ॥ ਨਿਤ ਨਾਨਕੁ ਚਿਤਵੈ ਸਚੁ ਅਰਦਾਸਿ

॥ ੪ ॥ ੪੫ ॥ ੪੬ ॥

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਘਰੁ ੨

ਦੁਪਦੇ ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗਾਵਹੁ ਰਾਮ ਕੇ ਗੁਣ ਗੀਤ ॥ ਨਾਮੁ ਜਪਤ

ਪਰਮ ਸੁਖੁ ਪਾਈਐ ਆਵਾ ਗਉਣੁ ਮਿਟੈ ਮੇਰੇ

ਮੀਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਣ ਗਾਵਤ ਹੋਵਤ

Himself (in His embrace) through His Grace. (4 - 44 - 55)

Ramkali Mahala - 5 (Aisa poorā Gurdeou sahaīee....)

The perfect Guru, bestowing His enlightenment on us, is our true supporter (helper), whose worship does not go to waste by reciting His True Name. (Pause - 1)

The glimpse of such a Lord lends charm and eternal bliss on us, and the dust of His lotus-feet (cuts off) casts away the Yama's noose (by applying to the forehead). When I inculcate the love of His lotus-feet in my heart, all the body needs and my requirements are fulfilled by the Guru. (1)

The person, who is bestowed with His support (on whose heads He places His hands), gets Salvation, as my True-benefactor, the fountain-head of all bliss and Grace, purifies all the sins of the sinners. I would therefore always offer myself as a sacrifice to the Lord all the time. (2)

The person, who is blessed with the boon of the Guru's guidance (teachings) and the Guru's message, casts away all his vices and sinful actions including his egoism. Let us therefore recite the True Name of the Lord in the company of the holy saints, so that all our sins are (destroyed) cast away by virtue of our love for the True Name. (by reciting True Name). (3)

The Guru-Lord, the treasure of virtues, is abiding within all the beings as He is pervading all the beings. O Nanak ! My only prayer to the Lord with great hopes is that He may bless me with His glimpse (of His vision). My only desire is to perceive a glimpse of the Lord all the time and I always pray to the True Lord for this boon. (4 - 45 - 56)

Rag Ramkali Mahala - 5 Ghar - 2 Dupade' Ik onkar satgur prasad (Gavoh Ram ke' gunn geet.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O friend ! Let us sing the praises of the Lord (Ram) as by reciting True Name we could attain the eternal bliss (and equipoise) and get rid of the cycle of births and deaths. (Pause - 1)

By singing the praises of the Lord (through the Guru's Word) we could get enlightened within ourselves and seek our abode (refuge) at the lotus-feet of the Lord. (1)

O Nanak ! We could attain salvation in the company of

ਪਰਗਾਸੁ ॥ ਚਰਨ ਕਮਲ ਮਹਿ ਹੋਇ ਨਿਵਾਸੁ

॥੧॥ ਸੰਤ ਸੰਗਤਿ ਮਹਿ ਹੋਇ ਉਧਾਰੁ ॥ ਨਾਨਕ

ਭਵਜਲੁ ਉਤਰਸਿ ਪਾਰਿ ॥੨॥੧॥੫੭॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਪੂਰਾ ਮੇਰਾ ਗੁਰੁ ਪੂਰਾ ॥ ਰਾਮ ਨਾਮੁ ਜਪਿ

ਸਦਾ ਸੁਹੇਲੇ ਸਗਲ ਬਿਨਾਸੇ ਰੋਗ ਕੂਰਾ ॥ ੧

॥ ਰਹਾਉ ॥ ਏਕੁ ਅਰਾਧਹੁ ਸਾਚਾ ਸੋਇ ॥ ਜਾ

ਕੀ ਸਰਨਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ੧ ॥ ਨੀਦ ਸੁਹੇ

ਲੀ ਨਾਮ ਕੀ ਲਾਗੀ ਭੂਖ ॥ ਹਰਿ ਸਿਮਰਤ

ਬਿਨਸੇ ਸਭ ਦੂਖ ॥ ੨ ॥ ਸਹਜਿ ਅਨੰਦ ਕਰਹੁ

ਮੇਰੇ ਭਾਈ ॥ ਗੁਰਿ ਪੂਰੈ ਸਭ ਚਿੰਤ ਮਿਟਾਈ ॥

੩ ॥ ਆਠ ਪਹਰ ਪ੍ਰਭ ਕਾ ਜਪੁ ਜਾਪਿ ॥ ਨਾਨਕ

ਰਾਖਾ ਹੋਆ ਆਪਿ ॥ ੪ ॥ ੨ ॥ ੫੮ ॥

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਪੜਤਾਲ ਘਰੁ

੩ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਰਨਰਹ ਨਮਸਕਾਰੀ ॥ ਜਲਨ ਬਲਨ ਬਸੁਧ

ਗਗਨ ਏਕ ਏਕੰਕਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਨ

ਧਰਨ ਪੁਨ ਪੁਨਹ ਕਰਨ ॥ ਨਹ ਗਿਰਹ

ਨਿਰੰਹਾਰੀ ॥ ੧ ॥ ਗੰਭੀਰ ਧੀਰ ਨਾਮ ਹੀਰ

ਉਚ ਮੂਚ ਅਪਾਰੀ ॥ ਕਰਨ ਕੇਲ ਗੁਣ ਅਮੋਲ

ਨਾਨਕ ਬਲਿਹਾਰੀ ॥ ੨ ॥ ੧ ॥ ੫੯ ॥

the holy saints and cross this arduous ocean of life successfully.
(2 - 1 - 57)

Ramkalai Mahala - 5 (*Gur poora mera Gur poora....*)

O Brother ! My Guru is perfect in all respects and is an embodiment of perfection. We could gain all the bliss and joy of life by reciting the Lord's True Name, and cast away all our falsehood (Maya). (Pause - 1)

O Brother ! Let us worship the One Lord-sublime only who is an embodiment of Truth and we could get all the comforts of life by His service. (by taking refuge at His lotus-feet). (1)

When we (feel the hunger for True Name) develop love for the Lord's True Name, even the sleep becomes blissful. (we attain peace of mind in sleep even). All our sufferings are got rid of by reciting True Name of the Lord. (2)

O my Brother ! Let us enjoy the eternal bliss in the state of equipoise by reciting True Name, as the perfect Guru has cast away all our worriers. (3)

O Nanak ! Let us recite the Lord's True Name all the twenty-hours (eight-pehars) as the Lord has become our protector and saviour now. (and no afflictions pester us). (4 - 2 - 58)

Rag Ramkali Mahala - 5 Pa'rtal Ghar - 3 Dupade' Ik onkar satgur prasad (*Narnareh namaskarung.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Let us salute the virtuous person (the Lord), who is most praiseworthy (being full of virtues), as the only one Lord-sublime is pervading everywhere including all lands, oceans and skies, since there is no other second power (on par with Him). (Pause - 1)

The Lord has created this Universe time and again (many times) and sustained it, then has destroyed it also every time, He possesses no particular Abode and does not depend on food for His existence (survival). (1)

The Lord is formless, existing by Himself in a state of serenity, being the highest and greatest power. Whose True Name is pure like the diamond (jewel). O Nanak ! We offer ourselves as a sacrifice to such a Lord, who has enacted this worldly drama and whose virtues are invaluable and beyond all description. (2 - 1 - 59)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਰੂਪ ਰੰਗ ਸੁਰੰਧ ਭੋਗ ਤਿਆਗਿ ਚਲੇ ਮਾਇਆ
ਛਲੇ ਕਨਿਕ ਕਾਮਿਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭੰਡਾਰ
ਦਰਬ ਅਰਬ ਖਰਬ ਪੇਖਿ ਲੀਲਾ ਮਨੁ ਸਧਾਰੈ ॥
ਨਹ ਸੰਗਿ ਰਾਮਨੀ ॥ ੧ ॥ ਸੁਤ ਕਲਤ੍ਰ ਭ੍ਰਾਤ
ਮੀਤ ਉਰਝਿ ਪਰਿਓ ਭਰਮਿ ਮੋਹਿਓ ਇਹ ਬਿਰਖ
ਛਾਮਨੀ ॥ ਚਰਨ ਕਮਲ ਸਰਨ ਨਾਨਕ ਸੁਖ
ਸੰਤ ਭਾਵਨੀ ॥ ੨ ॥ ੨ ॥ ੬੦ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੯ ਤਿਪਦੇ ॥
ਰੇਮਨ ਓਟ ਲੇਹੁ ਹਰਿ ਨਾਮਾ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ
ਦੁਰਮਤਿ ਨਾਸੈ ਪਾਵਹਿ ਪਦੁ ਨਿਰਬਾਨਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਬਡਭਾਗੀ ਤਿਹ ਜਨ ਕਉ ਜਾਨਹੁ ਜੋ
ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ ॥ ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ
ਖੋਇ ਕੈ ਫੁਨਿ ਬੈਠੁਨਿ ਸਿਧਾਵੈ ॥ ੧ ॥ ਅਜਾਮਲ
ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਖਿ ਆਈ ॥
ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਛਿਨ
ਮਹਿ ਪਾਈ ॥ ੨ ॥ ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ
ਬਿਦਿਆ ਧਰਮੁ ਕਉਨੁ ਗਜਿ ਕੀਨਾ ॥ ਨਾਨਕ
ਬਿਰਦੁ ਰਾਮ ਕਾ ਦੇਖਹੁ ਅਭੈ ਦਾਨੁ ਤਿਹ ਦੀਨਾ
॥ ੩ ॥ ੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਕਉਨ ਜੁਗਤਿ ਅਬ ਕੀਜੈ ॥ ਜਾ ਤੇ ਦੁਰਮਤਿ
ਸਗਲ ਬਿਨਾਸੈ ਰਾਮ ਭਗਤਿ ਮਨੁ ਭੀਜੈ ॥ ੧ ॥

Ramkali Mahala - 5 (*Roop rung sughand bhog tiag*)

The worldly beauty, beautiful appearances or pleasant fragrances (scents) with all the worldly pleasures, including gold and the beautiful women are all the forms (charm) of Maya (worldly falsehood), which we have to leave behind after death. (Pause - 1)

The (mind) human being gets thrilled and enchanted on seeing his wealth in millions and billions, being unaccountable, alongwith all the worldly pleasures at his disposal but none of these treasures would accompany man after death (to the next world). (1)

This man gets engrossed in the love of his son, wife, brothers or friends but does not realise their transient nature like the shade of a tree, which is always shifting and not permanent or steady.

O Nanak ! The persons, who have sought the support of the lotus-feet of the holy saints, have enjoyed the eternal bliss in the love and attainment of the Lord-sublime, (2 - 2 - 60)

Ik onkar satgur prasad

Rag Ramkali Mahala - 9 Tipde' (*Re ma'n oat leho har Na'ma.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my mind ! Let us take the support of Lord's True Name, which would bring us salvation (the State of bliss and equipoise) by reciting True Name, casting away all our vicious thoughts and vices. (Pause - 1)

The person, who sings the praises of the Lord is truly praise-worthy, being fortunate and pre-destined by the Lord's Will. Such a person attains the heaven (Lord's Presence) by getting rid of his sins of various ages. (1)

Ajamal (the sinner) managed to remember and worship the Lord by developing love for his son (called Narayan) at the time of his death (at the end of his life) and attained the highest state of bliss (salvation) in a moment, a status which the greatest Yogis (like Shiva) have been seeking since long.(2)

O Nanak ! The elephant (in distress) possessed neither any virtues, studies nor any virtuous deeds but look at the Lord's Grace, who bestowed Salvation on him and united him with Himself. So let us take the support of the Lord (like Ajamal and the elephant). (3 - 1)

Ramkali Mahala - 9 (*Sadho kaun jugat ab keejai....*)

O holy saints ! What means should we adopt (what actions to perform) so as to rid ourselves of vicious thoughts and sinful actions and instead we get imbued (in the heart) with the love of the Lord's True Name. (Lord's worship). (Pause - 1)

ਰਹਾਉ ॥ ਮਨੁ ਮਾਇਆ ਮਹਿ ਉਰਝਿ ਰਹਿਓ ਹੈ
ਬੂਝੈ ਨਹ ਕਛੁ ਗਿਆਨਾ ॥ ਕਉਨੁ ਨਾਮੁ ਜਗੁ
ਜਾ ਕੈ ਸਿਮਰੈ ਪਾਵੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥ ੧ ॥ ਭਏ
ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੰਤ ਜਨ ਤਬ ਇਹ ਬਾਤ
ਬਤਾਈ ॥ ਸਰਬ ਧਰਮ ਮਾਨੋ ਤਿਹ ਕੀਏ ਜਿਹ
ਪ੍ਰਭ ਕੀਰਤਿ ਗਾਈ ॥ ੨ ॥ ਰਾਮ ਨਾਮੁ ਨਰੁ
ਨਿਸਿ ਬਾਸੁਰ ਮਹਿ ਨਿਮਖ ਏਕ ਉਰਿ ਧਾਰੈ ॥
ਜਮ ਕੋ ਤ੍ਰਾਸੁ ਮਿਟੈ ਨਾਨਕ ਤਿਹ ਅਪੁਨੋ ਜਨਮੁ
ਸਵਾਰੈ ॥ ੩ ॥ ੨ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੯ ॥

ਪ੍ਰਾਨੀ ਨਾਰਾਇਨ ਸੁਧਿ ਲੇਹਿ ॥ ਛਿਨੁ ਛਿਨੁ ਅਉਧ
ਘਟੈ ਨਿਸਿ ਬਾਸੁਰ ਬ੍ਰਿਥਾ ਜਾਤੁ ਹੈ ਦੇਹ ॥ ੧ ॥
ਰਹਾਉ ॥ ਤਰਨਾਪੇ ਬਿਖਿਅਨ ਸਿਉ ਖੇਇਓ
ਬਾਲਪਨੁ ਅਗਿਆਨਾ ॥ ਬਿਰਧਿ ਭਇਓ ਅਜਹੂ
ਨਹੀ ਸਮਝੈ ਕਉਨ ਕੁਮਤਿ ਉਰਝਾਨਾ ॥ ੧ ॥
ਮਾਨਸ ਜਨਮੁ ਦੀਓ ਜਿਹ ਠਾਕੁਰਿ ਸੇ ਤੈ ਕਿਉ
ਬਿਸਰਾਇਓ ॥ ਮੁਕਤੁ ਹੋਤ ਨਰ ਜਾ ਕੈ ਸਿਮਰੈ
ਨਿਮਖ ਨ ਤਾ ਕਉ ਗਾਇਓ ॥ ੨ ॥ ਮਾਇਆ ਕੋ
ਮਦੁ ਕਹਾ ਕਰਤੁ ਹੈ ਸੰਗਿ ਨ ਕਾਹੂ ਜਾਈ ॥
ਨਾਨਕੁ ਕਹਤੁ ਚੇਤਿ ਚਿੰਤਾਮਨਿ ਹੋਇ ਹੈ ਅੰਤਿ
ਸਹਾਈ ॥ ੩ ॥ ੩ ॥ ੮੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ
੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੋਈ ਚੰਦੁ ਚੜਹਿ ਸੇ ਤਾਰੇ ਸੋਈ ਦਿਨੀਅਰੁ
ਤਪਤ ਰਹੈ ॥ ਸਾ ਧਰਤੀ ਸੋ ਪਉਣੁ ਝਲਾਰੇ ਜਗ

O saints ! The mind is completely engrossed in Maya (worldly falsehood) and does not (realise) recognise any (spiritual) knowledge worth attaining. Pray tell me some method (means) by which we could recite the Lord's True Name and attain (Salvation) the highest state of bliss. (1)

The holy and benevolent saints, when they bestowed their Grace on us, explained this secret to us that the person, who has sung the praises of the Lord, has infact, performed all the religious obligations (rites). O Nanak ! The person, who worships the Lord (recites True Name) even for a moment during (day and night) the twenty-four hours by reciting True Name, casts away from his mind the fear of death (Yama) and makes a success of this human life. (goes to the Lord's presence with flying colours). (3 - 2)

Ramkali Mahala - 9 (*Prani Narayan sudh leh.....*)

O Man ! Try to (remember) worship the Lord by reciting True Name, as this body is going to waste while the life-span is dwindling fast (approaching its end). (Pause - 1)

The childhood was spent in complete ignorance, while the youth has been wasted, engrossed in vicious thoughts and sinful actions. O foolish human being ! Now the old age has dawned on (approached) you but you have not realised your duties. Why are you engulfed in foolish cleverness (wisdom) and self-mindedness without appreciating the Truth ? (1)

O Man ! Why have you forgotten (forsake) the Lord, who had blessed you with this human life ? O Brother ! You have not (sung His praises) recited the Lord's True Name even for a moment, whose True Name could grant you Salvation. (2)

O Man ! Why are so egoistic about this worldly falsehood (Maya), which is not likely to accompany you after death ?

O Nanak ! Try to remember (worship) the Lord alone, who is like the fountain-head of all treasures and will be your supporter at the end of this life. (3 - 3 - 81)

Rag Ramkali Mahala - 1 Astpadian Ik onkar satgur prasad (*Soiee chand char'eh se ta'rai.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The same moon which used to shine in the Sat Yug, Treta and Doapar Yugas, is shining in the sky during the present age of Kal-Yug; and the same stars including the same Sun throws its heat and warmth in this age. The same Earth is there and the same air is blowing and whistling around us whereas the human

ਜੀਅ ਖੇਲੇ ਥਾਵ ਕੈਸੇ ॥ ੧ ॥ ਜੀਵਨ ਤਲਥ
ਨਿਵਾਰਿ ॥ ਹੋਵੈ ਪਰਵਾਣਾ ਕਰਹਿ ਧਿਛਾਣਾ ਕਲਿ

ਲਖਣ ਵੀਚਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਿਤੈ ਦੇਸਿ ਨ

ਆਇਆ ਸੁਣੀਐ ਤੀਰਥ ਪਾਸਿ ਨ ਬੈਠਾ ॥ ਦਾਤਾ

ਦਾਨੁ ਕਰੇ ਤਹ ਨਾਹੀ ਮਹਲ ਉਸਾਰਿ ਨ ਬੈਠਾ ॥

੨ ॥ ਜੇ ਕੋ ਸਤੁ ਕਰੇ ਸੇ ਛੀਜੈ ਤਪ ਘਰਿ ਤਪੁ ਨ

ਹੋਈ ॥ ਜੇ ਕੋ ਨਾਉ ਲਏ ਬਦਨਾਵੀ ਕਲਿ ਕੇ

ਲਖਣ ਏਈ ॥ ੩ ॥ ਜਿਸੁ ਸਿਕਦਾਰੀ ਤਿਸਹਿ

ਖੁਆਰੀ ਚਾਕਰ ਕੇਹੇ ਡਰਣਾ ॥ ਜਾ ਸਿਕਦਾਰੈ

ਪਵੈ ਜੰਜੀਰੀ ਤਾ ਚਾਕਰ ਹਥਹੁ ਮਰਣਾ ॥ ੪ ॥

ਆਖੁ ਗੁਣਾ ਕਲਿ ਆਈਐ ॥ ਤਿਹੁ ਜੁਗ ਕੋਰਾ

ਰਹਿਆ ਤਪਾਵਸੁ ਜੇ ਗੁਣ ਦੇਹਿ ਤ ਪਾਈਐ ॥

੧ ॥ ਰਹਾਉ ॥ ਕਲਿ ਕਲਵਾਲੀ ਸਰਾ ਨਿਬੇੜੀ

ਕਾਜੀ ਕ੍ਰਿਸਨਾ ਹੋਆ ॥ ਬਾਣੀ ਬ੍ਰਹਮਾ ਬੇਦੁ

ਅਥਰਬਣੁ ਕਰਣੀ ਕੀਰਤਿ ਲਹਿਆ ॥ ੫ ॥

ਪਤਿ ਵਿਣੁ ਪੂਜਾ ਸਤ ਵਿਣੁ ਸੰਜਮੁ ਜਤ ਵਿਣੁ

ਕਾਹੇ ਜਨੇਊ ॥ ਨਾਵਹੁ ਧੋਵਹੁ ਤਿਲਕੁ ਚੜਾਵਹੁ

ਸੁਚ ਵਿਣੁ ਸੋਚ ਨ ਹੋਈ ॥ ੬ ॥ ਕਲਿ ਪਰਵਾਣੁ

ਕਤੇਬ ਕੁਰਾਣੁ ॥ ਪੋਥੀ ਪੰਡਿਤ ਰਹੇ ਪੁਰਾਣ ॥

ਨਾਨਕ ਨਾਉ ਭਇਆ ਰਹਮਾਣੁ ॥ ਕਰਿ ਕਰਤਾ

beings are playing their role in the various ages (yugas). The present age of Kal Yug is also passing through the same environments. There is no other place for the Kal-Yug, which we could describe. (1)

O Brother ! Let us get rid of the desire of leading a longer span of life. The signs and symptoms of Kal-Yug are that the person with strength and thrust seems to be doing better (than others) in this age or the person causing suffering to the poor and helpless people flourishes during this age. (Pause - 1)

We have not heard that Kal-Yug is prevalent in some other countries or is abiding near the holy places of pilgrimage. This Yuga is not seen to be existing at a place where the benefactors are giving alms to the poor or is pervading some other place. (2)

The signs of Kal-Yug are that if someone makes a promise to speak the Truth, it cannot be fulfilled and if someone decides to perform penance, he is not successful in his efforts at his home. If someone recites True Name, he is vilified by the slanderers, as such these are the signs and symptoms of this present age of Kal-Yug. (3)

The person, who becomes a landlord (rich), gets defamed also as the worker (slave) is not afraid of anyone. But when the landlord is caught in chains by the king, then he faces death at the hands of the slave. (4)

O Brother ! Let us sing the praises of the Lord, as the age of Kal-Yug has arrived. The things (practices) prevailing during the previous three ages like speaking Truth have been discarded, but one could attain salvation only through singing the Lord's praises, if He so desires. (Pause - 1)

In this age of Kal-Yug the law of vicious and sinful actions is prevalent as such the authorities of justice are taking bribes to impart unlawful judgements and committing sins. Even the details mentioned in the Atharban Veda according to the god Brahma are full of wrangles and jargon saying that the saints engaged in virtuous deeds like singing Lord's praises, have enjoyed bliss and peace. (5)

What is the use of this worship, when one's honour is not maintained or one gets honoured because of good deeds but Truth is not spoken. What is the use of wearing the sacred thread (of Hindus) if one cannot maintain celibacy? People take bath (at holy places), wearing pure and clean clothes alongwith vermilion marks on the forehead, but without pure thoughts and meditation, the purity of mind cannot be achieved. (6)

In this age of Kal-Yug, the Muslims are considered superior and powerful while the Hindus lead a life of helplessness as Kateb and Koran are accepted as religious books. No one recognises the Pandits, reading Shastras or

ਤੂ ਏਕੇ ਜਾਣੁ ॥ ੭ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ

ਵਡਿਆਈ ਏਦੂ ਉਪਰਿ ਕਰਮੁ ਨਹੀ ॥ ਜੇ ਘਰਿ

ਹੋਵੈ ਮੰਗਣਿ ਜਾਈਐ ਫਿਰਿ ਓਲਾਮਾ ਮਿਲੈ ਤਹੀ

॥ ੮ ॥ ੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਜਗੁ ਪਰਬੋਧਿ ਮੜੀ ਬਧਾਵਹਿ ॥ ਆਸਣੁ

ਤਿਆਗਿ ਕਾਹੇ ਸਚੁ ਪਾਵਹਿ ॥ ਮਮਤਾ ਮੋਹੁ

ਕਾਮਣਿ ਹਿਤਕਾਰੀ ॥ ਨਾ ਅਉਧੂਤੀ ਨਾ ਸੰਸਾਰੀ

॥ ੧ ॥ ਜੋਗੀ ਬੈਸਿ ਰਹਹੁ ਦੁਬਿਧਾ ਦੁਖੁ ਭਾਰੈ ॥

ਘਰਿ ਘਰਿ ਮਾਗਤ ਲਾਜ ਨ ਲਾਗੈ ॥ ੧ ॥

ਰਹਾਉ ॥ ਗਾਵਹਿ ਗੀਤ ਨ ਚੀਨਹਿ ਆਪੁ ॥

ਕਿਉ ਲਾਗੀ ਨਿਵਰੈ ਪਰਤਾਪੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ

ਰਚੈ ਮਨ ਭਾਇ ॥ ਭਿਖਿਆ ਸਹਜ ਵੀਚਾਰੀ ਖਾਇ

॥ ੨ ॥ ਭਸਮ ਚੜਾਇ ਕਰਹਿ ਪਾਖੰਡੁ ॥

ਮਾਇਆ ਮੋਹਿ ਸਹਹਿ ਜਮ ਡੰਡੁ ॥ ਫੂਟੈ ਖਾਪਹੁ

ਭੀਖ ਨ ਭਾਇ ॥ ਬੰਧਨਿ ਬਾਧਿਆ ਆਵੈ ਜਾਇ

॥ ੩ ॥ ਬਿੰਦੁ ਨ ਰਾਖਹਿ ਜਤੀ ਕਹਾਵਹਿ ॥

ਮਾਈ ਮਾਗਤ ਤ੍ਰੈ ਲੋਭਾਵਹਿ ॥ ਝੂਠੇ ਖੇਲੁ ਖੇਲੈ

ਬਹੁ ਨਟੁਆ ॥ ਅੰਤਰਿ ਅਗਨਿ ਚਿੰਤਾ ਬਹੁ ਜਾਰੇ

Puranas, the Hindu books of lore. O Nanak ! The name of God according to Muslims, is known as Rehman. O Brother ! But the Lord-Creator of both the Hindus and Muslims is the same Lord-sublime. (7)

O Nanak ! ! During Kalyug one gets acclaimed by reciting Lord's True Name and there is no greater or higher practice than this True Name. So why we are discarding True Name and wasting this life in fruitless and useless acts, just as one should go abegging when everything is available at home. Who would get the blame except the person, who is begging ? (8 -1)

Ramkali Mahala - 1 (*Jag parbodheh mar'i badhaveh....*)

O Yogi ! You are telling the people to leave their homes (and go to jungles for worship) whereas you are constructing abodes of worship (Mutt) yourself. How could you enjoy the bliss of life by (leaving) discarding your own place (home) through realisation of Truth by such means ?

O Yogi ! You are engrossed in the worldly attachments (love of your devotees), love of your body and the love of other women folk. As such you are neither a mendicant nor a householder. (so what could your gain ?) (1)

O Yogi ! Are you not ashamed of begging for alms from house to house ? Why do you not stick to one place (your home) with peace of mind, ridding yourself of the pangs of dual-mindedness ? (and engage yourself in the Lord's worship) (Pause - 1)

O Yogi ! How could you emancipate yourself from the fire (burning within) of enjoying vicious and sinful actions by singing songs only (in the Lord's praises) without gaining self-realisation ? You could get rid of the love of the (fire of) worldly pleasures by meditation of the Lord's True Name in the state of equipoise by inculcating the love of the Guru's Word (Guru's teachings) in your heart. (This is the right path for your begging of alms). (2)

O Yogi ! You have smeared your body with ash and are engrossed in formal rituals for showing off (your worldly detachment). As such you will have to face the punishment at the hands of the Yama (god of death), being engrossed in the love of (Maya) worldly falsehood. The person, (whose begging bowl is broken) who is bereft of the Lord's love, could not expect to gain the Guru's guidance (as alms). Infact, such a person would be passed through the cycle of births and deaths due to his worldly bondage. (3)

O Yogi ! You call yourself a celibate while you cannot preserve your semen and are engrossed in the love of women, from whom you are begging for alms. (with love of the three-pronged Maya). You cannot get the Lord's enlightenment (of your mind) as you are devoid of kindness and mercy. Infact, you are drowning yourself in the abyss of worldly bondage

॥ ਵਿਣੁ ਕਰਮਾ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੇ ॥ ੫ ॥

ਮੁੰਦ੍ਰਾ ਫਟਕ ਬਨਾਈ ਕਾਨਿ ॥ ਮੁਕਤਿ ਨਹੀ

ਬਿਦਿਆ ਬਿਗਿਆਨਿ ॥ ਜਿਹਵਾ ਇੰਦ੍ਰੀ ਸਾਦਿ

ਲੁਭਾਨਾ ॥ ਪਸੂ ਭਏ ਨਹੀ ਮਿਟੈ ਨੀਸਾਨਾ ॥ ੬

॥ ਤ੍ਰਿਬਿਧਿ ਲੋਗਾ ਤ੍ਰਿਬਿਧਿ ਜੋਗਾ ॥ ਸਬਦੁ

ਵੀਚਾਰੈ ਚੂਕਸਿ ਸੋਗਾ ॥ ਉਜਲੁ ਸਾਚੁ ਸੁ ਸਬਦੁ

ਹੋਇ ॥ ਜੋਗੀ ਜੁਗਤਿ ਵੀਚਾਰੈ ਸੋਇ ॥ ੭ ॥

ਤੁਝ ਪਹਿ ਨਉ ਨਿਧਿ ਤੂ ਕਰਣੈ ਜੋਗੁ ॥ ਥਾਪਿ

ਉਥਾਪੇ ਕਰੇ ਸੁ ਹੋਗੁ ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਚੁ

ਸੁਚੀਤੁ ॥ ਨਾਨਕ ਜੋਗੀ ਤ੍ਰਿਭਵਣ ਮੀਤੁ ॥ ੮ ॥

੨ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਖਟੁ ਮਟੁ ਦੇਹੀ ਮਨੁ ਬੈਰਾਗੀ ॥ ਸੁਰਤਿ ਸਬਦੁ

ਧੁਨਿ ਅੰਤਰਿ ਜਾਗੀ ॥ ਵਾਜੈ ਅਨਹਦੁ ਮੇਰਾ

ਮਨੁ ਲੀਣਾ ॥ ਗੁਰ ਬਚਨੀ ਸਚਿ ਨਾਮਿ ਪਤੀਣਾ

॥ ੧ ॥ ਪ੍ਰਾਣੀ ਰਾਮ ਭਗਤਿ ਸੁਖੁ ਪਾਈਐ ॥

ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਮੀਨਾ ਲਾਗੈ ਹਰਿ ਹਰਿ

ਨਾਮਿ ਸਮਾਈਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਇਆ

ਮੋਹੁ ਬਿਵਰਜਿ ਸਮਾਏ ॥ ਸਤਿਗੁਰੁ ਭੇਟੈ ਮੇਲਿ

(without gaining anything fruitful). (4)

O Yogi ! You are involved in falsehood and are showing off your detachment though fully engrossed in worldly attachment and are enacting various shows of a magician. How could you attain salvation (cross this ocean of life) when you are burning within your innerself with the love of (Maya) wealth and possessions ? (5)

O Yogi ! You are wearing ear-rings of glass in your ears, but without the knowledge (of Lord's secrets) one cannot attain salvation (by such means). You are engaged in the acts (of sins and vices) of satisfying your hunger only like the animals, with the love of worldly and sensual pleasures including taste of the tongue, so how could you get away from the fruits of your earlier misdeeds ? (6)

There are three types of people (good, average and bad) who are engrossed in the three-pronged Maya (with lust for power, greed/jealousy, and peace) but only those persons, engaged in meditation of the Lord could get away from the worldly suffering. The person, who follows the Guru's guidance gets his heart purified through the Guru's Word (sabad), as he alone is a true Yogi, being engaged in the meditation of the Lord to attain Truth. (the True Lord). (7)

O Yogi ! Try to realise the Lord-Almighty, the benefactor of all the nine worldly treasures, who is abiding within yourself. The Lord could create and destroy this universe as it pleases Him and whatever happens in the world is as per His Will. O Nanak ! The Yogi, who practises celibacy, Truth and a disciplined life, thus worshipping the Lord by reciting True Name, is the true friend and beloved of the whole world (of the three worlds) as he perceives the Lord pervading in all the beings. (8 -2)

Ramkali Mahala - 1 (Khat mat dehi ma'n baira'gi.....)

This mind is like a detached yogi within this human body, with the six (circles around) aspects of life (in mind) and is imbued with the love of the True Lord by concentrating on the Guru's Word. My mind is immersed in the all-pervasive (unstrung) music of Nature in my heart through the Guru's Word (sabad). (1)

O human being ! (O Yogi!) We could enjoy the bliss of life through the worship of the Lord as we get imbued with the love of the True Name of the Lord through the Guru's Grace and benevolence and thus we get immersed in the True Lord (Pause - 1)

Our mind and other senses get attuned to (immersed) the True Lord by ridding ourselves of the love of (Maya) the worldly falsehood, as we have been united with the Lord through the company (guidance) of the True Guru. We have

ਮਿਲਾਏ ॥ ਨਾਮੁ ਰਤਨੁ ਨਿਰਮਲਕੁ ਹੀਰਾ ॥

ਤਿਤੁ ਰਾਤਾ ਮੇਰਾ ਮਨੁ ਧੀਰਾ ॥ ੨ ॥ ਹਉਮੈ

ਮਮਤਾ ਰੋਗੁ ਨ ਲਾਗੈ ॥ ਰਾਮ ਭਗਤਿ ਜਮ ਕਾ

ਭਉ ਭਾਗੈ ॥ ਜਮੁ ਜੰਦਾਰੁ ਨ ਲਾਗੈ ਮੋਹਿ ॥

ਨਿਰਮਲ ਨਾਮੁ ਰਿਦੈ ਹਰਿ ਸੋਹਿ ॥ ੩ ॥ ਸਬਦੁ

ਬੀਚਾਰਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥ ਗੁਰਮਤਿ ਜਾਗੇ

ਦੁਰਮਤਿ ਪਰਹਾਰੀ ॥ ਅਨਦਿਨੁ ਜਾਗਿ ਰਹੇ ਲਿਵ

ਲਾਈ ॥ ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਅੰਤਰਿ ਪਾਈ ॥

੪ ॥ ਅਲਿਪਤ ਗੁਫਾ ਮਹਿ ਰਹਹਿ ਨਿਰਾਰੇ ॥

ਤਸਕਰ ਪੰਚ ਸਬਦਿ ਸੰਘਾਰੇ ॥ ਪਰ ਘਰ ਜਾਇ

ਨ ਮਨੁ ਭੋਲਾਏ ॥ ਸਹਜ ਨਿਰੰਤਰਿ ਰਹਉ ਸਮਾਏ

॥ ੫ ॥ ਗੁਰਮੁਖਿ ਜਾਗਿ ਰਹੇ ਅਉਧੁਤਾ ॥ ਸਦ

ਬੈਰਾਗੀ ਤਤੁ ਪਰੋਤਾ ॥ ਜਗੁ ਸੂਤਾ ਮਰਿ ਆਵੈ

ਜਾਇ ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਸੋਝੀ ਪਾਇ ॥ ੬

॥ ਅਨਹਦ ਸਬਦੁ ਵਜੈ ਦਿਨੁ ਰਾਤੀ ॥ ਅਵਿਗਤ

ਕੀ ਗਤਿ ਗੁਰਮੁਖਿ ਜਾਤੀ ॥ ਤਉ ਜਾਨੀ ਜਾ

ਸਬਦਿ ਪਛਾਨੀ ॥ ਏਕੋ ਰਵਿ ਰਹਿਆ ਨਿਰਬਾਨੀ

॥ ੭ ॥ ਸੁੰਨ ਸਮਾਧਿ ਸਹਜਿ ਮਨੁ ਰਾਤਾ ॥ ਤਜਿ

ਹਉ ਲੋਭਾ ਏਕੋ ਜਾਤਾ ॥ ਗੁਰ ਚੇਲੇ ਅਪਨਾ ਮਨੁ

ਮਾਨਿਆ ॥ ਨਾਨਕ ਦੂਜਾ ਮੋਟਿ ਸਮਾਨਿਆ ॥ ੮

॥ ੩ ॥

attained peace and tranquillity of mind by inculcating the love of True Name in our heart, as the nectar of True Name is the invaluable jewel of life. (2)

By imbibing the love of the True Name, we could cast away the afflictions of (vices of) egoism and worldly attachment, and with the Lord's worship the fear of the Yama (god of death) is also (thrown off) got rid of. When I was imbued with the love of the Lord's True Name in my heart, I was exempted from the punishment inflicted by the Yama. (3)

By meditating on the Guru's Word (Sabad) we have become an embodiment of the formless Lord, as we have been enlightened with the Guru's guidance (teachings) ridding ourselves of the evil designs of self-mindedness (bad advice of the mind) Thus we have attained the path of the salvation within our innerselves by inculcating the love of the Lord in our heart (by day and night) all the time. (4)

We remain detached from the worldly bondage (by abiding in silence away from the world) by casting away (by killing) the five thieves like sexual desires from the mind. Thus we do not wander around (lose peace of mind) by forsaking the love of the Lord (leaving our own home) and remain immersed in the True Lord effortlessly (in the state of equipoise) all the time. (5)

The Guru-minded persons are always awakened from the slumber of ignorance (being enlightened) and attain perfection through worldly detachment by imbibing the love of the Lord. (by serving this mind in the necklace of Lord's love ridding themselves of vices). The whole world is engrossed in the darkness of ignorance (lying asleep without the light of knowledge) and is going through the cycle of births and deaths as no one could realise the Truth (True Lord) without the Guru's guidance through the Guru's Word (sabad). (6)

The Guru-minded persons, who have realised the Lord's secrets, hear the all-pervasive music of Nature all the time (day and night) They have attained the Lord by following the Guru's Word and realised that the Lord is pervading everywhere in equal measure. (7)

By concentrating and meditating in a state of bliss, equipoise and silence on the True Lord, we worshipped the Lord by ridding ourselves of our egoism and greed. O Nanak! When the devotee gets immersed in the teachings and guidance of the Guru, he gets united with the Lord casting away his dual-mindedness. (By following the Guru's guidance we have attained the Lord). (8 - 3)

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਸਾਹਾ ਗਣਹਿ ਨ ਕਰਹਿ ਬੀਚਾਰੁ ॥ ਸਾਹੇ ਉਪਰਿ
ਏਕੰਕਾਰੁ ॥ ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਸੋਈ ਬਿਧਿ ਜਾਣੈ
॥ ਗੁਰਮਤਿ ਹੋਇ ਤ ਹੁਕਮੁ ਪਛਾਣੈ ॥ ੧ ॥ ਝੂਠੁ
ਨ ਬੋਲਿ ਪਾਛੈ ਸਚੁ ਕਹੀਐ ॥ ਹਉਮੈ ਜਾਇ
ਸਬਦਿ ਘਰੁ ਲਹੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗਣਿ
ਗਣਿ ਜੋਤਰੁ ਕਾਂਡੀ ਕੀਨੀ ॥ ਪੜੈ ਸੁਣਾਵੈ ਤਤੁ
ਨ ਚੀਨੀ ॥ ਸਭਸੈ ਉਪਰਿ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੁ
॥ ਹੋਰ ਕਥਨੀ ਬਦਉ ਨ ਸਗਲੀ ਛਾਰੁ ॥ ੨ ॥
ਨਾਵਹਿ ਧੋਵਹਿ ਪੂਜਹਿ ਸੈਲਾ ॥ ਬਿਨੁ ਹਰਿ
ਰਾਤੇ ਮੈਲੇ ਮੈਲਾ ॥ ਗਰਬੁ ਨਿਵਾਰਿ ਮਿਲੈ ਪ੍ਰਭੁ
ਸਾਰਥਿ ॥ ਮੁਕਤਿ ਪ੍ਰਾਨ ਜਪਿ ਹਰਿ ਕਿਰਤਾਰਥਿ
॥ ੩ ॥ ਵਾਰੈ ਵਾਦੁ ਨ ਬੇਦੁ ਬੀਚਾਰੈ ॥ ਆਪਿ
ਭੁਭੈ ਕਿਉ ਪਿਤਰਾ ਤਾਰੈ ॥ ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ
ਚੀਨੈ ਜਨੁ ਕੋਇ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸੋਝੀ
ਹੋਇ ॥ ੪ ॥ ਗਣਤ ਗਣੀਐ ਸਹਸਾ ਦੁਖੁ ਜੀਐ
॥ ਗੁਰ ਕੀ ਸਰਣਿ ਪਵੈ ਸੁਖੁ ਥੀਐ ॥ ਕਰਿ
ਅਪਰਾਧ ਸਰਣਿ ਹਮ ਆਇਆ ॥ ਗੁਰ ਹਰਿ ਭੇ
ਟੇ ਪੁਰਬਿ ਕਮਾਇਆ ॥ ੫ ॥ ਗੁਰ ਸਰਣਿ ਨ
ਆਈਐ ਬ੍ਰਹਮੁ ਨ ਪਾਈਐ ॥ ਭਰਮਿ ਭੁਲਾਈਐ
ਜਨਮਿ ਮਰਿ ਆਈਐ ॥ ਜਮ ਦਰਿ ਬਾਧਉ ਮਰੈ
ਬਿਕਾਰੁ ॥ ਨਾ ਰਿਦੈ ਨਾਮੁ ਨ ਸਬਦੁ ਅਚਾਰੁ ॥

Ramkali Mahala - 1 (*Saha ga'neh na kareh bichar....*)

O Pandit ! You are considering all the details of good fortune (Through phases of moon) but are not (considering) meditating on the Lord, who is above all these considerations. Infact the person, who is united with the Guru, knows the True path (of attaining the Lord) as one could follow and understand the Lord's Will through the Guru's guidance alone. (1)

O Pandit ! You have made a detailed study of the astrological phenomenon and forward a list (diary) with various considerations(calculations) which you are reading yourself and making others also to (listen to it) believe without realising the Truth. The deliberation of the Guru's Word (sabad) is the highest attainment as compared to all other efforts. I do not consider all other stories as of any worth, infact they are useless just like dust (ash). (2)

O Pandit ! You are having a bath, washing your clothes (wearing clean clothes) and worshipping the stones, but without inculcating the love of the Lord in your heart, all this is filthy and unclean. You could unite with the Lord by casting away your egoism, with full realisation. (O Man!) If you want to attain salvation in life, you should recite the True Name of the blissful Lord. (3)

O Pandit ! You are engrossed in worldly wrangles but not deliberating on Vedas (knowledge). How could the drowning man save his fore fathers ? (by rituals) Hardly anyone realises that the Lord is pervading everywhere; it is only through the Guru's guidance that one could realise the Truth. (4)

If we get involved in various calculations (astrological then we feel the pangs of doubts and miscalculations whereas we could enjoy perfect bliss by seeking refuge at the lotus-feet of the Guru. O True Master ! We have sought Your support (help) after committing (great) many sins. O Brother ! With the Guru's Grace, we could get united with the Lord, in case we are fortunate enough and pre-destined by the Lord's Will. (5)

But we cannot attain the Lord till we seek the support of the Guru and continue to pass through the cycle of births and deaths, if we are lost in whims and dual-mindedness. This human being is thrown at the (house) doors of the Yama chained in worldly bondage due to his vicious and sinful actions, as he has neither recited True Name nor he has meditated on the Guru's Word. (6)

੬ ॥ ਇਕਿ ਪਾਧੇ ਪੰਡਿਤ ਮਿਸਰ ਕਹਾਵਹਿ ॥

ਦੁਬਿਧਾ ਰਾਤੇ ਮਹਲੁ ਨ ਪਾਵਹਿ ॥ ਜਿਸੁ ਗੁਰੁ

ਪਰਸਾਦੀ ਨਾਮੁ ਅਧਾਰੁ ॥ ਕੋਟਿ ਮਧੇ ਕੇ ਜਨੁ

ਆਪਾਰੁ ॥ ੭ ॥ ਏਕੁ ਬੁਰਾ ਭਲਾ ਸਚੁ ਏਕੈ ॥

ਬੂਝੁ ਗਿਆਨੀ ਸਤਗੁਰੁ ਕੀ ਟੇਕੈ ॥ ਗੁਰਮੁਖਿ

ਵਿਰਲੀ ਏਕੈ ਜਾਣਿਆ ॥ ਆਵਣੁ ਜਾਣਾ ਮੋਟਿ

ਸਮਾਣਿਆ ॥ ੮ ॥ ਜਿਨ ਕੈ ਹਿਰਦੈ ਏਕੰਕਾਰੁ ॥

ਸਰਬ ਗੁਣੀ ਸਾਚਾ ਬੀਚਾਰੁ ॥ ਗੁਰੁ ਕੈ ਭਾਣੈ

ਕਰਮ ਕਮਾਵੈ ॥ ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵੈ ॥

੯ ॥ ੪ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਹਨੁ ਨਿਗ੍ਰਹੁ ਕਰਿ ਕਾਇਆ ਛੀਜੈ ॥ ਵਰਤੁ ਤਪਨੁ

ਕਰਿ ਮਨੁ ਨਹੀ ਭੀਜੈ ॥ ਰਾਮ ਨਾਮ ਸਰਿ ਅਵਰੁ

ਨ ਪੂਜੈ ॥ ੧ ॥ ਗੁਰੁ ਸੇਵਿ ਮਨਾ ਹਰਿ ਜਨ ਸੰਗੁ

ਕੀਜੈ ॥ ਜਮੁ ਜੰਦਾਰੁ ਜੋਹਿ ਨਹੀ ਸਾਕੈ ਸਰਪਨਿ

ਭਸਿ ਨ ਸਕੈ ਹਰਿ ਕਾ ਰਸੁ ਪੀਜੈ ॥ ੧ ॥ ਰਹਾਉ

॥ ਵਾਦੁ ਪੜੈ ਰਾਗੀ ਜਗੁ ਭੀਜੈ ॥ ਤੈ ਗੁਣ

ਬਿਖਿਆ ਜਨਮਿ ਮਰੀਜੈ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਦੂਖੁ

ਸਹੀਜੈ ॥ ੨ ॥ ਚਾੜਸਿ ਪਵਨੁ ਸਿੰਘਾਸਨੁ ਭੀਜੈ

॥ ਨਿਉਲੀ ਕਰਮ ਖਟੁ ਕਰਮ ਕਰੀਜੈ ॥ ਰਾਮ

ਨਾਮ ਬਿਨੁ ਬਿਰਥਾ ਸਾਸੁ ਲੀਜੈ ॥ ੩ ॥ ਅੰਤਰਿ

There are some pandits, giving demarcations for perfect and pure kitchens or those teachers teaching grammar to others, whereas some others with average knowledge are known as Misar but those persons with dual mindedness or engrossed in sinful actions do not attain the Lord, while there are hardly, a very few persons, out of millions, blessed with the Guru's Grace, who have gained the support of True Name. (7)

There is only one True Lord, who sustains both the (good) virtuous and bad persons but this is realised by few learned persons only, who have the Guru's support. There are few Guru-minded persons, who have attained the Lord (who have finally united with the Lord) by getting free from the cycle of births and deaths. (8)

The persons, who are imbued with the love of the Lord-sublime (in the heart) are truly virtuous with the meditation (deliberation) of the True Lord. O Nanak ! The person, who functions and acts under the dictates of the Lord's Will (who follows Lord's Will) finally gets merged with the True Lord. (9 - 4)

Ramkali Mahala - 1 (*Hath nigureh kar ka'ya cheejai....*)

There is no other worship on par with the recitation of Lord's True Name as the body gets destroyed (dissipated) by working under obstinate means (with force) or even by observing fasts and performing penance, the mind does not get immersed in the Lord. (as anger gets increased). (1)

O my mind ! Let us serve the Guru in the company of holy saints. Infact, by partaking the nectar of Lord's True Name, the horrible Yama cannot harm you (for punishing you) and the serpent Maya (worldly falsehood) cannot bite you with its poisonous teeth. (the love of Maya cannot pester you). (Pause -1)

The persons, who are engrossed in various worldly wrangles or learning music in the hope of pleasing others or some others, engrossed in the three pronged Maya (worldly falsehood), are passed through the cycle of births and deaths. Infact, this human being, without reciting True Name, undergoes sufferings and pangs of the cycle of Rebirths. (2)

There are some persons, who perform various Yogic exercises (a'sans) like stopping the breath (by holding it in the tenth door) or (Sing asan) the exercise to hold the breath and feel pleased with these exercises. There are some others engaged in Yoga and perform (neoli karam) certain yogic exercises along with six functions (like jap, home, bath, dev worship sandhia or service) but there is no joy or peace of mind gained by such exercises. Infact, this life goes to waste

ਪੰਚ ਅਗਨਿ ਕਿਉ ਧੀਰਜੁ ਧੀਜੈ ॥ ਅੰਤਰਿ ਚੋਰੁ

ਕਿਉ ਸਾਦੁ ਲਹੀਜੈ ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਕਾਇਆ

ਗੜੁ ਲੀਜੈ ॥ ੪ ॥ ਅੰਤਰਿ ਮੈਲੁ ਤੀਰਥ ਭਰਮੀਜੈ

॥ ਮਨੁ ਨਹੀ ਸੂਚਾ ਕਿਆ ਸੋਚ ਕਰੀਜੈ ॥ ਕਿਰਤੁ

ਪਇਆ ਦੋਸੁ ਕਾ ਕਉ ਦੀਜੈ ॥ ੫ ॥ ਅੰਨੁ ਨ

ਖਾਹਿ ਦੇਹੀ ਦੁਖੁ ਦੀਜੈ ॥ ਬਿਨੁ ਗੁਰ ਗਿਆਨ

ਤ੍ਰਿਪਤਿ ਨਹੀ ਬੀਜੈ ॥ ਮਨਮੁਖਿ ਜਨਮੈ ਜਨਮਿ

ਮਰੀਜੈ ॥ ੬ ॥ ਸਤਿਗੁਰ ਪੂਛਿ ਸੰਗਤਿ ਜਨ

ਕੀਜੈ ॥ ਮਨੁ ਹਰਿ ਰਾਚੈ ਨਹੀ ਜਨਮਿ ਮਰੀਜੈ ॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਆ ਕਰਮੁ ਕੀਜੈ ॥ ੭ ॥

ਊਂਦਰ ਊਂਦਰ ਪਾਸਿ ਧਰੀਜੈ ॥ ਧੁਰ ਕੀ ਸੇਵਾ

ਰਾਮੁ ਰਵੀਜੈ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਕਿਰਪਾ ਪ੍ਰਭ

ਕੀਜੈ ॥ ੮ ॥ ੫ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਅੰਤਰਿ ਉਤਭੁਜੁ ਅਵਨ ਨ ਕੋਈ ॥ ਜੋ ਕਹੀਐ

ਸੋ ਪ੍ਰਭ ਤੇ ਹੋਈ ॥ ਜੁਗਹ ਜੁਗੰਤਰਿ ਸਾਹਿਬੁ

ਸਚੁ ਸੋਈ ॥ ਉਤਪਤਿ ਪਰਲਉ ਅਵਰੁ ਨ ਕੋਈ

॥ ੧ ॥ ਐਸਾ ਮੇਰਾ ਠਾਕੁਰੁ ਗਹਿਰ ਗੰਭੀਰੁ ॥

ਜਿਨਿ ਜਪਿਆ ਤਿਨ ਹੀ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਕੈ

ਨਾਮਿ ਨ ਲਗੈ ਜਮ ਤੀਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥

without the recitation of Lord's True Name. (3)

How could this man have peace and tranquillity of mind, so long the fire of the five vices like sexual desires is burning within? How could one partake the nectar of True Name, so long the mind is not free from vicious thoughts (of the five thieves) ? It is only by winning the fort of this body through the Guru's guidance that one could enjoy the bliss of True Name. (4)

When the mind is full of filth and dirt, vicious thoughts due to dual-mindedness, then bathing at holy places would not help. So long the mind is not purified with the recitation of True Name, the purity of body, which is always impure, is of no use. When the human being has to bear the fruit of his own earlier actions, then whom should we blame for our misfortunes? (We should engage in virtuous deeds). (5)

What is the use of not eating food and making the human body to undergo suffering (due to hunger) as without the Guru's guidance and knowledge (teachings) the mind cannot feel satiated. Thus the self-willed (faithless) person is born time and again in the cycle of births and deaths. (6)

O Brother ! Let us join the company of the holy saints through the Guru's guidance. Thus we could get away from the cycle of births and deaths by imbibing the love of the Lord (in the heart). What is the use of all other actions without the recitation of Lord's True Name ? (7)

Let us get rid of the rat of our egoism and dual mindedness which is causing us all this (noise) disturbance in the mind. The best way to serve the Lord is to recite the True Name of the Lord with love and devotion. O Nanak ! The person, who is blessed with the Lord's Grace, attains the opportunity of reciting True Name. (thus getting united with the lord). (8 - 5)

Ramkali Mahala - 1 (Antar utbhuj avar na koiee.....)

The being created by the four sources of creation (Kha'nis) like the vegetation (from the Earth) have been created by the Lord alone, as there is no other second power. Whatever we see around us or hear about, has been created by the Lord as there is only one True Lord throughout the various ages (Yugas). As such, the whole creation and destruction including sustenance is controlled by the Lord Almighty and there is none else responsible for it. (1)

My True Master, is really Great and too deep for a probe even. Whosoever has recited the Lord's True Name, has enjoyed the eternal bliss of life as with the support of True Name (the arrow of Yama) the death does not affect (pierce) you. (Pause -1)

ਨਾਮੁ ਰਤਨੁ ਹੀਰਾ ਨਿਰਮਲੁ ॥ ਸਾਚਾ ਸਾਹਿਬੁ
ਅਮਰੁ ਅਤੋਲੁ ॥ ਜਿਹਵਾ ਸੂਚੀ ਸਾਚਾ ਬੋਲੁ ॥
ਘਰਿ ਦਰਿ ਸਾਚਾ ਨਾਹੀ ਰੋਲੁ ॥ ੨ ॥ ਇਕਿ ਬਨ
ਮਹਿ ਬੈਸਹਿ ਡੂਗਰਿ ਅਸਥਾਨੁ ॥ ਨਾਮੁ ਬਿਸਾਰਿ
ਪਚਹਿ ਅਭਿਮਾਨੁ ॥ ਨਾਮ ਬਿਨਾ ਕਿਆ ਗਿਆਨ
ਧਿਆਨੁ ॥ ਗੁਰਮੁਖਿ ਪਾਵਹਿ ਦਰਗਾਹਿ ਮਾਨੁ ॥
੩ ॥ ਹਨੁ ਅਹੰਕਾਰੁ ਕਰੈ ਨਹੀ ਪਾਵੈ ॥ ਪਾਠ ਪੜੈ
ਲੇ ਲੋਕ ਸੁਣਾਵੈ ॥ ਤੀਰਥਿ ਭਰਮਸਿ ਬਿਆਧਿ
ਨ ਜਾਵੈ ॥ ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਸੁਖੁ ਪਾਵੈ ॥ ੪ ॥
ਜਤਨ ਕਰੈ ਬਿੰਦੁ ਕਿਵੈ ਨ ਰਹਾਈ ॥ ਮਨੂਆ
ਡੋਲੈ ਨਰਕੇ ਪਾਈ ॥ ਜਮ ਪੁਰਿ ਬਾਧੇ ਲਹੈ ਸਜਾਈ
॥ ਬਿਨੁ ਨਾਵੈ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਈ ॥ ੫ ॥
ਸਿਧ ਸਾਧਿਕ ਕੇਤੇ ਮੁਨਿ ਦੇਵਾ ॥ ਹਨਿ ਨਿਗ੍ਰਹਿ
ਨ ਤ੍ਰਿਪਤਾਵਹਿ ਭੇਵਾ ॥ ਸਬਦੁ ਵੀਚਾਰਿ ਗਰਹਿ
ਗੁਰ ਸੇਵਾ ॥ ਮਨਿ ਤਨਿ ਨਿਰਮਲ ਅਭਿਮਾਨ
ਅਭੇਵਾ ॥ ੬ ॥ ਕਰਮਿ ਮਿਲੈ ਪਾਵੈ ਸਚੁ ਨਾਉ ॥
ਤੁਮ ਸਰਣਾਗਤਿ ਰਹਉ ਸੁਭਾਉ ॥ ਤੁਮ ਤੇ
ਉਪਜਿਓ ਭਗਤੀ ਭਾਉ ॥ ਜਪੁ ਜਾਪਉ ਗੁਰਮੁਖਿ
ਹਰਿ ਨਾਉ ॥ ੭ ॥ ਹਉਮੈ ਗਰਬੁ ਜਾਇ ਮਨ
ਭੀਨੈ ॥ ਝੂਠਿ ਨ ਪਾਵਸਿ ਪਾਖੰਡਿ ਕੀਨੈ ॥ ਬਿਨੁ
ਗੁਰ ਸਬਦ ਨਹੀ ਘਰੁ ਬਾਰੁ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਤਤੁ ਬੀਚਾਰੁ ॥ ੮ ॥ ੬ ॥

The jewel of Lord's True Name is more valuable than the diamond even as the Lord is immortal and His True Name is equally limitless. By reciting True Name (Truth) with the tongue it gets purified and there is no denying the fact that the True Lord is abiding within us. (2)

There are some persons who leave their hearths (homes) and live in jungles or hide themselves in caves and mountains, but such persons, without the support of True Name, are engrossed in egoism. The Guru minded persons are received with honour in the Lord's presence as nothing could be gained in the form of knowledge or worship without the support of True Name. (3)

We cannot attain the Lord by developing egoism or formal (obstinate) rites, and some people try to gain honour by reading books of lore (like Geeta or Vedas) or making others hear it. We cannot rid ourselves of the malady of egoism by roaming around holy places. But without True Name we cannot enjoy bliss. (4)

This man makes lot of efforts but cannot control his mind even for a moment and with an unstabilised (unsteady) mind he is thrown into hell; without the support of the True Name this man frets and fumes and faces punishment at the hands of the Yama being taken in chains. (5)

There are many sidhas and sadiks (mendicants) alongwith Munis and many gods who have controlled their mind, and subdued their sensual desires with lot of efforts but have not been satiated having attained the Lord. However, the persons who have meditated on the Guru's Word through the Guru's guidance have attained the Lord. Such persons have purified their body and mind by casting away their egoism. (6)

O Brother ! The fortunate ones, pre-destined by the Lord's Will, have attained the Lord. Let us therefore, take the support of the True Name in the normal routine (course of action) When you get imbued with the love of the Lord through His worship (in the mind) you could engage yourself in the recitation of the True Name through the Guru's guidance. (7)

By tall talk, (telling lies) or doing formal rituals (for showing off) one does not get united with the Lord but one could inculcate the love of the Lord in one's heart by getting rid of his egoistic tendencies.

O Nanak ! No one has gained the Lord's knowledge or self-realisation without the support of the Guru's Word (Guru's guidance) but we could attain the True Name, the crux (centre) of all achievements, through the Guru's guidance alone. (8 - 6)

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

ਜਿਉ ਆਇਆ ਤਿਉ ਜਾਵਹਿ ਬਉਰੇ ਜਿਉ ਜਨਮੇ
ਤਿਉ ਮਰਣੁ ਭਇਆ ॥ ਜਿਉ ਰਸ ਭੋਗ ਕੀਏ
ਤੇਤਾ ਦੁਖੁ ਲਾਗੈ ਨਾਮੁ ਵਿਸਾਰਿ ਭਵਜਲਿ
ਪਇਆ ॥ ੧ ॥ ਤਨੁ ਧਨੁ ਦੇਖਤ ਗਰਬਿ ਗਇਆ
॥ ਕਨਿਕ ਕਾਮਨੀ ਸਿਉ ਹੇਤੁ ਵਧਾਇਹਿ ਕੀ
ਨਾਮੁ ਵਿਸਾਰਹਿ ਭਰਮਿ ਗਇਆ ॥ ੧ ॥ ਰਹਾਉ
॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸੀਲੁ ਨ ਰਾਖਿਆ ਪ੍ਰੇਤ ਪੰਜਰ
ਮਹਿ ਕਾਸਟੁ ਭਇਆ ॥ ਪੁੰਨ ਦਾਨ ਇਸਨਾਨੁ ਨ
ਸੰਜਮੁ ਸਾਧਸੰਗਤਿ ਬਿਨੁ ਬਾਦਿ ਜਇਆ ॥ ੨
॥ ਲਾਲਚਿ ਲਾਗੈ ਨਾਮੁ ਬਿਸਾਰਿਓ ਆਵਤ
ਜਾਵਤ ਜਨਮੁ ਗਇਆ ॥ ਜਾ ਜਮੁ ਧਾਇ ਕੇਸ
ਗਹਿ ਮਾਰੈ ਸੁਰਤਿ ਨਹੀ ਮੁਖਿ ਕਾਲ ਗਇਆ ॥
੩ ॥ ਅਹਿਨਿਸਿ ਨਿੰਦਾ ਤਾਤਿ ਪਰਾਈ ਹਿਰਦੈ
ਨਾਮੁ ਨ ਸਰਬ ਦਇਆ ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ
ਗਤਿ ਪਤਿ ਪਾਵਹਿ ਰਾਮ ਨਾਮ ਬਿਨੁ ਨਰਕਿ
ਗਇਆ ॥ ੪ ॥ ਖਿਨ ਮਹਿ ਵੇਸ ਕਰਹਿ ਨਟੂਆ
ਜਿਉ ਮੋਹ ਪਾਪ ਮਹਿ ਗਲਤੁ ਗਇਆ ॥ ਇਤ
ਉਤ ਮਾਇਆ ਦੇਖਿ ਪਸਾਰੀ ਮੋਹ ਮਾਇਆ ਕੈ
ਮਗਨੁ ਭਇਆ ॥ ੫ ॥ ਕਰਹਿ ਬਿਕਾਰ ਵਿਥਾਰ
ਘਨੇਰੇ ਸੁਰਤਿ ਸਬਦ ਬਿਨੁ ਭਰਮਿ ਪਇਆ ॥
ਹਉਮੈ ਰੋਗੁ ਮਹਾ ਦੁਖੁ ਲਾਗਾ ਗੁਰਮਤਿ ਲੇਵਹੁ
ਰੋਗੁ ਗਇਆ ॥ ੬ ॥ ਸੁਖ ਸੰਪਤਿ ਕਉ ਆਵਤ

Ramkali Mahala - 1 (*Jiun a'ya tiun javeh baure'.....*)

O foolish Man ! You will leave this world as empty-handed as you were born sometime earlier and will undergo sufferings even at the time of your death just as you had suffered earlier at the time of your birth, O human being ! You will have to suffer through various afflictions based on the worldly pleasures enjoyed by you in life, as without the support and recitation of True Name you are engrossed in fruitless efforts in this ocean of life. (1)

O Man ! You are feeling proud and egoistic (by seeing) about your beautiful and strong body and the wealth. Having discarded the Lord's True Name you are engrossed in the love of Maya and have developed love for (gold) wealth and the (beautiful) women (but all these activities are of no avail. (Pause - 1)

O Man ! You are behaving like a mad person leading a life of fruitless efforts (running around to placate your wife and children) without practising Truth, Celibacy, with control of your senses, and leading a disciplined life with a cool behaviour. You have wasted this life without giving alms (to the needy), taking bath at holy places or leading a life of discipline (restraint) without enjoying the company of the holy saints. (2)

O Man ! You have forsaken the love of True Name being engrossed in greed (love of your family) and have wasted this invaluable human life in the cycle of births and deaths. When the Yama will catch hold of your hair and push you to the ground for punishment you will be facing death without having any inkling even about it, (then what could you do ?) (3)

O foolish man ! You are always, (day and night) engrossed in the vilification of others, without reciting True Name and having no mercy on all others. Thus you have been thrown in the hell without the support of True Name, as you have not attained salvation without the Guru's guidance. (4)

O Man ! You are always enacting various tricks like the magician in this life and are engrossed in sinful actions due to your love of the family. You are completely engrossed in the love of Maya (worldly falsehood) by seeing your worldly possessions and wealth all around. (5)

You are engrossed in whims and dual-mindedness without the love of the Guru's Word and are engaged in various vicious and sinful actions. You are always engrossed in the malady of egoism and suffering badly but could get rid of this suffering by following the Guru's guidance. (6)

ਦੇਖੈ ਸਾਕਤ ਮਨਿ ਅਭਿਮਾਨੁ ਭਇਆ ॥ ਜਿਸ
ਕਾ ਇਹੁ ਤਨੁ ਧਨੁ ਸੋ ਫਿਰਿ ਲੇਵੈ ਅੰਤਰਿ ਸਹਸਾ
ਦੂਖੁ ਪਇਆ ॥ ੭ ॥ ਅੰਤਿ ਕਾਲਿ ਕਿਛੁ ਸਾਧਿ
ਨ ਚਾਲੈ ਜੋ ਦੀਸੈ ਸਭੁ ਤਿਸਹਿ ਮਇਆ ॥ ਆਦਿ
ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਸੋ ਪ੍ਰਭੁ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਲੈ
ਪਾਰਿ ਪਇਆ ॥ ੮ ॥ ਮੂਏ ਕਉ ਰੋਵਹਿ ਕਿਸਹਿ
ਸੁਣਾਵਹਿ ਭੈ ਸਾਗਰ ਅਸਰਾਲਿ ਪਇਆ ॥
ਦੇਖਿ ਕੁਟੰਬੁ ਮਾਇਆ ਗ੍ਰਿਹ ਮੰਦਰੁ ਸਾਕਤੁ
ਜੰਜਾਲਿ ਪਰਾਲਿ ਪਇਆ ॥ ੯ ॥ ਜਾ ਆਏ ਤਾ
ਤਿਨਹਿ ਪਠਾਏ ਚਾਲੇ ਤਿਨੈ ਬੁਲਾਇ ਲਇਆ
॥ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਬਖਸਣਹਾਰੈ
ਬਖਸਿ ਲਇਆ ॥ ੧੦ ॥ ਜਿਨਿ ਏਹੁ ਚਾਖਿਆ
ਰਾਮ ਰਸਾਇਣੁ ਤਿਨ ਕੀ ਸੰਗਤਿ ਖੋਜੁ ਭਇਆ
॥ ਰਿਧਿ ਸਿਧਿ ਬੁਧਿ ਗਿਆਨੁ ਗੁਰੂ ਤੇ ਪਾਇਆ
ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਰਣਿ ਪਇਆ ॥ ੧੧ ॥ ਦੁਖੁ
ਸੁਖੁ ਗੁਰਮੁਖਿ ਸਮ ਕਰਿ ਜਾਣਾ ਹਰਖ ਸੋਗ ਤੇ
ਬਿਰਕਤੁ ਭਇਆ ॥ ਆਪੁ ਮਾਰਿ ਗੁਰਮੁਖਿ ਹਰਿ
ਪਾਏ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇ ਲਇਆ ॥ ੧੨
॥ ੭ ॥

ਰਾਮਕਲੀ ਦਖਣੀ ਮਹਲਾ ੧ ॥

ਜਤੁ ਸਤੁ ਜੰਜਮੁ ਸਾਚੁ ਦ੍ਰਿੜਾਇਆ ਸਾਚ ਸਬਦਿ
ਰਸਿ ਲੀਣਾ ॥ ੧ ॥ ਮੇਰਾ ਗੁਰੁ ਦਇਆਲੁ ਸਦਾ
ਰੰਗਿ ਲੀਣਾ ॥ ਅਹਿਨਿਸਿ ਰਹੈ ਏਕ ਲਿਵ

When the faithless man enjoys the comforts of worldly pleasures and possessions, he feels proud filled with egoistic tendencies, but when the Lord-benefactor, who had bestowed these favours including body and wealth, withdraws them, then this man feels the loss within, alongwith doubts. (7)

O Man ! At the end of this life, nothing will accompany you after death, so whatever you have got, should he considered as the benevolence of the Lord. The person, who has inculcated the love of the Lord (in his heart), who is the fountain-head of everything, is perfect and formless, and aloof from the world, has been able to cross this ocean of life successfully. (So let us recite the Lord's True Name). (8)

O Man ! When a person dies, what are you wailing and crying for since he is not listening to your cries, having been drowned in the arduous ocean of this world ? O faithless person! You are unnecessarily engrossed in the worldly bondage, by seeing the Maya (worldly falsehood), family, palatial buildings (or small houses) and are engulfed by the worldly bondage only. (9)

Infact, at the ordains of the Lord, a person is born in this world and on His dictates alone he faces death and goes away from this world. Whatever pleases the Lord, comes to pass in the world (as per His Will) and the benevolent Lord-benefactor has pardoned His saints, granting them salvation. (10)

Let us seek the company of those Guru-minded persons, who have partaken (tasted) this nectar of True Name of the Lord. When we got bestowed through the Guru's Grace, with the occult powers (Ridhis and Sidhis) along with intelligent thinking and knowledge, then we attained salvation automatically. (11)

The person, who has taken joy and sorrow on par (at the same value) has become free from the pangs of sufferings or afflictions through the Guru's Grace. O Nanak ! The person, who has got over his egoism through the Guru's guidance has been automatically united by the Lord with Himself. (12 -7)

Ramkali Dakhni Mahala - 1 (Ja't sa't sanjam sa'ch ...)

My Guru is always immersed in the love of the Lord and has taught me the art of truthfulness, celibacy and leading a life of discipline. (1)

My benevolent Guru is always enjoying in the bliss of the Lord's love. He is always immersed in the love of the Lord-sublime and is satiated by perceiving the True Lord all the time. (day and night). (Pause - 1)

The Guru, enlightened with the light of knowledge abides

ਲਾਰੀ ਸਾਚੇ ਦੇਖਿ ਪਤੀਣਾ ॥ ੧ ॥ ਰਹਾਉ ॥

in the heaven, perceiving the whole world with equal measure and is always engaged in the all-pervasive music of Nature. (in the Guru's Word). (2)

ਰਹੈ ਗਗਨ ਪੁਰਿ ਦ੍ਰਿਸਟਿ ਸਮੈਸਰਿ ਅਨਹਤ
ਸਬਦਿ ਰੰਗੀਣਾ ॥ ੨ ॥ ਸਤੁ ਬੰਧਿ ਕੁਪੀਨ

The person, who is engaged in the love of Truthfulness, and immersed in the bliss of Lord's love, and the tongue is busy in reciting the nectar of Lord's True Name, has attained the Lord. (3)

ਭਰਿਪੁਰਿ ਲੀਣਾ ਜਿਹਵਾ ਰੰਗਿ ਰਸੀਣਾ ॥ ੩ ॥

I have been united with such a Guru, who has created the beings of this Universe with the help of five elements and am now convinced that the Guru is a personification of the Lord with whom I have been united. (4)

ਮਿਲੈ ਗੁਰ ਸਾਚੇ ਜਿਨਿ ਰਚੁ ਰਾਚੇ ਕਿਰਤੁ ਵੀਚਾਰਿ
ਪਤੀਣਾ ॥ ੪ ॥ ਏਕ ਮਹਿ ਸਰਬ ਸਰਬ ਮਹਿ

The Guru has first perceived the same True Lord and then made His devotees (sikhs) realise that the one Lord-sublime abides within all the beings and the beings are (abiding within Him) equally representing the same Lord. (5)

ਏਕਾ ਏਹ ਸਤਿਗੁਰਿ ਦੇਖਿ ਦਿਖਾਈ ॥ ੫ ॥

The Lord, who has created the Universe, including all the (nine khand, Brahmands) countries and continents of the World and various regions alongwith the (Earth), lands, skies and the nether lands cannot be described by us, being beyond our comprehension. (6)

ਜਿਨਿ ਕੀਏ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਸੇ ਪ੍ਰਭੁ ਲਖਨੁ

The Sikh has been enlightened by the Guru (like lighting of one lamp with another) and then the wisdom and light (knowledge) of the Sikh (devotee) has further illumined the whole world with the Lord's secrets and Greatness. (7)

ਨ ਜਾਈ ॥ ੬ ॥ ਦੀਪਕ ਤੇ ਦੀਪਕੁ ਪਰਗਾਸਿਆ

ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਦਿਖਾਈ ॥ ੭ ॥ ਸਚੈ ਤਖਤਿ

The True Sikhs have (established themselves on the spiritual throne) attained the True Lord through great spiritual heights by leading a life of perfect love and devotion without fear and favour. (8)

ਸਚ ਮਹਲੀ ਬੈਠੇ ਨਿਰਭਉ ਤਾੜੀ ਲਾਈ ॥ ੮ ॥

॥ ਮੋਹਿ ਗਇਆ ਬੈਰਾਗੀ ਜੋਗੀ ਘਟਿ ਘਟਿ

The Sikh has become a True Yogi by leading a life of complete detachment from worldly bondage (Maya) and ridding himself of worldly attachment, has perceived the same Lord pervading everywhere, which is his musical note (like the kingri of the Yogi) (9)

ਕਿੰਗੁਰੀ ਵਾਈ ॥ ੯ ॥ ਨਾਨਕ ਸਰਣਿ ਪ੍ਰਭੁ ਕੀ

ਛੂਟੇ ਸਤਿਗੁਰ ਸਚੁ ਸਖਾਈ ॥ ੧੦ ॥ ੮ ॥

O Nanak ! Such a Sikh has attained salvation (from the worldly bondage) by seeking the support of the Lord through the Guru's guidance and enlightenment through the Guru's Word. (10 - 8)

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

Ramkali Mahala - 1 (Aouhath hast mar'i ghar chhaya...)

ਅਉਹਠਿ ਹਸਤ ਮੇੜੀ ਘਰੁ ਛਾਇਆ ਧਰਣਿ

O Saints ! The Lord has created this Universe and then granted salvation to the whole lot of beings through the Guru's guidance whose might and authority pervades everywhere including all the lands and skies with His abode within all the beings. (1)

ਗਗਨ ਕਲ ਧਾਰੀ ॥ ੧ ॥ ਗੁਰਮੁਖਿ ਕੇਤੀ

ਸਬਦਿ ਉਧਾਰੀ ਸੰਤਹੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਮਤਾ

O holy saints ! How many persons have been enlightened by the Guru through His teachings (guidance) and the Guru's Word ? (Pause - 1)

ਮਾਰਿ ਹਉਮੈ ਸੇਖੈ ਤ੍ਰਿਭਵਣਿ ਜੋਤਿ ਤੁਮਾਰੀ ॥ ੨ ॥

O Lord ! Your light and presence is seen pervading all the three worlds (Earth, sky and the netherlands) by casting away our egoistic tendencies and worldly attachment. (2)

- ॥ ਮਨਸਾ ਮਾਰਿ ਮਨੈ ਮਹਿ ਰਾਖੈ ਸਤਿਗੁਰੁ ॥ ੩ ॥ ਸਿੰਧੀ ਸੁਰਤਿ ਅਨਾਹਦਿ
 ਸਬਦਿ ਵੀਚਾਰੀ ॥ ੩ ॥ ਸਿੰਧੀ ਸੁਰਤਿ ਅਨਾਹਦਿ
 ਵਾਜੈ ਘਟਿ ਘਟਿ ਜੋਤਿ ਤੁਮਾਰੀ ॥ ੪ ॥ ਪਰਪੰਚ
 ਬੇਣੁ ਤਹੀ ਮਨੁ ਰਾਖਿਆ ਬ੍ਰਹਮ ਅਗਨਿ ਪਰਜਾਰੀ
 ॥ ੫ ॥ ਪੰਚ ਤਤੁ ਮਿਲਿ ਅਹਿਨਿਸਿ ਦੀਪਕੁ
 ਨਿਰਮਲ ਜੋਤਿ ਅਪਾਰੀ ॥ ੬ ॥ ਰਵਿ ਸਸਿ ਲਉਕੇ
 ਇਹੁ ਤਨੁ ਕਿੰਗੁਰੀ ਵਾਜੈ ਸਬਦੁ ਨਿਰਾਰੀ ॥ ੭ ॥
 ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣੁ ਅਉਧੁ ਅਲਖੁ ਅਰੀਮੁ
 ਅਪਾਰੀ ॥ ੮ ॥ ਕਾਇਆ ਨਗਰੀ ਇਹੁ ਮਨੁ
 ਰਾਜਾ ਪੰਚ ਵਸਹਿ ਵੀਚਾਰੀ ॥ ੯ ॥ ਸਬਦਿ ਰਵੈ
 ਆਸਣਿ ਘਰਿ ਰਾਜਾ ਅਦਲੁ ਕਰੇ ਗੁਣਕਾਰੀ ॥
 ੧੦ ॥ ਕਾਲੁ ਬਿਕਾਲੁ ਕਰੇ ਕਹਿ ਬਪੁਰੇ ਜੀਵਤੁ
 ਮੂਆ ਮਨੁ ਮਾਰੀ ॥ ੧੧ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ
 ਮਹੇਸ ਇਕ ਮੂਰਤਿ ਆਪੇ ਕਰਤਾ ਕਾਰੀ ॥ ੧੨ ॥
 ॥ ਕਾਇਆ ਸੋਧਿ ਤਰੈ ਭਵ ਸਾਗਰੁ ਆਤਮ ਤਤੁ
 ਵੀਚਾਰੀ ॥ ੧੩ ॥ ਗੁਰੁ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ
 ਪਾਇਆ ਅੰਤਰਿ ਸਬਦੁ ਰਵਿਆ ਗੁਣਕਾਰੀ ॥
 ੧੪ ॥ ਆਪੇ ਮੇਲਿ ਲਏ ਗੁਣ ਦਾਤਾ ਹਉਮੈ
- O Brother ! The person, who is meditating on the True
 Guru's Word (Guru's message) with love of the Lord in his
 heart by casting away his worldly desires and hopes. (3)
 O Lord ! He (The true sikh) perceives Your light and
 presence within all the beings and listens to the all-pervasive
 music of Nature, which is his music like the singhi (tune) of
 the Yogi. (4)
 Such a (Gursikh) person has inculcated the love of the
 Lord through the great teachings of the holy saints with control
 of his mind (from vicious thoughts), thus burning the fire of
 the Lord's love within himself like that of the Yogi with the
 enlightenment of the Lord. (5)
 O Brother ! The enlightenment of the heart, through the
 light and knowledge of the Lord's Greatness gained from the
 saints has revealed the Lord's secrets and His grandeur to the
 (Sikhs) devotees like the burning lamp day and night. (6)
 O Brother ! Let us worship the Lord with each breath going
 in and coming out (all the time) which will form our music (like
 that of the yogi with the tunes of the sun and the moon singing
 in the body as his musical instrument). This is our musical note
 which is quite distinct from that of the Yogi. (7)
 O Aoudu Yogi ! We have made our innerself as the abode
 of the True Lord, who is formless, limitless, indescribable and
 beyond our comprehension. (The Lord abides within us so no
 need to seek Him outside). (8)
 Normally the mind is the controller (king) of the human
 body alongwith the five vices like sexual desires within and
 we have to subdue this mind and keep it under control (to
 become a true Yogi) (9)
 The saints function according to the Guru's guidance and
 abide alongwith the Lord (very close to Him) and the virtuous
 sikhs (kings of these virtues) are united by the saints with the
 True Lord. (10)
 The persons, who have led a life of humility (like a dead
 person) casting away their egoism, do not undergo the (pangs
 of) sufferings due to the cycle of births and deaths. (11)
 The gods Brahma, Vishnu and Shiva are only an
 embodiment of the same Lord-sublime who is the creator of
 all (including these gods) and causes us to function according
 to His Will. (12)
 The persons, who have led a life of discipline with the
 control of the mind, have realised the True Lord, thus crossing
 this ocean of life successfully (have meditated on the Lord,
 the fountain-head of everything). (13)
 The persons, who have served the Guru, have enjoyed
 the bliss of life having realised the Lord's presence within,
 (which is their main virtue) through the Guru's Word. (14)
 The Lord-benefactor has united such Guru-minded

ਤ੍ਰਿਸਨਾ ਮਾਰੀ ॥ ੧੫ ॥ ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਚਉਥੈ

persons, with Himself as they have got rid of their egoism and worldly desires. (15)

ਵਰਤੈ ਏਹਾ ਭਗਤਿ ਨਿਰਾਰੀ ॥ ੧੬ ॥ ਗੁਰਮੁਖਿ

Infact, such persons have over-powered the three-pronged Maya (of lust for power, greed and peace) and functioned in the fourth state of bliss and equipoise and this forms their true worship (of the Lord). (16)

ਜੋਗ ਸਬਦਿ ਆਤਮੁ ਚੀਨੈ ਹਿਰਦੈ ਏਕੁ ਮੁਰਾਰੀ

The Guru-minded persons have attained the Lord-sublime through self-realisation by meditating on the Lord with single-mindedness. (17)

॥ ੧੭ ॥ ਮਨੁਆ ਅਸਥਿਰੁ ਸਬਦੇ ਰਾਤਾ ਏਹਾ

They have gained the virtue of truthfulness by controlling the mind (having peace of mind) through the guidance of the Guru's Word. (18)

ਕਰਣੀ ਸਾਰੀ ॥ ੧੮ ॥ ਬੇਦੁ ਬਾਦੁ ਨ ਪਾਖੰਡੁ

O Aoudhu Yogi ! The Guru-minded persons have meditated on the Guru's Word alone (and attained the Lord) without going into the fruitless discussions of the Vedas or performing rituals for showing off as a formality. (19)

ਅਉਧੂ ਗੁਰਮੁਖਿ ਸਬਦਿ ਬੀਚਾਰੀ ॥ ੧੯ ॥

O Aoudhu ! Such Guru-minded persons are true Yogis, who have practised truthfulness and celibacy by following the Guru's guidance. (20)

ਗੁਰਮੁਖਿ ਜੋਗੁ ਕਮਾਵੈ ਅਉਧੂ ਜਤੁ ਸਤੁ ਸਬਦਿ

O Aoudhu ! Such Guru-minded persons have practically behaved like True Yogis by observing humility (with control of mind) and following the Guru's guidance, leading the life without egoism (like a dead person). (21)

ਵੀਚਾਰੀ ॥ ੨੦ ॥ ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੈ ਅਉਧੂ

O Aoudhu ! The love of the Maya (Worldly falsehood) is like the arduous ocean which could be crossed successfully by following the Guru's Word (Guru's guidance) alongwith the whole family (clan). (22)

ਜੋਗ ਜੁਗਤਿ ਵੀਚਾਰੀ ॥ ੨੧ ॥ ਮਾਇਆ ਮੋਹੁ

O Aoudhu ! The Guru's message is like the (shining) sun during the four ages, which enlightens the minds of the sikhs and the Guru's Word (ba'ni) is the Lord's worship leading to meditation. (23)

ਭਵਜਲੁ ਹੈ ਅਵਧੂ ਸਬਦਿ ਤਰੈ ਕੁਲ ਤਾਰੀ ॥

O Aoudhu ! This mind is enamoured by the (Maya) worldly falsehood and one could get emancipated only through deliberation of the Guru's Word. (24)

੨੨ ॥ ਸਬਦਿ ਸੂਰ ਜੁਗ ਚਾਰੈ ਅਉਧੂ ਬਾਣੀ

O Nanak ! The persons, who sought the support of the Lord have been united with the Lord through the company of the holy saints. (25 - 9)

ਭਗਤਿ ਵੀਚਾਰੀ ॥ ੨੩ ॥ ਏਹੁ ਮਨੁ ਮਾਇਆ

Ramkali Mahala - 3 Astpadian Ik onkar satgur prasad
(Sarmai deea' (n) mundra kani paie' Yogi.....)

ਮੋਹਿਆ ਅਉਧੂ ਨਿਕਸੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥ ੨੪

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

॥ ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਮਿਲਾਏ ਨਾਨਕ ਸਰਣਿ

O Yogi ! Try to wear the ear-rings of avoiding all vicious

ਤੁਮਾਰੀ ॥ ੨੫ ॥ ੯ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਰਮੈ ਦੀਆ ਮੁੰਦ੍ਰਾ ਕੰਨੀ ਪਾਇ ਜੋਗੀ ਖਿੰਥਾ ਕਰਿ

thoughts and sinful actions and the mercy shown to the poor and helpless people will be your coffin on the body. (death-

ਤੂ ਦਇਆ ॥ ਆਵਣੁ ਜਾਣੁ ਬਿਭੂਤਿ ਲਾਇ

dress). O Yogi ! Smear the body with the ash of (winning the) over-powering the fear of death (Yama) and overcoming the cycle of Rebirths, which would amount to your winning the

ਜੋਗੀ ਤਾ ਤੀਨਿ ਭਵਣ ਜਿਣਿ ਲਇਆ ॥ ੧ ॥

ਐਸੀ ਕਿੰਗਰੀ ਵਜਾਇ ਜੋਗੀ ॥ ਜਿਤੁ ਕਿੰਗਰੀ

ਅਨਹਦੁ ਵਾਜੈ ਹਰਿ ਸਿਉ ਰਹੈ ਲਿਵ ਲਾਇ ॥

੧ ॥ ਰਹਾਉ ॥ ਸਤੁ ਸੰਤੋਖੁ ਪਤੁ ਕਰਿ ਬੋਲੀ

ਜੋਗੀ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਭੁਗਤਿ ਪਾਈ ॥ ਧਿਆਨ

ਕਾ ਕਰਿ ਡੰਡਾ ਜੋਗੀ ਸਿੰਝੀ ਸੁਰਤਿ ਵਜਾਈ ॥ ੨

॥ ਮਨੁ ਦ੍ਰਿੜੁ ਕਰਿ ਆਸਣਿ ਬੈਸੁ ਜੋਗੀ ਤਾ ਤੇਰੀ

ਕਲਪਣਾ ਜਾਈ ॥ ਕਾਇਆ ਨਗਰੀ ਮਹਿ

ਮੰਗਣਿ ਚੜਹਿ ਜੋਗੀ ਤਾ ਨਾਮੁ ਪਲੈ ਪਾਈ ॥ ੩

॥ ਇਤੁ ਕਿੰਗਰੀ ਧਿਆਨੁ ਨ ਲਾਗੈ ਜੋਗੀ ਨਾ

ਸਚੁ ਪਲੈ ਪਾਇ ॥ ਇਤੁ ਕਿੰਗਰੀ ਸਾਂਤਿ ਨ ਆਵੈ

ਜੋਗੀ ਅਭਿਮਾਨੁ ਨ ਵਿਚਹੁ ਜਾਇ ॥ ੪ ॥ ਭਉ

ਭਾਉ ਦੁਇ ਪਤ ਲਾਇ ਜੋਗੀ ਇਹੁ ਸਰੀਰੁ ਕਰਿ

ਡੰਡੀ ॥ ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਤੰਤੀ ਵਾਜੈ ਇਨ

ਬਿਧਿ ਤ੍ਰਿਸਨਾ ਖੰਡੀ ॥ ੫ ॥ ਹੁਕਮੁ ਬੁਝੈ ਸੇ ਜੋਗੀ

ਕਹੀਐ ਏਕਸ ਸਿਉ ਚਿਤੁ ਲਾਏ ॥ ਸਹਸਾ ਭੂਟੈ

ਨਿਰਮਲੁ ਹੋਵੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਏ ॥ ੬ ॥

ਨਦਰੀ ਆਵਦਾ ਸਭੁ ਕਿਛੁ ਬਿਨਸੈ ਹਰਿ ਸੇਤੀ

ਚਿਤੁ ਲਾਇ ॥ ਸਤਿਗੁਰ ਨਾਲਿ ਤੇਰੀ ਭਾਵਨੀ

ਲਾਗੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ ॥ ੭ ॥ ਏਹੁ ਜੋਗੁ ਨ

ਹੋਵੈ ਜੋਗੀ ਜਿ ਕੁਟੰਬੁ ਛੋਡਿ ਪਰਭਵਣੁ ਕਰਹਿ ॥

ਗ੍ਰਿਹ ਸਰੀਰ ਮਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਗੁਰ

three worlds. (1)

O Yogi ! You should sing the musical tune of meditating on the Lord (kingri) which would bring you the all-pervasive music of the Nature by developing the continuous love of the Lord. (Pause - 1)

O Yogi ! Make Truthfulness as the begging bowl for yourself and the contentment as the satchel. The recitation of Lord's True Name should form your worship to satiate (satisfy) your hunger for worldly possessions. O Yogi ! The meditation of the Lord should form your staff, while Lord's love and devotion should be your (singi) musical note. (2)

O Yogi ! Make the stabilisation of mind as your mat (for prayers) and by subduing your mind, all your vicious thoughts would vanish. (giving you peace of mind). O Yogi Instead of begging for alms you should make this body as firm and (desireless) without any desires, so that you may attain the Lord's True Name (as your alms). (3)

O Yogi ! Instead of producing the musical note (kingri) for a formal ritual of showing off to the world which does not lead to meditation of the Lord with concentration, you should try to gain bliss of life. O Yogi ! By such means of producing formal musical notes (kingri) you cannot attain peace of mind by casting away your egoism. (4)

O Yogi ! Make this body as the staff by developing the wonder-awe (fear and love) of the Lord by ridding yourself of your sins (making yourself perfectly pure) and produce these tunes. By becoming Guru-minded (following the Guru's guidance) you could produce the right type of notes (of music) and you will overcome your worldly desires by attaining the bliss of life. (5)

The True Yogi is one who follows the Lord's Will by carrying out His dictates without a murmur and gets imbued with the love of the Lord. Thus the Yogi gets to know the true Yoga by ridding himself of all doubts and dual-mindedness and purifying his innerself. (6)

O Yogi ! Whatever is seen and perceived by you in the world is all perishable, so you should inculcate the love of the Lord alone in your heart. You could get this realisation (of Truth) when you have developed love and devotion for the Lord. (7)

O Yogi ! This is no mode of Yoga that you leave (discard) your family in the lurch and start wandering in distant lands or the jungles (for attainment of Truth). Infact, you could attain

ਪਰਸਾਦੀ ਅਪਣਾ ਹਰਿ ਪ੍ਰਭੁ ਲਹਹਿ ॥ ੮ ॥

ਇਹੁ ਜਗਤੁ ਮਿਟੀ ਕਾ ਪੁਤਲਾ ਜੋਗੀ ਇਸੁ ਮਹਿ

ਰੋਗੁ ਵਡਾ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ॥ ਅਨੇਕ ਜਤਨ

ਭੇਖ ਕਰੇ ਜੋਗੀ ਰੋਗੁ ਨ ਜਾਇ ਗਵਾਇਆ ॥ ੯

॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅਉਖਧੁ ਹੈ ਜੋਗੀ ਜਿਸ ਨੋ

ਮੰਨਿ ਵਸਾਏ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੂਝੈ ਜੋਗ

ਜੁਗਤਿ ਸੋ ਪਾਏ ॥ ੧੦ ॥ ਜੋਗੀ ਕਾ ਮਾਰਗੁ

ਬਿਖਮੁ ਹੈ ਜੋਗੀ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੇ ਵੇਖੈ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਏ

॥ ੧੧ ॥ ਵਿਣੁ ਵਜਾਈ ਕਿੰਗੁਰੀ ਵਾਜੈ ਜੋਗੀ

ਸਾ ਕਿੰਗੁਰੀ ਵਜਾਇ ॥ ਕਹੈ ਨਾਨਕੁ ਮੁਕਤਿ

ਹੋਵਹਿ ਜੋਗੀ ਸਾਚੇ ਰਹਹਿ ਸਮਾਇ ॥ ੧੨ ॥

੧ ॥ ੧੦ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ॥

ਭਗਤਿ ਖਜਾਨਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਤਿਗੁਰਿ ਬੁਝਿ

ਬੁਝਾਈ ॥ ੧ ॥ ਸੰਤਹੁ ਗੁਰਮੁਖਿ ਦੇਇ ਵਡਿਆਈ

॥ ੧ ॥ ਰਹਾਉ ॥ ਸਚਿ ਰਹਹੁ ਸਦਾ ਸਹਜੁ ਸੁਖੁ

ਉਪਜੈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਵਿਚਹੁ ਜਾਈ ॥ ੨ ॥ ਆਪੁ

ਛੋਡਿ ਨਾਮ ਲਿਵ ਲਾਗੀ ਮਮਤਾ ਸਬਦਿ

ਜਲਾਈ ॥ ੩ ॥ ਜਿਸ ਤੇ ਉਪਜੈ ਤਿਸ ਤੇ ਬਿਨੈ

ਅੰਤੇ ਨਾਮੁ ਸਖਾਈ ॥ ੪ ॥ ਸਦਾ ਹਜੂਰਿ ਦੂਰਿ

the True Name of the Lord by ridding your body of sinful actions and through the Grace of the Guru you could attain the Lord with self-realisation. (8)

O Yogi ! This human body is made up of five elements like a frame of dust (earth) which is suffering badly from the affliction (malady) of worldly desires and the love of Maya (falsehood).

O Yogi ! Whatever efforts this human beings may make in the form of rituals and formal observances, this malady of worldly desires (burning within) cannot be got rid of . (9)

O Yogi ! The Lord's True Name is the panacea of all ills and if one is blessed with the Lord's Grace and inculcates its love in the heart, then this affliction could be treated successfully. It is only the Guru minded person, who could attain the True mode of Yoga by realising the worth of (the remedy of) True Name. (10)

O Yogi ! The path of True Yoga is very tough and arduous, which could be attained only by a person, blessed with the Lord's Grace. Then he perceives the Lord pervading equally everywhere (within and without) by casting away his doubts and whimsical beliefs. (11)

O Yogi ! Let us hear the musical note of Nature without sounding any musical tune (like kingri) like the all-pervasive music of Nature, so you should produce such a musical note only. O Nanak ! The True Yogi could attain salvation by adopting the above mode of Yoga, finally merging with the Lord. (12 - 1-10)

Ramkali Mahala - 3 (*Bhagat khajana Gurmukh ja'ta.....*)

The treasure of the Lord's worship has been attained by the Guru-minded persons, who have been bestowed with this realisation by the True Guru. (1)

O holy saints ! The Lord has blessed the Guru-minded persons with honour and acclaim. (through the Guru's guidance). (Pause - 1)

O Brother ! You could enjoy the bliss and equipoise of life, when you are immersed in the love of the (Truth) True Lord by casting away your vices like sexual desires and anger from the heart. (2)

The persons, who have given up their egoistic tendencies (I-am-ness) and inculcated the love of True Name in the heart, have (burnt) cast away their worldly attachment through the Guru's guidance. (through the Guru's Word). (3)

The human beings finally get destroyed (face death) by the Lord's Will, with whose dictates, they had been created earlier, and the True Name is their only supporter in the end. (4)

ਨਹ ਦੇਖਹੁ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥ ੫ ॥ ਸਚਾ

O Brother ! Let us perceive the True Lord close by (within us) and not as a distant entity, who had created this Universe. (5)

ਸਬਦੁ ਰਵੈ ਘਟ ਅੰਤਰਿ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਈ

The person, who has imbibed the love of True Name in his heart, realises the True Lord within himself. (as He abides within us). (6)

॥ ੬ ॥ ਸਤਸੰਗਤਿ ਮਹਿ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਵਡੈ

The invaluable treasure of True Name is attained by few fortunate persons, pre-destined by the Lord's Will, by joining the company of holy saints only. (7)

ਭਾਗਿ ਪਾਇਆ ਜਾਈ ॥ ੭ ॥ ਭਰਮਿ ਨ ਭੂਲਹੁ

O Brother ! Let us serve the True Guru, by ridding ourselves of our doubts and whimsical beliefs and making our mind stable. (by controlling the mind). (8)

ਸਤਿਗੁਰੁ ਸੇਵਹੁ ਮਨੁ ਰਾਖਹੁ ਇਕ ਠਾਈ ॥ ੮

Infact, the whole world is engrossed in the worldly falsehood (is lost in fruitless efforts) without the recitation of True Name and wastes this human life without achieving anything fruitful. (9)

॥ ਬਿਨੁ ਨਾਵੈ ਸਭ ਭੂਲੀ ਫਿਰਦੀ ਬਿਰਥਾ ਜਨਮੁ

The Yogi is also engrossed in useless efforts of the Yoga, without realising the true path of Yoga, as nothing could be gained by formal yogic rituals and practices just for showing off. (10)

ਗਵਾਈ ॥ ੯ ॥ ਜੋਗੀ ਜੁਗਤਿ ਗਵਾਈ ਹੰਢੈ

The True Yoga is gained and practised by the person, who joins the company of the holy saints (in complete concentration), the abode of peace, and then follows the Guru's guidance. (11)

ਪਾਖੰਡਿ ਜੋਗੁ ਨ ਪਾਈ ॥ ੧੦ ॥ ਸਿਵ ਨਗਰੀ

The person, who has cast away the charm (lure) of this worldly falsehood through the Guru's Word (Guru's guidance), attains the wealth of True Name by inculcating its love in the heart. (12)

ਮਹਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰ ਸਬਦੀ ਜੋਗੁ ਪਾਈ ॥

O Saints ! The person, who takes bath in the waters of the True Name contained in this tank of the human body (who recites True Name with love and devotion), has truly developed the love of the Lord. (13)

੧੧ ॥ ਧਾਤੁਰ ਬਾਜੀ ਸਬਦਿ ਨਿਵਾਰੇ ਨਾਮੁ ਵਸੈ

The person, who (bathes in the tank of) recites True Name of the Lord, get purified of heart, by getting rid of his filth (of vicious thoughts) through the Guru's Word (Guru's guidance). (14)

ਮਨਿ ਆਈ ॥ ੧੨ ॥ ਏਹੁ ਸਰੀਰੁ ਸਰਵਰੁ ਹੈ

This human being, being misled by the love of the three-pronged Maya (with lust for power, greed and peace) does not engage himself in the recitation of True Name, and wastes this life without the support of True Name, (engrossed in the cycle of Rebirths). (15)

ਸੰਤਹੁ ਇਸਨਾਨੁ ਕਰੇ ਲਿਵ ਲਾਈ ॥ ੧੩ ॥

Even the three main gods, Brhama, Vishnu and Shiva are engrossed in the love of this three-pronged Maya (worldly falsehood), thus they are also lost in falsehood. (16)

ਨਾਮਿ ਇਸਨਾਨੁ ਕਰਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਸਬਦੇ

The person, who have cast-away the love of the three-pronged Maya through the Guru's Grace (the three-pronged knot on the forehead has opened up) have attained the fourth stage of (salvation) bliss and equipoise and attained the True Lord. (17)

ਮੈਲੁ ਗਵਾਈ ॥ ੧੪ ॥ ਤ੍ਵੈ ਗੁਣ ਅਚੇਤ ਨਾਮੁ

ਚੇਤਹਿ ਨਾਹੀ ਬਿਨੁ ਨਾਵੈ ਬਿਨਸਿ ਜਾਈ ॥ ੧੫

॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤ੍ਵੈ ਮੂਰਤਿ ਤ੍ਰਿਗੁਣਿ

ਭਰਮਿ ਭੁਲਾਈ ॥ ੧੬ ॥ ਗੁਰ ਪਰਸਾਦੀ

ਤ੍ਰਿਕੁਟੀ ਛੂਟੈ ਚਉਥੈ ਪਦਿ ਲਿਵ ਲਾਈ ॥ ੧੭

॥ ਪੰਡਿਤ ਪੜਹਿ ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਤਿੰਨਾ

ਬੂਝ ਨ ਪਾਈ ॥ ੧੮ ॥ ਬਿਖਿਆ ਮਾਤੇ ਭਰਮਿ

ਭੁਲਾਏ ਉਪਦੇਸੁ ਕਹਹਿ ਕਿਸੁ ਭਾਈ ॥ ੧੯ ॥

The pandits, who study the Vedas and then get involved in fruitless discussions (wrangles) and promote squabbles, have not attained self realisation (the Lord's secrets). (18)

ਭਗਤ ਜਨਾ ਕੀ ਉਤਮ ਬਾਣੀ ਜੁਗਿ ਜੁਗਿ ਰਹੀ

O Brother ! How could they give guidance to others as the Pandits are themselves engrossed in the love of vicious and sinful actions and the lure of Maya? (19)

ਸਮਾਈ ॥ ੨੦ ॥ ਬਾਣੀ ਲਾਗੈ ਸੋ ਗਤਿ ਪਾਏ

The saints only could guide others with their valuable and great discourses (through the Guru's Word), and their advice is available to others throughout the (four) ages. (20)

ਸਬਦੇ ਸਚਿ ਸਮਾਈ ॥ ੨੧ ॥ ਕਾਇਆ ਨਗਰੀ

The persons, who are engaged in following the Guru's Word (Guru's guidance) have attained salvation, and help others to inculcate the love of the True Lord in their heart. (21)

ਸਬਦੇ ਖੋਜੇ ਨਾਮੁ ਨਵੰ ਨਿਧਿ ਪਾਈ ॥ ੨੨ ॥

The person, who tries to seek self-realisation through the Guru's guidance (Guru's Word), attains the invaluable (nine treasures of) True Name. (22)

ਮਨਸਾ ਮਾਰਿ ਮਨੁ ਸਹਜਿ ਸਮਾਣਾ ਬਿਨੁ ਰਸਨਾ

Such persons have enjoyed the bliss of the fourth state of equipoise by getting rid of their worldly desires and attained the Lord by reciting True Name (with devotion) without the tongue even. (have praised the formless Lord without tongue). (23)

ਉਸਤਤਿ ਕਰਾਈ ॥ ੨੩ ॥ ਲੋਇਣ ਦੇਖਿ ਰਹੇ

They have perceived the wonderful Lord-Almighty with their eyes (with their heart) by imbibing the love of the unseen Lord in their heart. (24)

ਬਿਸਮਾਦੀ ਚਿਤੁ ਅਦਿਸਟਿ ਲਗਾਈ ॥ ੨੪ ॥

The unseen Lord abides all aloof from the rest of His creation, and the Guru-minded persons have united their soul with the prime-soul. (25)

ਅਦਿਸਟੁ ਸਦਾ ਰਹੈ ਨਿਰਾਲਮੁ ਜੋਤੀ ਜੋਤਿ

I am always singing the praises of the Guru, who has made me realise the Truth (the Lord's secrets) (who has enabled me to attain self-realisation). (26)

ਮਿਲਾਈ ॥ ੨੫ ॥ ਹਉ ਗੁਰੁ ਸਾਲਾਹੀ ਸਦਾ

O Nanak ! I have only one prayer to make to the Lord. May the Lord grant me salvation through the recitation of True Name! (I have attained salvation by reciting True Name. (27 - 2 - 11)

ਆਪਣਾ ਜਿਨਿ ਸਾਚੀ ਬੁਝ ਬੁਝਾਈ ॥ ੨੬ ॥

Ramkali Mahala - 3 (Har ki pooja dulambh hai....)

ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਨਾਵਹੁ ਗਤਿ ਪਤਿ

O Saints ! The worship of the Lord is truly invaluable and fruitful, but it is not possible to describe the bliss of this worship. (Lord's True Name). (1)

ਪਾਈ ॥ ੨੭ ॥ ੨ ॥ ੧੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ॥

ਹਰਿ ਕੀ ਪੂਜਾ ਦੁਲੰਭ ਹੈ ਸੰਤਹੁ ਕਹਣਾ ਕਛੂ ਨ

O Saints ! We could attain the perfect Lord through the Guru's guidance alone. The Guru has enabled me to worship the Lord by reciting True Name. (Pause - 1)

ਜਾਈ ॥ ੧ ॥ ਸੰਤਹੁ ਗੁਰਮੁਖਿ ਪੂਰਾ ਪਾਈ ॥

O Saints ! Apart from the Lord everything else is impure, so whom else should I worship ? (2)

ਨਾਮੇ ਪੂਜ ਕਰਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਬਿਨੁ

Whatever pleases the Lord, is the true worship of the Lord, as such we have accepted the advice of following the Lord's Will (without a murmur) (3)

ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਸੰਤਹੁ ਕਿਆ ਹਉ ਪੂਜ ਚੜਾਈ

O Saint ! Everyone is engaged in the worship of the Lord (in his own way) but the worship of the self-willed (faithless) person is not accepted by the Lord. (4)

॥ ੨ ॥ ਹਰਿ ਸਾਚੇ ਭਾਵੈ ਸਾ ਪੂਜਾ ਹੋਵੈ ਭਾਣਾ

O Saint ! The person, who attains humility through the

ਮਨਿ ਵਸਾਈ ॥ ੩ ॥ ਪੂਜਾ ਕਰੈ ਸਭੁ ਲੋਕੁ ਸੰਤਹੁ

ਮਨਮੁਖਿ ਬਾਇ ਨ ਪਾਈ ॥ ੪ ॥ ਸਬਦਿ ਮਰੈ

ਮਨੁ ਨਿਰਮਲੁ ਸੰਤਹੁ ਏਹ ਪੂਜਾ ਥਾਇ ਪਾਈ ॥
 ੫ ॥ ਪਵਿਤ ਪਾਵਨ ਸੇ ਜਨ ਸਾਚੇ ਏਕ ਸਬਦਿ
 ਲਿਵ ਲਾਈ ॥ ੬ ॥ ਬਿਨੁ ਨਾਵੈ ਹੋਰ ਪੂਜ ਨ
 ਹੋਵੀ ਭਰਮਿ ਭੁਲੀ ਲੋਕਾਈ ॥ ੭ ॥ ਗੁਰਮੁਖਿ
 ਆਪੁ ਪਛਾਣੈ ਸੰਤਹੁ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥
 ੮ ॥ ਆਪੇ ਨਿਰਮਲੁ ਪੂਜ ਕਰਾਏ ਗੁਰ ਸਬਦੀ
 ਥਾਇ ਪਾਈ ॥ ੯ ॥ ਪੂਜਾ ਕਰਹਿ ਪਰੁ ਬਿਧਿ
 ਨਹੀ ਜਾਣਹਿ ਦੂਜੈ ਭਾਇ ਮਲੁ ਲਾਈ ॥ ੧੦ ॥
 ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁਪੂਜਾ ਜਾਣੈ ਭਾਣਾ ਮਨਿ ਵਸਾਈ
 ॥ ੧੧ ॥ ਭਾਣੇ ਤੇ ਸਭਿ ਸੁਖ ਪਾਵੈ ਸੰਤਹੁ ਅੰਤੇ
 ਨਾਮੁ ਸਖਾਈ ॥ ੧੨ ॥ ਅਪਣਾ ਆਪੁ ਨ
 ਪਛਾਣਹਿ ਸੰਤਹੁ ਕੂੜਿ ਕਰਹਿ ਵਡਿਆਈ ॥
 ੧੩ ॥ ਪਾਖੰਡਿ ਕੀਨੈ ਜਮੁ ਨਹੀ ਛੋਡੈ ਲੈ ਜਾਸੀ
 ਪਤਿ ਗਵਾਈ ॥ ੧੪ ॥ ਜਿਨ ਅੰਤਰਿ ਸਬਦੁ
 ਆਪੁ ਪਛਾਣਹਿ ਗਤਿ ਮਿਤਿ ਤਿਨ ਹੀ ਪਾਈ ॥
 ੧੫ ॥ ਏਹੁ ਮਨੁਆ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਵੈ ਜੋਤੀ
 ਜੋਤਿ ਮਿਲਾਈ ॥ ੧੬ ॥ ਸੁਣਿ ਸੁਣਿ ਗੁਰਮੁਖਿ
 ਨਾਮੁ ਵਖਾਣਹਿ ਸਤਸੰਗਤਿ ਮੇਲਾਈ ॥ ੧੭ ॥
 ਗੁਰਮੁਖਿ ਗਾਵੈ ਆਪੁ ਗਵਾਵੈ ਦਰਿ ਸਾਚੈ ਸੋਭਾ
 ਪਾਈ ॥ ੧੮ ॥ ਸਾਚੀ ਬਾਣੀ ਸਚੁ ਵਖਾਣੈ ਸਚਿ
 ਨਾਮਿ ਲਿਵ ਲਾਈ ॥ ੧੯ ॥ ਭੈ ਭੰਜਨੁ ਅਤਿ
 ਪਾਪ ਨਿਖੰਜਨੁ ਮੇਰਾ ਪ੍ਰਭੁ ਅੰਤਿ ਸਖਾਈ ॥ ੨੦
 ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਨਾਨਕ ਨਾਮਿ
 ਵਡਿਆਈ ॥ ੨੧ ॥ ੩ ॥ ੧੨ ॥

Guru's guidance (and behaves like a dead person unaffected by the praise or slander) gets his mind purified and such a worship is accepted by the Lord. (5)

The persons, who have become fully purified with True Name, are really True, having inculcated the love of the Lord in the heart. (6)

The whole world is engrossed in whims and dual-mindedness without the support of True Name as except the True Name there is no other true worship. (7)

O Saints ! The Guru-minded persons has attained self-realisation by imbibing the love of the Lord in the heart. (8)

The Lord alone enables us to engage in His True worship through the Guru's guidance which is accepted by the Lord. (9)

There are some persons, engaged in worship, but without knowing the art of worship, are engrossed in dual-mindedness and become impure with falsehood. (10)

The Guru-minded person knows the art of True worship, as he follows the Lord's Will with love. (11)

O Saints ! Everyone finds solace in this age (life) by following the Lord's Will, as this True Name through Lord's Will is the only support for man at the end of life. (12)

O saints ! The person, who does not attain self-realisation, engages in his false acclaim and praises (Greatness). (13)

If someone is engrossed in show-off business or formal rituals, he will not be spared by the Yama (from punishment) and is taken away with disgrace. (14)

The person, who has attained self-realisation through the Guru's guidance (Guru's Word), gains Salvation from the worldly bondage. (15)

Thus, such persons get their soul merged with the Prime-soul, as their mind is stabilised in concentration and meditation of the Lord. (16)

The Guru-minded persons recite True Name by listening to the Guru's Word in the company of the holy saints. (sat sangat). (17)

The Guru-minded persons sing the praises of the Lord by ridding themselves of their egoism, thus getting honoured in the Lord's presence. (18)

They are imbued with the love of the Lord's True Name by speaking Truth with the support of the Guru's Word (True Ba'ni). (19)

My True Master is the destroyer of the fear-complex and our sins and is our mainstay (supporter) at the end of life. (20)

O Nanak ! The Lord is perceived pervading equally in all the beings, as He is all in all and this concept confirms the grandeur and acclaim of the True Name. (21 - 3 - 12)

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ॥

Ramkali Mahala - 3 (*Hum kuchal kuchal at abhmani....*)

ਹਮ ਕੁਚਲ ਕੁਚੀਲ ਅਤਿ ਅਭਿਮਾਨੀ ਮਿਲਿ
ਸਬਦੇ ਮੈਲੁ ਉਤਾਰੀ ॥ ੧ ॥ ਸੰਤਹੁ ਗੁਰਮੁਖਿ

We were involved in vicious thoughts and sinful actions due to our egoism earlier but now with the guidance of the Guru's Word (Sabad) we have washed away our filth of mind and become purified. (1)

ਨਾਮਿ ਨਿਸਤਾਰੀ ॥ ਸਚਾ ਨਾਮੁ ਵਸਿਆ ਘਟ
ਅੰਤਰਿ ਕਰਤੈ ਆਪਿ ਸਵਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

O Saints ! The True Name attained through the Guru's guidance grants us salvation from the worldly bondage. The persons, who have inculcated the love of the True Name in their heart, have been honoured and acclaimed by the True Lord-creator. (Pause - 1)

ਪਾਰਸ ਪਰਸੇ ਫਿਰਿ ਪਾਰਸੁ ਹੋਏ ਹਰਿ ਜੀਉ
ਆਪਣੀ ਕਿਰਪਾ ਧਾਰੀ ॥ ੨ ॥ ਇਕਿ ਭੇਖ ਕਰਹਿ

Such persons have been purified with the golden touch of the Guru (like the paras) and converted into (gold) virtuous persons through the Lord's Grace. (2)

ਫਿਰਹਿ ਅਭਿਮਾਨੀ ਤਿਨ ਜੂਐ ਬਾਜੀ ਹਾਰੀ ॥
੩ ॥ ਇਕਿ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ

The faithless persons due to their egoism, are engrossed in formal rites (for showing off) and have lost the battle of life like the gambler losing everything in gambling. (3)

ਰਾਤੀ ਰਾਮ ਨਾਮੁ ਉਰਿ ਧਾਰੀ ॥ ੪ ॥ ਅਨਦਿਨੁ
ਰਾਤੇ ਸਹਜੇ ਮਾਤੇ ਸਹਜੇ ਹਉਮੈ ਮਾਰੀ ॥ ੫ ॥

There are some others who are engaged in the worship of the Lord day and night by imbibing the love of the Lord in the heart. (4)

ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ਕਬ ਹੀ ਭੈ ਭਾਇ
ਭਗਤਿ ਸਵਾਰੀ ॥ ੬ ॥ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ

They are always imbued with the love of the Lord all the time in the state of equipoise by ridding themselves of their egoism. (5)

ਜਲਾਇਆ ਗਿਆਨਿ ਤਤਿ ਬੀਚਾਰੀ ॥ ੭ ॥
ਆਪੇ ਆਪਿ ਕਰਾਏ ਕਰਤਾ ਆਪੇ ਬਖਸਿ ਭੰਡਾਰੀ

The worship of the Lord is not possible without imbibing the fear of the Lord in the mind as such they are acclaimed by the Lord with the love of His worship in their heart. (6)

॥ ੮ ॥ ਤਿਸ ਕਿਆ ਗੁਣਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ
ਹਉ ਗਾਵਾ ਸਬਦਿ ਵੀਚਾਰੀ ॥ ੯ ॥ ਹਰਿ ਜੀਉ

The Guru's teachings (Guru's Word) have cast away (burnt) the love of Maya (worldly falsehood) and enabled us to meditate (on the Lord) with knowledge and enlightenment. (7)

ਜਪੀ ਹਰਿ ਜੀਉ ਸਾਲਾਹੀ ਵਿਚਹੁ ਆਪੁ ਨਿਵਾਰੀ
॥ ੧੦ ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਗੁਰ ਤੇ ਪਾਇਆ ਅਖੁਟ

They also believe that Lord-creator is controlling everything Himself and bestows the wealth of Lord's worship on us through His benevolence. (8)

ਸਚੇ ਭੰਡਾਰੀ ॥ ੧੧ ॥ ਅਪਣਿਆ ਭਗਤਾ ਨੋ
ਆਪੇ ਤੁਨਾ ਅਪਣੀ ਕਿਰਪਾ ਕਰਿ ਕਲ ਧਾਰੀ ॥

No one has ever realised the Lord's Greatness or the limits of His virtues, but we always sing the praises of the Lord by meditating on the Guru's Word. (9)

੧੨ ॥ ਤਿਨ ਸਾਚੇ ਨਾਮ ਕੀ ਸਦਾ ਭੁਖ ਲਾਗੀ

Thus we always recite the Lord's True Name and sing His praises by ridding ourselves of our egoism. (10)

We have attained the invaluable treasure of True Name through the Guru's support and guidance, thus becoming the waster of the unending treasure of True Name. (Lord's worship). (11)

The Lord is pleased with His saints and has bestowed on

ਰਾਵਨਿ ਸਬਦਿ ਵੀਚਾਰੀ ॥ ੧੩ ॥ ਜੀਉ ਪਿੰਡੁ

ਸਭੁ ਕਿਛੁ ਹੈ ਤਿਸ ਕਾ ਆਖਣੁ ਬਿਖਮੁ ਬੀਚਾਰੀ

॥ ੧੪ ॥ ਸਬਦਿ ਲਗੇ ਸੇਈ ਜਨ ਨਿਸਤਰੇ

ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੀ ॥ ੧੫ ॥ ਬਿਨੁ ਹਰਿ

ਸਾਚੇ ਕੇ ਪਾਰਿ ਨ ਪਾਵੈ ਬੂਝੈ ਕੇ ਵੀਚਾਰੀ ॥ ੧੬

॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੇਈ ਪਾਇਆ ਮਿਲਿ ਹਰਿ

ਸਬਦਿ ਸਵਾਰੀ ॥ ੧੭ ॥ ਕਾਇਆ ਕੰਚਨੁ ਸਬਦੇ

ਰਾਤੀ ਸਾਚੈ ਨਾਇ ਪਿਆਰੀ ॥ ੧੮ ॥ ਕਾਇਆ

ਅੰਮ੍ਰਿਤਿ ਰਹੀ ਭਰਪੂਰੇ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰੀ

॥ ੧੯ ॥ ਜੋ ਪ੍ਰਭੁ ਖੋਜਹਿ ਸੇਈ ਪਾਵਹਿ ਹੋਰਿ

ਫੁਟਿ ਮੂਏ ਅਹੰਕਾਰੀ ॥ ੨੦ ॥ ਬਾਦੀ ਬਿਨਸਹਿ

ਸੇਵਕ ਸੇਵਹਿ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰੀ ॥ ੨੧ ॥

ਸੋ ਜੋਗੀ ਤਤੁ ਗਿਆਨੁ ਬੀਚਾਰੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ

ਮਾਰੀ ॥ ੨੨ ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਤਿਨੈ ਪਛਾਤਾ

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ ॥ ੨੩ ॥ ਸਤਿਗੁਰੁ ਨ

ਸੇਵਹਿ ਮਾਇਆ ਲਾਗੇ ਭੂਬਿ ਮੂਏ ਅਹੰਕਾਰੀ ॥

੨੪ ॥ ਜਿਚਰੁ ਅੰਦਰਿ ਸਾਸੁ ਤਿਚਰੁ ਸੇਵਾ ਕੀਚੈ

ਜਾਇ ਮਿਲੀਐ ਰਾਮ ਮੁਰਾਰੀ ॥ ੨੫ ॥ ਅਨਦਿਨੁ

ਜਾਗਤ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਅਪਨੇ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ

ਪਿਆਰੀ ॥ ੨੬ ॥ ਤਨੁ ਮਨੁ ਵਾਰੀ ਵਾਰਿ ਘੁਮਾਈ

them the strength of reciting True Name through His Grace. (12)

Thus they (the saints) always sing the Lord's praises through the Guru's Word as they are always imbued with the love (with the thirst for) of the Lord's True Name. (13)

The body and soul all belong to the Lord (has been bestowed by the Lord) but it is seen that it is rather difficult for anyone to admit this fact. (14)

The persons, who are imbued with the love of the Guru's Word, have been enabled to cross this arduous ocean of life successfully. (15)

But very few thoughtful people (with knowledge) believe (realise) that without the support of the Lord's True Name no one could attain salvation.(or cross this ocean successfully).(16)

We could gain only the fruits of our own actions as predestined by the Lord's Will, and then merge with the Lord through the Guru's Word. (17)

This body has become pure and beautiful (like gold) with the love of the Guru's Word by imbibing the love of True Name. (18)

This body is fully satiated with the nectar of True Name, but this treasure of True Name could be attained through deliberation of the Guru's Word. (Sabad). (19)

The persons, who seek the Lord, have finally attained Him, whereas all others have perished due to their egoism and face the cycle of births and deaths. (20)

The faithless persons, who are engrossed in wrangles perish, whereas others who serve the Lord, gain the love of the Guru, as He is pleased with them. (21)

The True Yogi is one who meditates on the knowledge of the Lord's Greatness by casting away his egoism and worldly desires. (22)

O Saint ! The Lord-benefactor has been realised by the person, who is blessed with the Grace of the Lord. (23)

However, the egoistic (faithless) persons are drowned in this ocean of life, as they are engrossed in the love of Maya, forsaking the service of the Guru. (24)

So long this life exists in the body, we should serve the holy saints, so that we could get united with the Lord (Murari). (25)

The persons, who have developed love of the Lord, always remain awakened with the light of Lord's knowledge day and night. (26)

ਅਪਨੇ ਗੁਰ ਵਿਟਹੁ ਬਲਿਹਾਰੀ ॥ ੨੭ ॥

ਮਾਇਆ ਮੋਹੁ ਬਿਨਸਿ ਜਾਇਗਾ ਉਬਰੇ ਸਬਦਿ

ਵੀਚਾਰੀ ॥ ੨੮ ॥ ਆਪਿ ਜਗਾਏ ਸੇਈ ਜਾਗੇ

ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥ ੨੯ ॥ ਨਾਨਕ

ਸੇਈ ਮੂਏ ਜਿ ਨਾਮੁ ਨ ਚੇਤਹਿ ਭਗਤ ਜੀਵੇ

ਵੀਚਾਰੀ ॥ ੩੦ ॥ ੪ ॥ ੧੩ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ॥

ਨਾਮੁ ਖਜਾਨਾ ਗੁਰ ਤੇ ਪਾਇਆ ਤ੍ਰਿਪਤਿ ਰਹੇ

ਆਘਾਈ ॥ ੧ ॥ ਸੰਤਹੁ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਗਤਿ

ਪਾਈ ॥ ਏਕੁ ਨਾਮੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਪੂਰੇ

ਕੀ ਵਡਿਆਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪੇ ਕਰਤਾ

ਆਪੇ ਭੁਗਤਾ ਦੇਦਾ ਰਿਜਕੁ ਸਬਾਈ ॥ ੨ ॥ ਜੇ

ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਅਵਹੁ ਨ ਕਰਣਾ

ਜਾਈ ॥ ੩ ॥ ਆਪੇ ਸਾਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਏ ਸਿਰਿ

ਸਿਰਿ ਧੰਧੈ ਲਾਈ ॥ ੪ ॥ ਤਿਸਹਿ ਸਰੇਵਹੁ ਤਾ

ਸੁਖੁ ਪਾਵਹੁ ਸਤਿਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ॥ ੫ ॥

ਆਪਣਾ ਆਪੁ ਆਪਿ ਉਪਾਏ ਅਲਖੁ ਨ ਲਖਣਾ

ਜਾਈ ॥ ੬ ॥ ਆਪੇ ਮਾਰਿ ਜੀਵਾਲੇ ਆਪੇ ਤਿਸ

ਨੋ ਤਿਲੁ ਨ ਤਮਾਈ ॥ ੭ ॥ ਇਕਿ ਦਾਤੇ ਇਕਿ

ਮੰਗਤੇ ਕੀਤੇ ਆਪੇ ਭਗਤਿ ਕਰਾਈ ॥ ੮ ॥ ਸੇ

ਵਡਭਾਗੀ ਜਿਨੀ ਏਕੋ ਜਾਤਾ ਸਚੇ ਰਹੇ ਸਮਾਈ

I would offer myself as a sacrifice to the Guru and offer my body and soul to Him as a sacrifice. (27)

The person, who is imbued with the love of the (Maya) worldly falsehood gets destroyed but the persons meditating on the Guru's Word are saved from the ravages of Maya. (28)

The persons, who have been awakened from the (darkness) slumber of ignorance by the Lord, attain unison with the Lord as they meditate on the Guru's Word. (29)

O Nanak ! The persons, who have forsaken the True Name, have perished in the love of Maya (worldly falsehood) while the saints (always lead a life of immortals) become immortals through meditation of the Guru's Word. (30 - 4 - 13)

Ramkali Mahala - 3 (Naam khazana Gur te pa'ya.....)

The persons, who have attained the treasure of True Name from the Guru, are satiated with it. O Saints ! The Guru-minded persons have attained salvation through the Guru's guidance. They are imbued with the love of True Name within their heart, which is an indication of the Lord's Greatness. (Pause - 1)

The Lord is Himself the creator and then maintains and sustains His creation with its requirements, (of food and wealth). (2)

Whatever way the Lord is pleased to function, comes to pass as there is no other power. (nothing is within our hands). (3)

The Lord Himself has created this universe with the help of the five elements and then makes the world function in various avocations as it pleases Him. (4)

If we were to serve the Lord, then we could enjoy the bliss of life. Then we could unite with the True Lord through the Guru's guidance. (5)

The Lord has created this world, an embodiment of His own self, and it is all beyond any description and our comprehension. (6)

The Lord Himself is controlling the cycle of births and deaths. (He alone causes death or enables us to be born) but He does not suffer from any greed or attachment. (7)

The Lord has enabled some persons to become benefactors of others while some others are made beggars and some (Guru-minded persons) are enabled to engage in the worship of the Lord. (8)

The persons, who are rather fortunate and pre-destined by the Lord's Will, have realised the Lord and are immersed in the True Name all the time. (9)

It is rather difficult (impossible) to evaluate the Lord's

॥ ੯ ॥ ਆਪਿ ਸਰੂਪੁ ਸਿਆਣਾ ਆਪੇ ਕੀਮਤਿ

Greatness as He Himself is an embodiment of beauty and wisdom. (10)

ਕਹਣੁ ਨ ਜਾਈ ॥ ੧੦ ॥ ਆਪੇ ਦੁਖੁ ਸੁਖੁ ਪਾਏ

The Lord Himself has enabled some persons to enjoy bliss and joy or some others to suffer various afflictions as He Himself has engrossed them in doubts and whimsical beliefs (including dual-mindedness). (11)

ਅੰਤਰਿ ਆਪੇ ਭਰਮਿ ਭੁਲਾਈ ॥ ੧੧ ॥ ਵਡਾ

The Lord-sublime could be realised only through the Guru's guidance whereas the faithless persons are being passed through the cycle of births and deaths (without Guru's support). (12)

ਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਨਿਗੁਰੀ ਅੰਧ ਫਿਰੈ

ਲੋਕਾਈ ॥ ੧੨ ॥ ਜਿਨੀ ਚਾਖਿਆ ਤਿਨਾ ਸਾਦੁ

The persons, who have partaken the nectar of True Name, have enjoyed its taste and value but this realisation has been bestowed on them by the True Guru alone. (13)

ਆਇਆ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥ ੧੩ ॥

There are some faithless persons, made devoid of the bliss of True Name by the Lord whereas some other Guru-minded persons have been enabled to realise the True Name. (14)

ਇਕਨਾ ਨਾਵਹੁ ਆਪਿ ਭੁਲਾਏ ਇਕਨਾ ਗੁਰਮੁਖਿ

ਦੇਇ ਬੁਝਾਈ ॥ ੧੪ ॥ ਸਦਾ ਸਦਾ ਸਾਲਾਹਿਹੁ

O Saints ! Let us always sing the praises of the Lord whose Greatness and praises are beyond our comprehension, being too Great. (15)

ਸੰਤਹੁ ਤਿਸ ਦੀ ਵਡੀ ਵਡਿਆਈ ॥ ੧੫ ॥

There is no other king greater than the Lord, who has first created this Universe and then decides the fate (of beings) based on their actions. (16)

ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਰਾਜਾ ਕਰਿ ਤਪਾਵਸੁ

ਬਣਤ ਬਣਾਈ ॥ ੧੬ ॥ ਨਿਆਉ ਤਿਸੈ ਕਾ ਹੈ

The decisions (justice) of the Lord are always based on Truth (True facts) and only few (fortunate ones) persons are enabled to follow the Lord's Will without a murmur. (17)

ਸਦ ਸਾਚਾ ਵਿਰਲੇ ਹੁਕਮੁ ਮਨਾਈ ॥ ੧੭ ॥

O Human beings ! Let us always recite the True Name of the Lord who has created some Guru-minded persons even, with virtuous deeds. (18)

ਤਿਸ ਨੋ ਪ੍ਰਾਣੀ ਸਦਾ ਧਿਆਵਹੁ ਜਿਨਿ ਗੁਰਮੁਖਿ

ਬਣਤ ਬਣਾਈ ॥ ੧੮ ॥ ਸਤਿਗੁਰ ਭੇਟੈ ਸੋ

The person, who is united with the Guru, attains the true realisation (of Lord's secrets) by inculcating the love of the True Name in his heart. (19)

ਜਨੁ ਸੀਝੈ ਜਿਸੁ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਈ ॥ ੧੯ ॥

The Guru has made us listen to the Guru's Word (Ba'ni) as the Lord is always True, being an embodiment of Truthfulness. (20)

ਸਚਾ ਆਪਿ ਸਦਾ ਹੈ ਸਾਚਾ ਬਾਣੀ ਸਬਦਿ

ਸੁਣਾਈ ॥ ੨੦ ॥ ਨਾਨਕ ਸੁਣਿ ਵੇਖਿ ਰਹਿਆ

O Nanak ! My True Master is really wonderful who remains always blissful listening and perceiving all the beings, as He is pervading all the beings in equal measure. (He alone perceives and listens, beings present within all the beings). (21 - 5 - 14)

ਵਿਸਮਾਦੁ ਮੇਰਾ ਪ੍ਰਭੁ ਰਵਿਆ ਸ੍ਰਬ ਥਾਈ ॥ ੨੧ ॥

॥ ੫ ॥ ੧੪ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ramkali Mahala - 5 Astpadian Ik onkar satgur prasad
(Kin hi kia parvirat pasa'ra.....)

ਕਿਨਹੀ ਕੀਆ ਪਰਵਿਰਤਿ ਪਸਾਰਾ ॥ ਕਿਨਹੀ

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

ਕੀਆ ਪੂਜਾ ਬਿਸਥਾਰਾ ॥ ਕਿਨਹੀ ਨਿਵਲ
ਭੁਇਅੰਗਮ ਸਾਧੇ ॥ ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਆਰਧੇ
॥ ੧ ॥ ਤੇਰਾ ਭਰੋਸਾ ਪਿਆਰੇ ॥ ਆਨ ਨ ਜਾਨਾ
ਵੇਸਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਿਨਹੀ ਗਿਰ੍ਹੁ ਤਜਿ
ਵਣ ਖੰਡਿ ਪਾਇਆ ॥ ਕਿਨਹੀ ਮੋਨਿ ਅਉਧੂਤੁ
ਸਦਾਇਆ ॥ ਕੋਈ ਕਹਤਉ ਅਨੰਨਿ ਭਗਉਤੀ
॥ ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਓਟ ਲੀਤੀ ॥ ੨ ॥
ਕਿਨਹੀ ਕਹਿਆ ਹਉ ਤੀਰਥ ਵਾਸੀ ॥ ਕੋਈ
ਅੰਨੁ ਤਜਿ ਭਇਆ ਉਦਾਸੀ ॥ ਕਿਨਹੀ ਭਵਨੁ
ਸਭ ਧਰਤੀ ਕਰਿਆ ॥ ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ
ਦਰਿ ਪਰਿਆ ॥ ੩ ॥ ਕਿਨਹੀ ਕਹਿਆ ਮੈ ਕੁਲਹਿ
ਵਡਿਆਈ ॥ ਕਿਨਹੀ ਕਹਿਆ ਬਾਹ ਬਹੁ ਭਾਈ
॥ ਕੋਈ ਕਹੈ ਮੈ ਧਨਹਿ ਪਸਾਰਾ ॥ ਮੋਹਿ ਦੀਨ
ਹਰਿ ਹਰਿ ਆਧਾਰਾ ॥ ੪ ॥ ਕਿਨਹੀ ਘੁਘਰ
ਨਿਰਤਿ ਕਰਾਈ ॥ ਕਿਨਹੂ ਵਰਤ ਨੇਮ ਮਾਲਾ
ਪਾਈ ॥ ਕਿਨਹੀ ਤਿਲਕੁ ਗੋਪੀ ਚੰਦਨ ਲਾਇਆ
॥ ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥ ੫
॥ ਕਿਨਹੀ ਸਿਧ ਬਹੁ ਚੇਟਕ ਲਾਏ ॥ ਕਿਨਹੀ ਭੇ
ਖ ਬਹੁ ਥਾਟ ਬਨਾਏ ॥ ਕਿਨਹੀ ਤੰਤ ਮੰਤ ਬਹੁ
ਖੇਵਾ ॥ ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਹਰਿ ਸੇਵਾ ॥ ੬
॥ ਕੋਈ ਚਤੁਰੁ ਕਹਾਵੈ ਪੰਡਿਤ ॥ ਕੋ ਖਟੁ ਕਰਮ
ਸਹਿਤ ਸਿਉ ਮੰਡਿਤ ॥ ਕੋਈ ਕਹੈ ਆਚਾਰ

There are some persons engrossed in the worldly bondage and worldly wrangles; there are some others engaged in the Lord's worship, whereas there are some more engrossed in the formal practices of Yogis, who control (stop) their breath with the help of the snake-like artery (to increase the span of life) but I, as a helpless person, have recited the Lord's True Name alone. (1)

O Beloved Lord ! I only depend on Your support as my mainstay, as such I do not (know) follow any other formal rituals. (wearing Yogi's apparel) (Pause - 1)

Some persons have made their abode in the jungles, leaving their homes and hearts and some others have practised complete silence calling themselves as detached Yogis. There are some persons calling themselves as mendicants of a distinct form, whereas I, a poor and helpless person, have sought the support of the Lord alone. (2)

Some persons have established themselves with an abode at the holy places of pilgrimage and some others have become Udasi (Detached from the world) having given up food; and some others are always wandering all over the world (to seek the Lord). But I am a helpless person, and have taken refuge at the lotus feet of the Lord. (3)

Some persons proclaim that they belong to a family of high and great lineage (high caste), some others are proud of the support of many brothers, and some others have amassed huge wealth and call themselves as wealthy. I am only a poor person with the support of the Lord alone as my main wealth. (4)

Some persons are dancing around by tying the (ghungroos) tinkling bells to their feet; some others keep fasts as a regular feature, or wear rosaries around their necks; some others have applied the vermilion mark on the forehead (with fragrant sandal wood). (Gopi chandan was the place where the beloved maids of Lord Krishna gave up their lives on his demise). But I, as a helpless person, have meditated on the Lord's True Name alone. (5)

There are some persons, who have become Sidhas (mendicants) and with their magical performances have pleased the masses, whereas some persons have taken different forms with various robes of sidhas, while some others believe in magical performances for show-off. But I, as a helpless person, have engaged myself in the service of the Lord. (6)

Some persons call themselves as wise and clever pandits; some persons perform the main (six actions) functions (of

ਸੁਕਰਣੀ ॥ ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਹਰਿ ਸਰਣੀ
॥ ੭ ॥ ਸਗਲੇ ਕਰਮ ਧਰਮ ਜੁਗ ਸੋਧੇ ॥ ਬਿਨੁ
ਨਾਵੈ ਇਹੁ ਮਨੁ ਨ ਪ੍ਰਬੋਧੇ ॥ ਕਹੁ ਨਾਨਕ ਜਉ
ਸਾਧਸੰਗੁ ਪਾਇਆ ॥ ਬੂਝੀ ਤ੍ਰਿਸਨਾ ਮਹਾ
ਸੀਤਲਾਇਆ ॥ ੮ ॥ ੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਇਸੁ ਪਾਨੀ ਤੇ ਜਿਨਿ ਤੂ ਘਰਿਆ ॥ ਮਾਟੀ ਕਾ
ਲੇ ਦੇਹੁਰਾ ਕਰਿਆ ॥ ਉਕਤਿ ਜੋਤਿ ਲੈ ਸੁਰਤਿ
ਪਰੀਖਿਆ ॥ ਮਾਤ ਗਰਭ ਮਹਿ ਜਿਨਿ ਤੂ
ਰਾਖਿਆ ॥ ੧ ॥ ਰਾਖਨਹਾਰੁ ਸਮੁਰਿ ਜਨਾ ॥
ਸਗਲੇ ਛੇਡਿ ਬੀਚਾਰ ਮਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਿਨਿ ਦੀਏ ਤੁਧੁ ਬਾਪ ਮਹਤਾਰੀ ॥ ਜਿਨਿ ਦੀਏ
ਭ੍ਰਾਤ ਪੁਤ ਹਾਰੀ ॥ ਜਿਨਿ ਦੀਏ ਤੁਧੁ ਬਨਿਤਾ
ਅਰੁ ਮੀਤਾ ॥ ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖਿ ਲੇਹੁ ਚੀਤਾ
॥ ੨ ॥ ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਪਵਨੁ ਅਮੋਲਾ ॥
ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਨੀਰੁ ਨਿਰਮੋਲਾ ॥ ਜਿਨਿ
ਦੀਆ ਤੁਧੁ ਪਾਵਕੁ ਬਲਨਾ ॥ ਤਿਸੁ ਠਾਕੁਰ ਕੀ
ਰਹੁ ਮਨ ਸਰਨਾ ॥ ੩ ॥ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਜਿਨਿ
ਭੋਜਨ ਦੀਏ ॥ ਅੰਤਰਿ ਥਾਨ ਠਹਰਾਵਨ ਕਉ
ਕੀਏ ॥ ਬਸੁਧਾ ਦੀਓ ਬਰਤਨਿ ਬਲਨਾ ॥ ਤਿਸੁ
ਠਾਕੁਰ ਕੇ ਚਿਤਿ ਰਖੁ ਚਰਨਾ ॥ ੪ ॥ ਪੇਖਨ ਕਉ
ਨੇਤ੍ਰੁ ਸੁਨਨ ਕਉ ਕਰਨਾ ॥ ਹਸਤ ਕਮਾਵਨ
ਬਾਸਨ ਰਸਨਾ ॥ ਚਰਨ ਚਲਨ ਕਉ ਸਿਰੁ ਕੀਨੋ

virtuous nature) or worship the Shiva's statues of earthen type and some others are engaged in various acts of virtuous type (like alms-giving). But I, as a helpless person, have sought refuge at the lotus-feet of the Lord. (7)

I have deliberated over the various acts and observances (rites) of (different) religious nature, but found that without True Name, this mind is not enlightened.

O Nanak ! By attaining the company of the holy saints, our (fire of) worldly desires have been (quenched) satiated and we have attained peace and tranquillity of mind. (8 -1)

Ramkali Mahala - 5 (Is pa'ni te jin tu gharia.....)

O Man ! The Lord has created your body from the water (of blood and sperm) and then with the combination of five elements like Earth this human frame was formed. Then the Lord enlightened you with understanding and made you active (to function as a living being) with His light. (soul within you) He has protected you all the time in the mother's womb. (1)

O Brother ! Try to maintain the Lord-protector (Prime-soul) within yourself. O my mind ! Forget about everything else, (except the Lord's True Name). (Pause -1)

O Man ! Try to inculcate the love of the Lord in your heart, who has blessed you with the care and love of your mother and father during the childhood, then provided you with brothers and sons as your care-takers; and then provided you with the love of your wife and friends. (2)

O my mind ! Remain in the refuge of the lotus-feet of the True Master, who has bestowed you with this invaluable air alongwith pure and invaluable boon of water (without any cost), and the facility of burning fire of various functions. (3)

O Man ! The Lord has provided you with delicious (dainty) foods of various types (thirty six) and has provided many countries, continents and islands for your stay, He has also provided this land for your comfortable stay. So you should always take refuge at His lotus-feet by reciting True Name with devotion. (4)

O Man ! The Lord has bestowed on you these eyes for seeing (beauty) and ears to listen to others, the hands for earning your living and the nose for smelling (fragrant smells) alongwith the tongue for tasting delicious foods. O my mind ! Let us worship the lotus-feet of the True Master who has given the feet for walking and the head as the Master of the whole

ਮੇਰਾ ॥ ਮਨ ਤਿਸੁ ਠਾਕੁਰ ਕੇ ਪੂਜਹੁ ਪੈਰਾ ॥ ੫ ॥

ਅਪਵਿਤ੍ਰ ਪਵਿਤ੍ਰ ਜਿਨਿ ਤੂ ਕਰਿਆ ॥ ਸਗਲ

ਜੋਨਿ ਮਹਿ ਤੂ ਸਿਰਿ ਧਰਿਆ ॥ ਅਬ ਤੂ ਸੀਝੁ

ਭਾਵੈ ਨਹੀ ਸੀਝੈ ॥ ਕਾਰਜੁ ਸਵਰੈ ਮਨ ਪ੍ਰਭੁ

ਧਿਆਈਜੈ ॥ ੬ ॥ ਈਹਾ ਊਹਾ ਏਕੈ ਓਹੀ ॥

ਜਤ ਕਤ ਦੇਖੀਐ ਤਤ ਤਤ ਤੋਹੀ ॥ ਤਿਸੁ ਸੇਵਤ

ਮਨਿ ਆਲਸੁ ਕਰੈ ॥ ਜਿਸੁ ਵਿਸਰਿਐ ਇਕ ਨਿਮਖ

ਨ ਸਰੈ ॥ ੭ ॥ ਹਮ ਅਪਰਾਧੀ ਨਿਰਗੁਨੀਆਰੇ ॥

ਨਾ ਕਿਛੁ ਸੇਵਾ ਨਾ ਕਰਮਾਰੇ ॥ ਗੁਰੁ ਬੋਹਿਬੁ

ਵਡਭਾਰੀ ਮਿਲਿਆ ॥ ਨਾਨਕ ਦਾਸ ਸੰਗਿ ਪਾਥਰ

ਤਰਿਆ ॥ ੮ ॥ ੨ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਰੰਗ ਰਸ ਰੂਪ ॥ ਕਾਹੂ ਬਿਹਾਵੈ

ਮਾਇ ਬਾਪ ਪੂਤ ॥ ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਰਾਜ ਮਿਲਖ

ਵਾਪਾਰਾ ॥ ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ ਨਾਮ ਅਧਾਰਾ ॥

੧ ॥ ਰਚਨਾ ਸਾਚੁ ਬਨੀ ॥ ਸਭ ਕਾ ਏਕੁ ਧਨੀ ॥

੧ ॥ ਰਹਾਉ ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਬੇਦ ਅਰੁ ਬਾਦਿ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਰਸਨਾ ਸਾਦਿ ॥ ਕਾਹੂ ਬਿਹਾਵੈ

ਲਪਟਿ ਸੰਗਿ ਨਾਰੀ ॥ ਸੰਤ ਰਚੇ ਕੇਵਲ ਨਾਮ

ਮੁਰਾਰੀ ॥ ੨ ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਖੇਲਤ ਜੂਆ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਅਮਲੀ ਹੂਆ ॥ ਕਾਹੂ ਬਿਹਾਵੈ

ਪਰ ਦਰਬ ਚੁਰਾਏ ॥ ਹਰਿ ਜਨ ਬਿਹਾਵੈ ਨਾਮ

ਧਿਆਏ ॥ ੩ ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਜੋਗ ਤਪ ਪੂਜਾ

body. (5)

O man ! The Lord has purified you from impure things by giving a beautiful body (out of impure factors) and made you as the king (Master) of all forms of life (animal world). Now it depends on you whether you want to attain salvation or not. But your life will be fruitful only if you will worship the Lord with love and devotion. (6)

There is only one True Master, king of both the worlds, here and hereafter, and we could perceive the same Lord pervading every where, wherever we look around. O Man ! Why do you feel lazy and lethargic in serving the True Master as without His service, you cannot exist even for a moment. (live a fruitful life) ? (7)

O Nanak ! We are great sinners without possessing any virtues; neither we could serve the Lord nor we perform any virtuous deeds. (good actions) But we have been fortunate enough to have the company and guidance of the Guru, the ship of safety; and even stones like us could cross this ocean of life successfully with the help of the Guru the ship of safety. (8 -2)

Ramkali Mahala - 5 (*Kahu behavai rung ras roop.....*)

Some people spend this life in enjoying the worldly pleasures, beauty and other charming things of life; whereas some others spend this life in the service of the mother, father and the son. Some people spend this life in amassing wealth and enjoying riches through business dealings, whereas the saints spend their life in reciting True Name. (1)

The worldly creation on this Earth is all the True Lord's creation only, as the Lord is the True Master of the whole world. (Pause - 1)

Some people spend this life in wrangles or fruitless discussions of the Vedas, while some others, spend this life in enjoying dainty foods to placate the tongue. There are some others, who waste this life engrossed in the love of the women, whereas the saints are always immersed in reciting True Name of the Lord (Murari) thus leading a fruitful life. (2)

Some persons spend this life in gambling while some others are busy in drug addiction during this life. Some persons are wasting this life in stealing other's wealth (or possessions) whereas the holy saints spend this life (fruitfully) in reciting the Lord's True Name. (3)

Some persons spend this life in performing Yoga, penance and Lord's worship, while some others waste this life in

॥ ਕਾਹੂ ਰੋਗ ਸੋਗ ਭਰਮੀਜਾ ॥ ਕਾਹੂ ਪਵਨ
ਧਾਰ ਜਾਤ ਬਿਹਾਏ ॥ ਸੰਤ ਬਿਹਾਵੈ ਕੀਰਤਨੁ
ਰਾਏ ॥ ੪ ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਦਿਨੁ ਰੈਨਿ ਚਾਲਤ
॥ ਕਾਹੂ ਬਿਹਾਵੈ ਸੋ ਪਿੜੁ ਮਾਲਤ ॥ ਕਾਹੂ
ਬਿਹਾਵੈ ਬਾਲ ਪੜਾਵਤ ॥ ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ
ਜਸੁ ਗਾਵਤ ॥ ੫ ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਨਟ ਨਾਟਿਕ
ਨਿਰਤੇ ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਜੀਆ ਇਹ ਚਿਰਤੇ ॥
ਕਾਹੂ ਬਿਹਾਵੈ ਰਾਜ ਮਹਿ ਡਰਤੇ ॥ ਸੰਤ ਬਿਹਾਵੈ
ਹਰਿ ਜਸੁ ਕਰਤੇ ॥ ੬ ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਮਤਾ
ਮਸੂਰਤਿ ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਸੇਵਾ ਜਰੂਰਤਿ ॥ ਕਾਹੂ
ਬਿਹਾਵੈ ਸੋਧਤ ਜੀਵਤ ॥ ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ
ਰਸੁ ਪੀਵਤ ॥ ੭ ॥ ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ
ਲਗਾਨਾ ॥ ॥ ਨਾ ਕੋ ਮੂੜੁ ਨਹੀ ਕੋ ਸਿਆਨਾ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਦੇਵੈ ਨਾਉ ॥ ਨਾਨਕ ਤਾ ਕੈ
ਬਲਿ ਬਲਿ ਜਾਉ ॥ ੮ ॥ ੩ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਦਾਵਾ ਅਗਨਿ ਰਹੇ ਹਰਿ ਬੂਟ ॥ ਮਾਤ ਗਰਭ
ਸੰਕਟ ਤੇ ਛੂਟ ॥ ਜਾ ਕਾ ਨਾਮੁ ਸਿਮਰਤ ਭਉ
ਜਾਇ ॥ ਤੈਸੇ ਸੰਤ ਜਨਾ ਰਾਖੈ ਹਰਿ ਰਾਇ ॥ ੧
॥ ਐਸੇ ਰਾਖਨਹਾਰ ਦਇਆਲ ॥ ਜਤ ਕਤ
ਦੇਖਉ ਤੁਮ ਪ੍ਰਤਿਪਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਲੁ
ਪੀਵਤ ਜਿਉ ਤਿਖਾ ਮਿਟੈ ॥ ਧਨ ਬਿਗਸੈ ਗ੍ਰਿਹਿ
ਆਵਤ ਕੰਤ ॥ ਲੋਭੀ ਕਾ ਧਨੁ ਪ੍ਰਾਣ ਅਧਾਰੁ ॥
ਤਿਉ ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮ ਪਿਆਰੁ ॥ ੨

sufferings; afflictions, sorrow or whims and doubts (dual-mindedness). Some persons spend this life in Yogic exercises like stopping the breath or other rituals. The holy saints, however, utilise their life for singing the praises of the Lord (through the Guru's Word). (4)

Some persons spend their lives in wandering and roaming around by day and night, while some other are engaged in occupying positions for waging war (in the battle fields). Some persons are busy in life in teaching the children whereas the holy saints use this life fruitfully by singing the praises of the Lord. (5)

Some persons waste this life in performing magical tricks or in dancing around, engrossed in vicious actions. Some persons are engrossed in murders and killings and some others are busy in life in protecting their rule (kingdom) (with fear of losing it) whereas the holy saints are fruitfully engaged in singing the praises of the Lord. (6)

Some persons spend their lives in giving advice or consultations whereas some others are busy in essential services. Some persons engage themselves in maintaining this body (by eating and wrestling) whereas the holy saints, are busy in partaking the nectar of Lord's True Name. (7)

The whole world is engaged in various avocations and functions as directed by the Lord as per His Will (as it pleases Him); while by himself (his own efforts) no one could become wiser or function as a fool.

O Nanak ! I would offer myself as a sacrifice to such persons, who are blessed with the (treasure of) True Name through the Lord's Grace. (8 - 3)

Ramkali Mahala - 5 (*Da'va aga'n rehai har boot.....*)

The Lord protects His saints against various sufferings just as some plants are left safe even when the (jungle) fire is destroying the whole forest, or the child is saved from the pangs of the mother's womb and the fear (of death) is cast away by reciting True Name. (1)

O True Master ! Wherever I look around I find (perceive) You sustaining the whole world, as the Lord-benefactor is our protector and sustainer everywhere. (Pause - 1)

O Lord ! Your saints are imbued with Your love just as the thirst is quenched by drinking water, or the woman is pleased when her spouse comes back home or the greedy person is pleased with amassing wealth. (2)

॥ ਕਿਰਸਾਨੀ ਜਿਉ ਰਾਖੈ ਰਖਵਾਲਾ ॥ ਮਾਤ ਪਿਤਾ
ਦਇਆ ਜਿਉ ਬਾਲਾ ॥ ਪ੍ਰੀਤਮੁ ਦੇਖਿ ਪ੍ਰੀਤਮੁ
ਮਿਲਿ ਜਾਇ ॥ ਤਿਉ ਹਰਿ ਜਨ ਰਾਖੈ ਕੰਨਿ ਲਾਇ
॥ ੩ ॥ ਜਿਉ ਅੰਧੁਲੇ ਪੇਖਤ ਹੋਇ ਅਨੰਦ ॥
ਗੂੰਗਾ ਬਕਤ ਗਾਵੈ ਬਹੁ ਛੰਦ ॥ ਪਿੰਗੁਲ ਪਰਬਤ
ਪਰਤੇ ਪਾਰਿ ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਸਗਲ ਉਧਾਰਿ ॥
੪ ॥ ਜਿਉ ਪਾਵਕ ਸੰਗਿ ਸੀਤ ਕੇ ਨਾਸ ॥ ਐਸੇ
ਪ੍ਰਾਛਤ ਸੰਤਸੰਗਿ ਬਿਨਾਸ ॥ ਜਿਉ ਸਾਬੁਨਿ
ਕਾਪਰ ਉਜਲ ਹੋਤ ॥ ਨਾਮ ਜਪਤ ਸਭੁ ਭ੍ਰਮੁ
ਭਉ ਖੋਤ ॥ ੫ ॥ ਜਿਉ ਚਕਵੀ ਸੂਰਜ ਕੀ ਆਸ
॥ ਜਿਉ ਚਾਤ੍ਰਕ ਬੂੰਦ ਕੀ ਪਿਆਸ ॥ ਜਿਉ ਕੁਰੰਕ
ਨਾਦ ਕਰਨ ਸਮਾਨੇ ॥ ਤਿਉ ਹਰਿ ਨਾਮ ਹਰਿ
ਜਨ ਮਨਹਿ ਸੁਖਾਨੇ ॥ ੬ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ
ਲਾਗੀ ਪ੍ਰੀਤਿ ॥ ਦਇਆਲ ਭਏ ਤਾ ਆਏ ਚੀਤਿ
॥ ਦਇਆ ਧਾਰੀ ਤਿਨਿ ਧਾਰਣਹਾਰ ॥ ਬੰਧਨ ਤੇ
ਹੋਈ ਛੁਟਕਾਰ ॥ ੭ ॥ ਸਭਿ ਥਾਨ ਦੇਖੇ ਨੈਣ
ਅਲੋਇ ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
ਭ੍ਰਮ ਭੈ ਛੂਟੇ ਗੁਰ ਪਰਸਾਦ ॥ ਨਾਨਕ ਪੇਖਿਓ
ਸਭੁ ਬਿਸਮਾਦ ॥ ੮ ॥ ੪ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਜੀਅ ਜੰਤ ਸਭਿ ਪੇਖੀਅਹਿ ਪ੍ਰਭੁ ਸਗਲ ਤੁਮਾਰੀ
ਧਾਰਨਾ ॥ ੧ ॥ ਇਹੁ ਮਨੁ ਹਰਿ ਕੈ ਨਾਮਿ
ਉਧਾਰਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਨ ਮਹਿ ਥਾਪਿ
ਉਥਾਧੇ ਕੁਦਰਤਿ ਸਭਿ ਕਰਤੇ ਕੇ ਕਾਰਨਾ ॥ ੨
॥ ਕਾਮ ਕ੍ਰੋਧੁ ਲੋਭੁ ਝੂਠੁ ਨਿੰਦਾ ਸਾਧੂ ਸੰਗਿ
ਬਿਦਾਰਨਾ ॥ ੩ ॥ ਨਾਮੁ ਜਪਤ ਮਨੁ ਨਿਰਮਲ

The Lord protects His saints by keeping them in His embrace just as the farmer (care taker) looks after his crop (field) and the mother or father protect their child through their benevolent care and the friend loves to greet his friend on meeting. (3)

O True Master ! Everyone enjoys the bliss and attains salvation by reciting True Name, just as the blind man enjoys the bliss of sight (by seeing) or the dumb person feels happy on getting back his speech and sings songs or the lame person enjoys the pleasure of crossing a mountain. (4)

By reciting the True Name we could cast away all our doubts and fear-complex just as the fire casts away the effect of cold weather, or the sins are cast away in the company of holy saints or the soap washes away the dirt of clothes. (5)

O True Master ! The saint is pleased with Your True Name and enjoys reciting it just as the bird (chakvi) is always longing for the sunrise or the toad (papiya) is longing for the rain-drop and the deer enjoys the sound of the hunter's drum. (6)

O Lord ! It is through Your Grace that we have developed Your love, and we remember You (worship you) when Your Grace and benevolence is bestowed on us. When the Lord blessed us with His Grace, we got emancipated from the worldly bondage. (7)

O Lord ! I have seen the whole world with my eyes but there is none else on par with You. By the Lord's Grace we could get rid of the fear of the cycle of Rebirths. O Nanak ! I have perceived the same blissful Lord pervading everywhere and in all the beings. (8 - 4)

Ramkali Mahala - 5 (*Jia jant sabh paikhai prabh*)

O True Master ! All the beings, big and small, which we perceive, are Your creation alone. (1)

O Lord ! This mind could attain salvation only through Your True Name. (Pause -1)

O True Master ! You could create this Nature within no time (in a moment) and then destroy it also in a moment as it is all Your doings alone. (2)

We could cast away all our vices including sexual desires, anger, greed, falsehood and slander (of others), which could be got rid of, in the company of the holy saints. (3)

The mind gets purified by reciting True Name and we could enjoy the bliss and comforts of life all the time. (4)

ਹੋਵੈ ਸੂਖੇ ਸੂਖਿ ਗੁਦਾਰਨਾ ॥ ੪ ॥ ਭਗਤ ਸਰਣਿ
ਜੋ ਆਵੈ ਪ੍ਰਾਣੀ ਤਿਸੁ ਈਹਾ ਊਹਾ ਨ ਹਾਰਨਾ ॥
੫ ॥ ਸੂਖ ਦੂਖ ਇਸੁ ਮਨ ਕੀ ਬਿਰਥਾ ਤੁਮ ਹੀ
ਆਗੈ ਸਾਰਨਾ ॥ ੬ ॥ ਤੂ ਦਾਤਾ ਸਭਨਾ ਜੀਆ
ਕਾ ਆਪਨ ਕੀਆ ਪਾਲਨਾ ॥ ੭ ॥ ਅਨਿਕ ਬਾਰ
ਕੋਟਿ ਜਨ ਊਪਰਿ ਨਾਨਕੁ ਵੰਞੈ ਵਾਰਨਾ ॥ ੮ ॥
੫ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਅਸਟਪਦੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦਰਸਨੁ ਭੇਟਤ ਪਾਪ ਸਭਿ ਨਾਸਹਿ ਹਰਿ ਸਿਉ
ਦੇਇ ਮਿਲਾਈ ॥ ੧ ॥ ਮੇਰਾ ਗੁਰੁ ਪਰਮੇਸਰੁ
ਸੁਖਦਾਈ ॥ ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਅੰਤੋ
ਹੋਇ ਸਖਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਗਲ ਦੂਖ ਕਾ
ਭੇਰਾ ਭੰਨਾ ਸੰਤ ਧੂਰਿ ਮੁਖਿ ਲਾਈ ॥ ੨ ॥ ਪਤਿਤ
ਪੁਨੀਤ ਕੀਏ ਖਿਨ ਭੀਤਰਿ ਅਗਿਆਨੁ ਅੰਧੇਰੁ
ਵੰਞਾਈ ॥ ੩ ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਸੁਆਮੀ
ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਈ ॥ ੪ ॥ ਬੰਧਨ ਤੋੜਿ
ਚਰਨ ਕਮਲ ਦ੍ਰਿੜਾਏ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ
॥ ੫ ॥ ਅੰਧ ਰੂਪ ਬਿਖਿਆ ਤੇ ਕਾਢਿਓ ਸਾਚ
ਸਬਦਿ ਬਣਿ ਆਈ ॥ ੬ ॥ ਜਨਮ ਮਰਣ ਕਾ
ਸਹਸਾ ਚੂਕਾ ਬਾਹੁੜਿ ਕਤਹੁ ਨ ਧਾਈ ॥ ੭ ॥
ਨਾਮ ਰਸਾਇਣਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ਅੰਮ੍ਰਿਤੁ ਪੀ
ਤ੍ਰਿਪਤਾਈ ॥ ੮ ॥ ਸੰਤਸੰਗਿ ਮਿਲਿ ਕੀਰਤਨੁ
ਗਾਇਆ ਨਿਹਚਲ ਵਸਿਆ ਜਾਈ ॥ ੯ ॥ ਪੂਰੈ
ਗੁਰਿ ਪੂਰੀ ਮਤਿ ਦੀਨੀ ਹਰਿ ਬਿਨੁ ਆਨ ਨ

The person, who seeks the support of the holy saints,
does not get defeated either here or hereafter.

(does not lose the battle of life in this world or the next.) (5)

O Lord ! All our joys and sorrows could be explained to
You alone alongwith the state of mind. (6)

O Lord ! You are the creator and benefactor of all the
beings and then are sustaining them all. (7)

O Nanak ! I would offer myself in sacrifice to Your holy
saints a million times. (8 - 5)

Ramkali Mahala - 5 Astpadi Ik onkar satgur prasad
(Darsan bhetat paap sabh naseh.....)

**"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."**

All our sins would disappear by perceiving a glimpse of
the Lord, and then we could be united with the Lord. (1)

By applying the holy dust of the lotus-feet of the saints to
the (face) forehead, all our sufferings and afflictions vanished
in no time. (2)

The Lord has purified the sinners by casting away the
darkness of their ignorance. (3)

O Nanak ! We have sought the support of the Lord, who
is the cause and effect of everything happening in the world.
(who is capable of controlling everything). (4)

The Lord has imbibed us with the love of the True Master
by cutting off our worldly bondage and giving us refuge at
His lotus-feet through the Guru's Word. (Guru's guidance). (5)

The Lord has saved me from the blind well of vicious
and sinful actions and through the Guru's guidance, I have
developed love and devotion for the Lord. (6)

Now the misgivings and fear of the cycle of births and
deaths have been eliminated, so there is no more suffering
through the wanderings. (7)

Now I have been imbued with the love of the nectar of
True Name and am fully satiated by (drinking) partaking this
nectar. (8)

Moreover, I have attained merger with the ever-existent Lord
by singing His praises in the company of the holy saints. (9)

O Brother ! The perfect Guru has given His perfect
(advice) guidance in realising that there is no other (second)
power except the Lord-sublime. (10)

O Nanak ! The fortunate ones, being pre-destined by the

ਭਾਈ ॥ ੧੦ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਪਾਇਆ

Lord's Will have attained the treasure of True Name, so they are not thrown into hell. (11)

ਵਡਭਾਗੀ ਨਾਨਕ ਨਰਕਿ ਨ ਜਾਈ ॥ ੧੧ ॥

I have been blessed with the boon of the Guru's guidance alone, as I do not possess any cleverness, wisdom or service (efforts towards worship). (12)

॥ ੧੨ ॥ ਜਪ ਤਪ ਸੰਜਮ ਸੁਚਿ ਹੈ ਸੋਈ ਆਪੇ

The realisation that the Lord is the cause and effect of everything happening (the Lord controls all our functions) is as good as performing worship, penances, leading a disciplined life or puritanism. (13)

ਕਰੇ ਕਰਾਈ ॥ ੧੩ ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਮਹਾ ਬਿਖਿਆ

The Guru has enabled me to attain salvation while leading a householder's life among the family like son and wife including the vices of worldly falsehood. (14)

ਮਹਿ ਗੁਰਿ ਸਾਚੈ ਲਾਇ ਤਰਾਈ ॥ ੧੪ ॥ ਅਪਣੇ

The Lord has Himself maintained the beings belonging to Him, and has united them with Himself through His Grace. (15)

ਜੀਅ ਤੈ ਆਪਿ ਸਮੁਲੇ ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਈ

They have crossed this arduous ocean of life successfully by following Truthfulness and a religious life. (16)

॥ ੧੫ ॥ ਸਾਚ ਧਰਮ ਕਾ ਬੇੜਾ ਬਾਪਿਆ ਭਵਜਲੁ

O Nanak ! I would offer myself as a sacrifice to the Lord, who is limitless and the Greatest True Master. (17)

ਪਾਰਿ ਪਵਾਈ ॥ ੧੬ ॥ ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ

The Lord is unaffected by Time (free from death) and is free from the cycle of Rebirths and is self-effulgent, who is the source of light in this age of darkness, the Kalyug. (18)

ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਈ ॥ ੧੭ ॥ ਅਕਾਲ

The Lord is omni-scient and benefactor of all the beings, by whose glance only we could get satiated. (19)

ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭਉ ਕਲਿ ਅੰਧਕਾਰ ਦੀਪਾਈ

The Lord is formless, free from the effects of Maya (worldly falsehood), fearless and is pervading all over, including lands and oceans. (20)

॥ ੧੮ ॥ ਅੰਤਰਜਾਮੀ ਜੀਅਨ ਕਾ ਦਾਤਾ

O Nanak ! The Lord has bestowed the boon of His worship to the saints, and we are seeking the eternal bliss from Him, who is the spouse of (Master of) Maya even. (21 - 1 - 6)

ਦੇਖਤ ਕ੍ਰਿਪਤਿ ਅਘਾਈ ॥ ੧੯ ॥ ਏਕੰਕਾਰੁ

Ramkali Mahala - 5 Slok (Sikho sabad piareoho janam maran ki tek.....)

ਨਿਰੰਜਨੁ ਨਿਰਭਉ ਸਭ ਜਲਿ ਬਲਿ ਰਹਿਆ

O Beloved friends ! Try to learn and follow the Guru's teachings (Guru's message) which is the only support to save us from the cycle of births and deaths. O Nanak ! We could get purified and honoured (acclaimed) by reciting the True Name of the One Lord-sublime. (1)

ਸਮਾਈ ॥ ੨੦ ॥ ਭਗਤਿ ਦਾਨੁ ਭਗਤਾ ਕਉ

O Saints ! We are imbued with the love of the Lord in body and mind, as such we are immersed in the worship of the Lord. (2)

ਦੀਨਾ ਹਰਿ ਨਾਨਕੁ ਜਾਚੈ ਮਾਈ ॥ ੨੧ ॥ ੧ ॥

O Saint ! The Guru has helped us to acclaim our worship

੬ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥ ਸਲੋਕ ॥

ਸਿਖਹੁ ਸਬਦੁ ਪਿਆਰਿਹੋ ਜਨਮ ਮਰਨ ਕੀ ਟੋਕ

॥ ਮੁਖੁ ਊਜਲੁ ਸਦਾ ਸੁਖੀ ਨਾਨਕ ਸਿਮਰਤ ਏਕ

॥ ੧ ॥ ਮਨੁ ਤਨੁ ਰਾਤਾ ਰਾਮ ਪਿਆਰੇ ਹਰਿ ਪ੍ਰੇਮ

ਭਗਤਿ ਬਣਿ ਆਈ ਸੰਤਹੁ ॥ ੧ ॥ ਸਤਿਗੁਰਿ

ਖੇਪ ਨਿਬਾਹੀ ਸੰਤਹੁ ॥ ਹਰਿ ਨਾਮੁ ਲਾਹਾ ਦਾਸ

ਕਉ ਦੀਆ ਸਗਲੀ ਤ੍ਰਿਸਨ ਉਲਾਹੀ ਸੰਤਹੁ ॥

੧॥ ਰਹਾਉ॥ ਖੋਜਤ ਖੋਜਤ ਲਾਲੁ ਇਕੁ ਪਾਇਆ

ਹਰਿ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ਸੰਤਹੁ ॥ ੨ ॥

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੋ ਧਿਆਨਾ ਸਾਚੈ ਦਰਸਿ

ਸਮਾਈ ਸੰਤਹੁ ॥ ੩ ॥ ਗੁਣ ਗਾਵਤ ਗਾਵਤ

ਭਏ ਨਿਹਾਲਾ ਹਰਿ ਸਿਮਰਤ ਤ੍ਰਿਪਤਿ ਅਪਾਈ

ਸੰਤਹੁ ॥ ੪ ॥ ਆਤਮ ਰਾਮੁ ਰਵਿਆ ਸਭ ਅੰਤਰਿ

ਕਤ ਆਵੈ ਕਤ ਜਾਈ ਸੰਤਹੁ ॥ ੫ ॥ ਆਦਿ

ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਸਭ ਜੀਆ ਕਾ ਸੁਖਦਾਈ

ਸੰਤਹੁ ॥ ੬ ॥ ਆਪਿ ਬੇਅੰਤੁ ਅੰਤੁ ਨਹੀ ਪਾਈਐ

ਪੂਰਿ ਰਹਿਆ ਸਭ ਠਾਈ ਸੰਤਹੁ ॥ ੭ ॥ ਮੀਤ

ਸਾਜਨ ਮਾਲੁ ਜੋਬਨੁ ਸੁਤ ਹਰਿ ਨਾਨਕ ਬਾਪੁ

ਮੇਰੀ ਮਾਈ ਸੰਤਹੁ ॥ ੮ ॥ ੨ ॥ ੭ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਮਨ ਬਚ ਕ੍ਰਮਿ ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੀ ॥ ਘੂਮਨ

ਘੇਰਿ ਮਹਾ ਅਤਿ ਬਿਖੜੀ ਗੁਰਮੁਖਿ ਨਾਨਕ ਪਾਰਿ

ਉਤਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਤਰਿ ਸੂਖਾ ਬਾਹਰਿ

ਸੂਖਾ ਹਰਿ ਜਪਿ ਮਲਨ ਭਏ ਦੁਸਟਾਰੀ ॥ ੧ ॥

ਜਿਸ ਤੇ ਲਾਗੇ ਤਿਨਹਿ ਨਿਵਾਰੇ ਪ੍ਰਭ ਜੀਉ ਅਪਣੀ

ਕਿਰਪਾ ਧਾਰੀ ॥ ੨ ॥ ਉਧਰੇ ਸੰਤ ਪਰੇ ਹਰਿ

ਸਰਨੀ ਪਚਿ ਬਿਨਸੇ ਮਹਾ ਅਹੰਕਾਰੀ ॥ ੩ ॥

and complete it successfully. (like the selling of our merchandise brought from somewhere else).

O Saints ! I have been bestowed with the boon of Lord's True Name (as my profit) and my worldly desires have been fulfilled (quenched) being His devotee. (Pause -1)

O Saints ! By seeking the Lord I have attained the jewel of True Name, which is invaluable and beyond any evaluation. (2)

O Saints ! I have sought refuge at the lotus-feet of the Lord and thus am imbued with the love of the Lord's glimpse and immersed in it. (3)

O Saints ! We have enjoyed the eternal bliss by singing the praises of the Lord and thus (satiated) attained full satisfaction by reciting His True Name. (4)

O holy saints ! I have realised the same Prime-soul pervading all the beings (in all souls) and thus emancipated from the cycle of births and deaths. (without being born or facing death). (5)

O Saints ! The Lord-sublime is ever-existent during the various ages (before Time, during the Yugas), who was existing at all times and bestows all the comforts to all the beings. (6)

O Saints ! The True Master is limitless and beyond our comprehension (whose limits cannot be evaluated) as He is pervading equally all over the world. (all the places). (7)

O Nanak ! The Lord is like my friend, companion, wealth, beauty, son and my mother and father; infact He is everything to me. Listen O saints !

Ramkali Mahala - 5 (Ma'n bach karam Ram Naam)

I am worshipping (immersed in) the Lord's True Name with my body, soul (mind) and actions. O Nanak ! It is rather impossible to cross this tortuous (whirlpool) ocean of life except through the support of True Name. (Pause - 1)

When we started reciting the Lord's True Name all the worst enemies (vices) like sexual desires were over-powered, resulting in the eternal bliss (peace of mind) within and without. (1)

O True Master ! You have blessed us with Your Grace and protected us against all the vices (enemies like sexual desires) who were trying to subdue us through Your dictates as per Your Will. (2)

O Lord ! The saintly persons, who have sought Your support, have attained salvation by gaining peace and tranquillity of mind, where as the proud and egoistic persons were killed and burnt. (3)

ਸਾਧੂ ਮਗਤਿ ਇਹੁ ਫਲੁ ਪਾਇਆ ਇਹੁ ਕੇਵਲ

ਨਾਮੁ ਅਧਾਰੀ ॥ ੪ ॥ ਨ ਕੋਈ ਸੂਰੁ ਨ ਕੋਈ

ਹੀਣਾ ਸਭ ਪ੍ਰਗਟੀ ਜੋਤਿ ਤੁਮ੍ਹਾਰੀ ॥ ੫ ॥ ਤੁਮ੍ਹ

ਸਮਰਥ ਅਕਥ ਅਗੋਚਰ ਰਵਿਆ ਏਕੁ ਮੁਰਾਰੀ

॥ ੬ ॥ ਕੀਮਤਿ ਕਉਣੁ ਕਰੇ ਤੇਰੀ ਕਰਤੇ ਪ੍ਰਭ

ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੀ ॥ ੭ ॥ ਨਾਮ ਦਾਨੁ ਨਾਨਕ

ਵਡਿਆਈ ਤੇਰਿਆ ਸੰਤ ਜਨਾ ਰੇਣਾਰੀ ॥ ੮ ॥

੩ ॥ ੮ ॥ ੨੨ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੁ ਮੈ ਪਾਇਆ

॥ ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ

ਵਜੀਆ ਵਾਧਾਈਆ ॥ ਰਾਗ ਰਤਨ ਪਰਵਾਰ

ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ ॥ ਸਬਦੋ ਤ

ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥

ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ ਸਤਿਗੁਰੁ ਮੈ ਪਾਇਆ

॥ ੧ ॥ ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ

ਨਾਲੇ ॥ ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੂਖ ਸਭਿ

ਵਿਸਾਰਣਾ ॥ ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ ਕਾਰਜ

ਸਭਿ ਸਵਾਰਣਾ ॥ ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ

ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥ ਕਹੈ ਨਾਨਕੁ ਮੰਨ

ਮੇਰੇ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥ ੨ ॥ ਸਾਚੇ ਸਾਹਿਬਾ

O Lord ! We have been rewarded through the company of the holy saints, who have taken the support of Your True Name. (4)

O Lord ! Infact there is no great warrior or weakling in the world, as it is Your light (Prime-soul) only which is pervading equally in all the beings. (5)

O Lord-Murari (killer of demon Mur) ! You are all-powerful beyond any description, and limitless, who is pervading everywhere and in all the beings. (6)

O Lord -creator ! You are too great to be evaluated and no one has been able to find Your limits or Greatness as you are beyond our grasp. (7)

O Nanak ! May I be blessed with the boon of True Name and the dust of the lotus-feet of the holy saints; this is the only honour (Greatness) I am longing for from the Lord ! (8-3-8-22)

Ramkali Mahala - 3 Anand Ik onkar satgur prasad
(Anand bhaya meri mai satguru mein paya.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my mother ! O Saints ! Since the time I have met the True Lord and perfect Guru, my heart is thrilled and I am enjoying real bliss of life. The meeting with the Guru has taken place in the normal course of events, without any special efforts and I have realised the True Guru in the fourth stage of equipoise, and my heart is beyond myself with joy. During this occasion of joy all the Ragas and Ragnis have come alongwith many beautiful fairies to sing songs of joy and happiness. O Lord ! All these people have gathered together to sing praises of Your grandeur and vastness, including other good qualities like detachment, Truth, contentment and thinking basically they have come for singing praises of the Lord.

O Brother ! You should also join those Guru-minded persons, in singing the Guru's Word, who have inculcated the love of the Lord in their hearts. O Nanak ! I have been enjoying bliss and joy of life since the time I have been given the company of the True Guru. (1)

O my mind ! Why do you not keep company with the Lord, as all your ills and sufferings will give way in His company ?

O Man ! The Lord would help complete all your jobs and would accept you in His presence, provided you remember Him always; infact He would support you in all respects. O

ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥ ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ
ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥ ਸਦਾ ਸਿਫਤਿ
ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥ ਨਾਮੁ ਜਿਨ
ਕੈ ਮਨਿ ਵਸਿਆ ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥ ਕਹੈ
ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥
੩ ॥ ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥ ਸਾਚੁ ਨਾਮੁ
ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥
ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ
ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥ ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ
ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ
॥ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਬਦਿ ਧਰਹੁ
ਪਿਆਰੋ ॥ ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥ ੪ ॥
ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਰੈ ॥ ਘਰਿ
ਸਭਾਰੈ ਸਬਦ ਵਾਜੇ ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ
॥ ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ
ਮਾਰਿਆ ॥ ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ
ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥ ਕਹੈ ਨਾਨਕੁ
ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥ ੫ ॥
॥ ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ਦੇਹ ਨਿਮਾਣੀ ॥ ਦੇਹ
ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ
॥ ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੋਇ ਨਾਹੀ ਕ੍ਰਿਪਾ ਕਰਿ

my mind ! Why have you forgotten the Lord who is omni-
potent and all powerful ? He would help you complete all your
worldly chores and support you in all your efforts.

O Nanak ! You should always keep company with the
Lord. O my mind ! Try to keep the True Master always in your
mind, as He is your greatest friend. (2)

O my True Master ! Is there anything which could not be
attained through You, at Your Court ? Infact, everything is
available at Your Court, but is to be achieved only by those
persons, who are blessed by You and they only attain Your
benedictions. Such Guru-minded persons always sing Your
praises and meditate on True Name in their hearts. The persons
who have inculcated Your True Name in their hearts always
hear the Unstrung music of Nature and enjoy the bliss of Your
True Name through such hymns being sung by Nature. O
Nanak ! What is naught in the Lord's Presence or is there
anything lacking in the Lord's Court ?

Infact, everything is available at the Lord's Court, once
someone is accepted there. (3)

My only support and mainstay in life is the Lord's True
Name and this support of True Name is so helpful that my
desire for worldly possessions is completely satisfied and my
thirst for worldly pleasures is quenched. Once I was able to
inculcate the Lord's love in my heart, I attained peace and
tranquillity of mind, which has helped me to satisfy all my
worldly desires. So I always offer myself as a sacrifice to the
Guru, who has bestowed all these honours and privileges on
me. O Nanak ! I would request my saintly friends to listen to
the Guru's Word carefully and preserve it for future. Infact,
my only support and help is the Lord's True Name. (4)

These great hymns and songs celestial are sung and heard
in the abode of some fortunate and God-blessed persons. The
abode, where the Lord's power is enshrined, resounds with
the Unstrung music of Nature which is heard in their body and
their company even. Infact, such Guru-mined persons have
curbed and controlled all the five vices like sexual desires,
anger and greed. They have also overpowered the Yama, the
god of death, who was responsible for the fear-complex. Now
there is no fear of death. The persons, who have been blessed
by the Lord, with His Grace to perform noble deeds, are always
engaged in the recitation of Lord's True Name. O Nanak ! The
persons with such noble actions, have their hearts filled with

ਬਨਵਾਰੀਆ ॥ ਏਸ ਨਉ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਸਬਦਿ

joy and they always hear within their hearts, the unstrung music of Nature, and hear the Lord's praises being sung all around in Nature. (5)

ਲਾਗਿ ਸਵਾਰੀਆ ॥ ਕਹੈ ਨਾਨਕੁ ਲਿਵੈ ਥਾਝਹੁ

This human body is completely helpless and weakling without the Lord's love being inculcated in it, so it is not possible for human body to make any considerations or take any decisions, being so weak and poor.

ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥ ੬ ॥ ਆਨੰਦੁ ਆਨੰਦੁ

ਸਭੁ ਕੋ ਕਹੈ ਆਨੰਦੁ ਗੁਰੂ ਤੇ ਜਾਣਿਆ ॥

O Lord ! O Gardener of this worldly Garden ! Prey grant us the boon of Your favour as there is no other power as great as You, in this world ! We could not be successful without Your support. This body could only find its correct bearings and true guidance through the Guru's guidance as it has no other solace, which could make this life successful. O Nanak ! Without the Lord's love and devotion, the human body (frame) could not think of anything fruitful. (6)

ਜਾਣਿਆ ਆਨੰਦੁ ਸਦਾ ਗੁਰ ਤੇ ਕ੍ਰਿਪਾ ਕਰੇ

ਪਿਆਰਿਆ ॥ ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ

ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ ॥ ਅੰਦਰਹੁ ਜਿਨ ਕਾ

ਮੋਹੁ ਤੁਟਾ ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ ॥

O friend ! It is only through the Guru's teachings that we may know the real joy of life, though everyone goes on talking about enjoyment in life. In consists of attaining the Lord's love.

ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਅਨੰਦੁ ਹੈ ਆਨੰਦੁ ਗੁਰ ਤੇ

ਜਾਣਿਆ ॥ ੭ ॥ ਬਾਬਾ ਜਿਸੁ ਤੂ ਦੇਹਿ ਸੋਈ ਜਨੁ

I would seek the true bliss from the Guru, by getting rid of all worldly pleasures; but it is only available to us when the Guru's Grace is bestowed on us. Once the Lord bestows His Grace on us, we get rid of all our sins; then the collyrium of knowledge is used for the eyes which brings relief and enlightenment, as there is no other remedy.

ਪਾਵੈ ॥ ਪਾਵੈ ਤ ਸੋ ਜਨੁ ਦੇਹਿ ਜਿਸ ਨੋ ਹੋਰਿ

ਕਿਆ ਕਰਹਿ ਵੇਚਾਰਿਆ ॥ ਇਕਿ ਭਰਮਿ ਭੂਲੇ

O Mother ! The person, who has shunned away from the love of worldly possessions, has developed love and devotion for the Guru's true message. O Nanak ! The true bliss is available only from the Guru's guidance and one gets the knowledge about the real joy in life from the Guru alone. (7)

ਫਿਰਹਿ ਦਹ ਦਿਸਿ ਇਕਿ ਨਾਮਿ ਲਾਗਿ ਸਵਾਰਿਆ

॥ ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਭਇਆ ਨਿਰਮਲੁ ਜਿਨਾ

ਭਾਣਾ ਭਾਵਏ ॥ ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਦੇਹਿ ਪਿਆਰੇ

O Baba ! O Lord ! Whomsoever You bestow with peace and tranquillity, gets to know the real meaning of joy. It is only those persons blessed by You, who enjoy true bliss of life, the rest are all helpless. There are some persons, who are roaming around in all the ten directions due to their doubts and misgivings without realising anything, while there are some others, who lead a successful and meaningful life by meditating on True Name.

ਸੋਈ ਜਨੁ ਪਾਵਏ ॥ ੮ ॥ ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ

ਅਕਥ ਕੀ ਕਰਹੁ ਕਹਾਣੀ ॥ ਕਰਹੁ ਕਹਾਣੀ ਅਕਥ

ਕੇਰੀ ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ ॥ ਤਨੁ ਮਨੁ ਧਨੁ

O Lord ! The persons, whose mind has been purified with the Guru's guidance, love to obey Your dictates as per Your Will. O Nanak ! The persons, whose mind has been purified with the Guru's guidance, love to obey Your dictates as per Your Will. O Nanak ! The person, who is empowered by You to obey Your Will finally attains You; the real thing is that Your Grace and guidance is very essential to unite with You, O Lord ! (8)

ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ

॥ ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੁ ਕੇਰਾ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ

॥ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਕਥਿਹੁ ਅਕਥ

ਕਹਾਣੀ ॥ ੯ ॥ ਏ ਮਨ ਚੰਚਲਾ ਚਤੁਰਾਈ ਕਿਨੈ
ਨ ਪਾਇਆ ॥ ਚਤੁਰਾਈ ਨ ਪਾਇਆ ਕਿਨੈ ਤੂ
ਸੁਣਿ ਮੰਨ ਮੇਰਿਆ ॥ ਏਹ ਮਾਇਆ ਮੋਹਣੀ
ਜਿਨਿ ਏਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥ ਮਾਇਆ ਤ
ਮੋਹਣੀ ਤਿਨੈ ਕੀਤੀ ਜਿਨਿ ਨਗਉਲੀ ਪਾਈਆ
॥ ਕੁਰਬਾਣੁ ਕੀਤਾ ਤਿਸੈ ਵਿਟਹੁ ਜਿਨਿ ਮੋਹੁ ਮੀਠਾ
ਲਾਇਆ ॥ ਕਹੈ ਨਾਨਕੁ ਮਨ ਚੰਚਲ ਚਤੁਰਾਈ
ਕਿਨੈ ਨ ਪਾਇਆ ॥ ੧੦ ॥ ਏ ਮਨ ਪਿਆਰਿਆ
ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥ ਏਹੁ ਕੁਟੰਬੁ ਤੂ ਜਿ ਦੇ
ਖਦਾ ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ ॥ ਸਾਥਿ ਤੇਰੈ ਚਲੈ
ਨਾਹੀ ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ ॥ ਐਸਾ
ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥
ਸਤਿਗੁਰੂ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂ ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ
॥ ਕਹੈ ਨਾਨਕੁ ਮਨ ਪਿਆਰੇ ਤੂ ਸਦਾ ਸਚੁ
ਸਮਾਲੇ ॥ ੧੧ ॥ ਅਗਮ ਅਗੋਚਰਾ ਤੇਰਾ ਅੰਤੁ
ਨ ਪਾਇਆ ॥ ਅੰਤੋ ਨ ਪਾਇਆ ਕਿਨੈ ਤੇਰਾ
ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਖੇ
ਲੁ ਤੇਰਾ ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣਏ ॥ ਆਖਹਿ
ਤ ਵੇਖਹਿ ਸਭੁ ਤੂਹੈ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ॥
ਕਹੈ ਨਾਨਕੁ ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ ਤੇਰਾ ਅੰਤੁ ਨ
ਪਾਇਆ ॥ ੧੨ ॥ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ

O dear Saints ! Let us get together and try to euologize and describe the great virtues and powers of the limitless Lord Almighty, who is beyond our comprehension. Firstly we will discuss the greatness and all related matters of the Lord and then we will explore ways and means to attain unity with the Lord. To attain this, we should surrender our body, mind and soul including worldly possessions and riches to the Great Lord and then follow His dictates. We should then sing the Lord's praises through the Guru's bani (Guru's Word) by following the teachings of the Guru in good faith.

O Nanak ! If you care to listen to me, O saints, then it is possible to even describe the greatness of the Lord Almighty, though He is limitless. (9)

O My clever and shrewd Mind ! Remember that no one has ever attained the Lord through one's cleverness. O my mind! Listen to this clearly that no one could unite with the Lord by just being too clever. The worldly falsehood (Maya) in the world appears so beautiful that it has enamoured so many people and driven them towards dual-mindedness through ignorance. Infact, the Lord while creating this worldly drama has made the worldly falsehood (Maya) so enchanting and powerful that everyone gets attracted towards it.

O Lord ! I would sacrifice my all to such a power like You, who has created the love of Maya, the worldly falsehood, and then made it so sweet and attractive. O Nanak ! No one has ever attained the Lord through one's cleverness or intelligence, so what is the use of this cleverness ? O my restless and clever mind ! Try to understand it clearly. (10)

O my dear mind ! You should inculcate the Lord's True Name in your heart and recite the Name always. This family of yours, which you see hanging around you all the time, showing great love and care for you, will not be of any help, in the end, at the time of your death. We should avoid any such action or deeds for which we have to repent or feel ashamed of in the end, at the time of death; so why do you develop so much love and affection for the family members or your friends/companions who are going to desert you in the end ?

O Nanak ! Let us try to listen to the Guru's message, o my mind ! These teachings only will be helpful to you in the end. So you should serve the Truth and preserve it, remembering the Lord all the time.

Infact, you should preserve this message and recite the Lord's True Name always, and continue to develop love and

ਖੇਜਦੇ ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥ ਪਾਇਆ

ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ਸਚਾ ਮਨਿ ਵਸਾਇਆ

॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਇਕਿ ਵੇਖਿ

ਪਰਸਣਿ ਆਇਆ ॥ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ

ਸਤਿਗੁਰੁ ਭਲਾ ਭਾਇਆ ॥ ਕਹੈ ਨਾਨਕੁ ਜਿਸ

ਨੋ ਆਪਿ ਤੁਠਾ ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ

॥ ੧੩ ॥ ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ ॥ ਚਾਲਾ

ਨਿਰਾਲੀ ਭਗਤਾਹੁ ਕੇਰੀ ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ

॥ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ

ਨਾਹੀ ਬੋਲਣਾ ॥ ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ

ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ

ਆਪੁ ਤਜਿਆ ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ ॥ ਕਹੈ

ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ ॥

੧੪ ॥ ਜਿਉ ਤੂ ਚਲਾਇਹਿ ਤਿਵ ਚਲਹੁ ਸੁਆਮੀ

ਹੋਰੁ ਕਿਆ ਜਾਣਾ ਗੁਣ ਤੇਰੇ ॥ ਜਿਵ ਤੂ ਚਲਾਇਹਿ

ਤਿਵੈ ਚਲਹੁ ਜਿਨਾ ਮਾਰਗਿ ਪਾਵਹੇ ॥ ਕਰਿ

ਕਿਰਪਾ ਜਿਨ ਨਾਮਿ ਲਾਇਹਿ ਸਿ ਹਰਿ ਹਰਿ

ਸਦਾ ਧਿਆਵਹੇ ॥ ਜਿਸ ਨੋ ਕਥਾ ਸੁਣਾਇਹਿ

ਆਪਣੀ ਸਿ ਗੁਰਦੁਆਰੈ ਸੁਖੁ ਪਾਵਹੇ ॥ ਕਹੈ

ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹੇ

॥ ੧੫ ॥ ਏਹੁ ਸੋਹਿਲਾ ਸਬਦੁ ਸੁਹਾਵਾ ॥ ਸਬਦੇ

dévotion of the Lord. (11)

O Lord ! You are too great and too deep to be understood and probed by us as Your secrets are beyond our comprehension. No one has been able to realise Your greatness or secrets as You are limitless. You alone know Your power or greatness. Infact, all the beings created in this world are a part of Your worldly drama, which is beyond our imagination even, so what could anyone say about its details ?

However, the Lord Himself, who has created this Universe, knows about its magnitude and depth as such He alone could perceive this drama and describe it. O Nanak ! The Lord is so great and limitless that it is always impossible to get at the depth of His secrets and so far no one has been able to know His Greatness. (12)

We have realised and attained the nectar of True Name, which the gods, men, saints, and other sanyasis have been looking for ages, through the Guru's guidance. Once the Grace of the Guru was bestowed on us we attained the nectar(of True Name) automatically and with its help we have inculcated the Lord's love in our hearts, thus enjoying real bliss. O Lord ! All the creation including human beings, animals, birds big and small, have been created by You. Some Guru-minded persons have had a glimpse of Your vision while some are still trying to get a glance of Your grandeur. Such persons have to get rid of their greed, worldly attachments, ego and anger, which has pleased the Guru.

O Nanak ! The person who is bestowed with the Lord's Grace, through the Guru's guidance, is blessed with the nectar of True Name. (13)

The saints have a totally different way of life as compared to the world, as they have to follow the difficult path of uniting with Him (Lord), so the saints follow a new mode of life, much different from others. Infact, such persons have given up their desire for more worldly possessions, ego and Greed and they speak also less. They follow such a difficult path, which is sharper than the edge of the Sword even and is thinner than the hair's breadth. But they have followed such an arduous path. Such a Guru-minded persons have got rid of their ego through the Grace of the Guru, and are always engaged in the worship of the Lord, having rid themselves of the desires for more and more of worldly possessions.

O Nanak ! It has been noticed that the saints have a completely different mode of life as compared to the world and it is almost varying during the different ages. (14)

ਸੁਹਾਵਾ ਸਦਾ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ॥

ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ ਜਿਨ ਧੁਰਹੁ

ਲਿਖਿਆ ਆਇਆ ॥ ਇਕਿ ਫਿਰਹਿ ਘਨੇਰੇ

ਕਰਹਿ ਗਲਾ ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ ॥ ਕਹੈ

ਨਾਨਕੁ ਸਬਦੁ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ

॥ ੧੬ ॥ ਪਵਿਤੁ ਹੋਏ ਸੇ ਜਨਾ ਜਿਨੀ ਹਰਿ

ਧਿਆਇਆ ॥ ਹਰਿ ਧਿਆਇਆ ਪਵਿਤੁ ਹੋਏ

ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ ॥ ਪਵਿਤੁ ਮਾਤਾ

ਪਿਤਾ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਪਵਿਤੁ ਸੰਗਤਿ

ਸਬਾਈਆ ॥ ਕਹਦੇ ਪਵਿਤੁ ਸੁਣਦੇ ਪਵਿਤੁ ਸੇ

ਪਵਿਤੁ ਜਿਨੀ ਮੰਨਿ ਵਸਾਇਆ ॥ ਕਹੈ ਨਾਨਕੁ

ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ

॥ ੧੭ ॥ ਕਰਮੀ ਸਹਜੁ ਨ ਊਪਜੈ ਵਿਣੁ ਸਹਜੈ

ਸਹਸਾ ਨ ਜਾਇ ॥ ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੈ

ਸੰਜਮਿ ਰਹੇ ਕਰਮ ਕਮਾਏ ॥ ਸਹਜੈ ਜੀਉ

ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ ॥ ਮੰਨੁ

ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ

ਲਾਇ ॥ ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ

ਊਪਜੈ ਇਹੁ ਸਹਸਾ ਇਵ ਜਾਇ ॥ ੧੮ ॥

ਜੀਅਹੁ ਮੈਲੇ ਬਾਹਰਹੁ ਨਿਰਮਲ ॥ ਬਾਹਰਹੁ

ਨਿਰਮਲ ਜੀਅਹੁ ਤ ਮੈਲੇ ਤਿਨੀ ਜਨਮੁ ਜੂਐ

'O True Lord (Master) ! I am following Your dictates only, and I proceed as directed by Your Will. I do not appreciate all the virtues and greatness possessed by You. The person, who are bestowed by Your Grace to follow the right path of Your worship, as the whole world moves as per You Will and everything happens as directed by Your dictates. The Guru-minded persons, who are devoted to Your True Name through Your Grace, meditated on True Name. Such person, who listen to Your praises and discourses through the Guru's Grace, enjoy the bliss of life through such discourses of the Lord.

O Nanak ! The Lord directed all the human beings as it pleases Him. (15)

The Guru's message, in the form of Lord's praises, is really beautiful and is praiseworthy but is listened to and appreciated by those Guru-minded person only, who are blessed with this opportunity by the Guru Himself. But this message is realised and understood by those person only, who are fortunate and pre-destined by Lord's Will. Some people are only interested in tall talk and waste their lives in talking only but no one has ever attained the Lord through talking only.

O Nanak ! The person, who is blessed with the Guru's Grace, listens to the Guru's Word from the Guru Himself, and then enjoys the bliss of this guidance through the Guru's Word. (16)

The persons, who meditate on Lord's True Name, get purified by it. Even though such persons get purified but the real successful person is the one, who accepts the Guru's message and practises True Name in real life. Even their mother and father, all their associates and who come in their contact through talk or listen to them, all get purified by practising Lord's True Name and inculcating its love in their hearts. O Nanak ! The persons, who have recited True Name through the Guru's guidance, are purified with it. (17)

O Brother ! No one can attain knowledge through formal practices like Yagna and one's doubts are not clarified without the enlightenment of the mind, nor one gets the stage of "Equipoise." All other formal actions do not help us in removing our misgivings or dual-mindedness, though many people have tried many ways and means for this purpose. Due to doubt and misgivings, our mind gets polluted so the question arises, how to purify the mind ? O Brother ! The mind could be purified by inculcating the Guru's message in one's heart and then reciting Lord's True Name. O Nanak ! It is only through the Guru's Grace that one attains true knowledge and state of

ਹਾਰਿਆ ॥ ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ਮਰਣੁ

Equipoise then all the doubts are dispelled and one gets united with the Lord. (18)

ਮਨਹੁ ਵਿਸਾਰਿਆ ॥ ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ

Such persons, who are having a dirty mind within, though they appear very clean and pure from outer appearance, have really lost this game of life, even though they make an effort to appear very clean. They have developed the malady of having an unending desire for more and more of worldly possessions, as they always have a hunger for worldly desires, having forgotten about death. Such persons never care to listen to the nectar of True Name, which has been recommended by Vedas even, as the highest attainment of life and some learned persons sing the Lord's praises, which they have neglected and roam around as devils.

ਸੋ ਸੁਣਹਿ ਨਾਹੀ ਫਿਰਹਿ ਜਿਉ ਬੇਤਾਲਿਆ ॥

ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਸਚੁ ਤਜਿਆ ਕੂੜੇ ਲਾਗੇ ਤਿਨੀ

ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ॥ ੧੯ ॥ ਜੀਅਹੁ

ਨਿਰਮਲ ਬਾਹਰਹੁ ਨਿਰਮਲ ॥ ਬਾਹਰਹੁ ਤ

ਨਿਰਮਲ ਜੀਅਹੁ ਨਿਰਮਲ ਸਤਿਗੁਰ ਤੇ ਕਰਣੀ

O Nanak ! Such faithless persons, who have given up Truth and have always followed false and unreal things of life, have lost this battle of life. (19)

ਕਮਾਣੀ ॥ ਕੂੜ ਕੀ ਸੋਇ ਪਹੁਚੈ ਨਾਹੀ ਮਨਸਾ

ਸਚਿ ਸਮਾਣੀ ॥ ਜਨਮੁ ਰਤਨੁ ਜਿਨੀ ਖਟਿਆ

The persons, who are pure and clean of heart and outer appearance as well, accept the Guru's teachings and then their actions are also good, as they never hear anything false, which does not reach their ears even. Their desires are also involved in truth and truthfulness.

ਭਲੇ ਸੇ ਵਣਜਾਰੇ ॥ ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਮੰਨੁ

ਨਿਰਮਲੁ ਸਦਾ ਰਹਹਿ ਗੁਰ ਨਾਲੇ ॥ ੨੦ ॥ ਜੇ

The persons, who have taken the advantage of the jewel of True Name during this life and have inculcated True Name in their hearts, have really benefited from this life. They have dealt in the merchandise of True Name which has resulted in a good business of life, leading to a profitable deal.

ਕੋ ਸਿਖੁ ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ ॥ ਹੋਵੈ ਤ

ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ ॥

O Nanak ! The persons, who have a pure mind always listen to the Guru's teachings in their hearts, which results in their company of the Guru constantly and thus they remember the Lord always. (20)

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਧਿਆਏ ਅੰਤਰ ਆਤਮੈ

ਸਮਾਲੇ ॥ ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ਗੁਰ

If a follower of the Guru keeps himself before the Guru and accepts His dictates and teachings and keeps company with the Guru at heart; he alone is a true Sikh.

ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ ॥ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ

ਸੰਤਹੁ ਸੋ ਸਿਖੁ ਸਨਮੁਖੁ ਹੋਏ ॥ ੨੧ ॥ ਜੇ ਕੋ

Such a Sikh remembers the Lord by inculcating the lotus-feet of the Guru at heart and then leads the life in accordance with the Guru's teachings by getting rid of his ego. Moreover, he does not consider anyone else as his saviour.

ਗੁਰ ਤੇ ਵੇਖੁ ਹੋਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ

ਪਾਵੈ ॥ ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰ ਥੈ ਕੋਈ ਪੁਛਹੁ

O Nanak ! Such a Gurusikh, who leads a life of complete surrender to the Guru, is a True Sikh. (21)

ਬਿਬੇਕੀਆ ਜਾਏ ॥ ਅਨੇਕ ਜੂਨੀ ਭਰਮਿ ਆਵੈ

If some faithless person becomes disrespectful and unmindful of the Guru, he can never get Salvation, unless he seeks pardon from the Guru once again. He can never get Salvation anywhere else; and if you do not believe it, then ask some learned men for confirmation. Then you will find that even

ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥ ਫਿਰਿ ਮੁਕਤਿ

ਪਾਏ ਲਾਗਿ ਚਰਣੀ ਸਤਿਗੁਰੂ ਸਬਦੁ ਸੁਣਾਏ ॥

ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ ਵਿਣੁ ਸਤਿਗੁਰ

ਮੁਕਤਿ ਨ ਪਾਏ ॥ ੨੨ ॥ ਆਵਹੁ ਸਿਖ

ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੋ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥

ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ਬਾਣੀਆ ਸਿਰਿ

ਬਾਣੀ ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ਹਿਰਦੈ

ਤਿਨਾ ਸਮਾਣੀ ॥ ਪੀਵਹੁ ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਰਹਹੁ

ਹਰਿ ਗੰਗਿ ਜਪਿਹੁ ਸਾਰਿਗਪਾਣੀ ॥ ਕਹੈ ਨਾਨਕੁ

ਸਦਾ ਗਾਵਹੁ ਏਹ ਸਚੀ ਬਾਣੀ ॥ ੨੩ ॥

ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ ॥ ਬਾਣੀ ਤ

ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ ॥ ਕਹਦੇ

ਕਚੇ ਸੁਣਦੇ ਕਚੇ ਕਚੀ ਆਖਿ ਵਖਾਣੀ ॥ ਹਰਿ

ਹਰਿ ਨਿਤ ਕਰਹਿ ਰਸਨਾ ਕਹਿਆ ਕਛੂ ਨ ਜਾਣੀ

॥ ਚਿਤੁ ਜਿਨ ਕਾ ਹਿਰਿ ਲਇਆ ਮਾਇਆ

ਬੋਲਨਿ ਪਏ ਰਵਾਣੀ ॥ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰੂ

ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ ॥ ੨੪ ॥ ਗੁਰ ਕਾ

ਸਬਦੁ ਰਤਨੁ ਹੈ ਹੀਰੇ ਜਿਤੁ ਜੜਾਉ ॥ ਸਬਦੁ

ਰਤਨੁ ਜਿਤੁ ਮੰਨੁ ਲਾਗਾ ਏਹੁ ਹੋਆ ਸਮਾਉ ॥

ਸਬਦੁ ਸੇਤੀ ਮਨੁ ਮਿਲਿਆ ਸਚੈ ਲਾਇਆ ਭਾਉ

॥ ਆਪੇ ਹੀਰਾ ਰਤਨੁ ਆਪੇ ਜਿਸ ਨੇ ਦੇਇ

ਬੁਝਾਇ ॥ ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਰਤਨੁ ਹੈ ਹੀਰਾ

if one goes through the cycle of transmigration and wanders through different lives, one cannot get Salvation without the Grace of the Guru. Once he seeks refuge at the lotus-feet of the Guru and asks His pardon, then even this faithless person could get Salvation through the Guru's guidance. O Nanak ! If you ponder over it, you will realise that without the support of the Guru one cannot get Salvation from any other source. So once a person turns away from the Guru, then there is no others solution except seeking Guru's pardon. (22)

O dear and true Sikhs (followers) ! Come to me and let us sing the praises of the Lord through the Guru's Word ! You must bear in mind that only the Guru's hymns are to be sung (Gurbani) as these are the purest and highest forms of Lord's praises. The persons, who have been blessed with Lord's Grace, are the only followers who have inculcated these hymns in their hearts.

O dear Sikhs ! Enjoy the eternal bliss and permanent joy by singing the Lord's praises through partaking this nectar of True Name; which would unite you with the Lord. You should remember the Lord's True Name always like the papiya (toad) which craves for the rain drop ceaselessly. O Nanak ! I would advise everybody to sing the praises of the Lord by reciting this pure nectar of Guru's Word always. (23)

Apart from the Guru's Word, rest all utterances and songs (of other people) are false and untrue. O True Sikhs ! Remember, all the other utterances, apart from the Guru's Word (Gurbani) are not worth it and are false, and if someone tries to mislead you, do not get astray as it is to be clearly understood that all other hymns are not true and worth reciting.

The reason for the above conclusion is that all those persons who either sing or listen to such hymns (by others) are themselves false and transient as such it would be worthless and futile to sing such hymns. Infact, they utter the Lord's Name with their tongues all the time but they neither understand the true meaning of the Lord's True Name nor they have inculcated it in their hearts. Such self-willed persons are always engrossed in worldly falsehood (Maya) and they just utter these (hymns) songs like the whistling breeze and their talk is just like a whiff of air, without any substance in it.

O Nanak ! I would therefore, clarify and advise all that except the Guru's Word (Gurbani) rest all are untrue and worthless songs without any meaning. (24)

The Guru's teachings are like invaluable gems, studded with the jewels of true knowledge. The Guru-minded persons,

ਜਿਤੁ ਜੜਾਉ ॥ ੨੫ ॥ ਸਿਵ ਸਕਤਿ ਆਪਿ
ਉਪਾਇ ਕੈ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ॥
ਹੁਕਮੁ ਵਰਤਾਏ ਆਪਿ ਵੇਖੈ ਗੁਰਮੁਖਿ ਕਿਸੈ
ਬੁਝਾਏ ॥ ਤੋੜੇ ਬੰਧਨ ਹੋਵੈ ਮੁਕਤੁ ਸਬਦੁ ਮੰਨਿ
ਵਸਾਏ ॥ ਗੁਰਮੁਖਿ ਜਿਸ ਨੇ ਆਪਿ ਕਰੇ ਸੁ ਹੋਵੈ
ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਏ ॥ ਕਹੈ ਨਾਨਕੁ ਆਪਿ
ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਬੁਝਾਏ ॥ ੨੬ ॥ ਸਿਮ੍ਰਿਤਿ
ਸਾਸਤ੍ਰ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ
॥ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ਗੁਰੂ ਬਾਝਹੁ ਤਤੈ ਸਾਰ ਨ
ਜਾਣੀ ॥ ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ
ਰੈਣਿ ਵਿਹਾਣੀ ॥ ਗੁਰ ਕਰਿਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ
ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ
॥ ਕਹੈ ਨਾਨਕੁ ਸੇ ਤਤੁ ਪਾਏ ਜਿਸ ਨੇ ਅਨਦਿਨੁ
ਹਰਿ ਲਿਵ ਲਾਗੈ ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ ॥
੨੭ ॥ ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ ਸੇ
ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥ ਮਨਹੁ ਕਿਉ
ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ ਜਿ ਅਗਨਿ ਮਹਿ
ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥ ਓਸ ਨੇ ਕਿਹੁ ਪੋਹਿ ਨ
ਸਕੀ ਜਿਸ ਨਉ ਆਪਣੀ ਲਿਵ ਲਾਵਏ ॥
ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ ਗੁਰਮੁਖਿ ਸਦਾ
ਸਮਾਲੀਐ ॥ ਕਹੈ ਨਾਨਕੁ ਏਵਡੁ ਦਾਤਾ ਸੇ ਕਿਉ

who are truly impressed by the gems of the Guru's Word, are immersed in the Lord's True Name by inculcating Lord's Name in their hearts, all the time. They have thus developed love and devotion for the Lord by completely inculcating True Name in their hearts through the Guru's guidance.

O Nanak ! The Guru's teachings are the gems of complete detachment from worldly pleasures, bedecked with the jewels of True knowledge and the gems of real detachment but this point is appreciated and understood by the person, whom the Lord bestows with His Grace. So the clear understanding and meaning of the Guru's teachings and jewels of hymns (Gurbani) is attained by the persons whom the Lord is pleased with and whom the Lord bestows with His Grace. (25)

The Lord, who creates this world through the union of Siva and Shakti (Essence & Change) then directs them to follow His Will after creating the human beings. First the Lord issues His dictates on human beings and then supervises all their actions as to how much they obey His dictates. But all this realisation is gained by few Guru-minded persons through the Grace of the Lord. Some Guru-minded persons are enabled by the Lord to develop love for Him. O Nanak ! The Lord Himself is the Creator and then enables man to follow the dictates of the Lord and makes him realise the value of His Will. (26)

All the twenty-seven Smritis and six Shastras discuss and talk about performing good and bad deeds or sins and virtuous actions in this life but they never mention anything about the real fact (True Name), that is the existence of the Lord and His realisation or what is the perfect Truth?

Infact, we cannot appreciate or realise the real truth of life without the Guru's guidance, as with the study of Shastras or similar books we cannot get the information about how to attain the Lord. The whole world is engrossed in the three-pronged worldly falsehood consisting of lust for power, greed and peace, with the result that the whole life is spent in wasteful efforts without realising the Truth. But the persons, who have inculcated the Lord in their hearts, have been awakened from the slumber of ignorance with the Guru's Grace and they sing the Lord's praises with the help of the Guru's Word. (Gurbani).

O Nanak ! The person who is engaged in reciting the Lord's True Name day and night, attains the Lord finally and such a person spends his life with the acquisition of true knowledge, in the attainment of the Lord. (27)

O Friend ! How could we forget the Lord, who bestows

ਮਨਹੁ ਵਿਸਾਰੀਐ ॥ ੨੮ ॥ ਜੈਸੀ ਅਗਨਿ
ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥ ਮਾਇਆ
ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ
॥ ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੀਮਿਆ ਪਰਵਾਰਿ ਭਲਾ
ਭਾਇਆ ॥ ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ
ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥ ਏਹ ਮਾਇਆ
ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੇਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ
ਲਾਇਆ ॥ ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ
ਲਿਵ ਲਾਗੀ ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ ॥
੨੯ ॥ ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਮੁਲਿ ਨ
ਪਾਇਆ ਜਾਇ ॥ ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ਕਿਸੈ
ਵਿਟਹੁ ਰਹੇ ਲੋਕ ਵਿਲਲਾਇ ॥ ਐਸਾ ਸਤਿਗੁਰੁ
ਜੇ ਮਿਲੈ ਤਿਸ ਨੇ ਸਿਰੁ ਸਉਪੀਐ ਵਿਚਹੁ ਆਪੁ
ਜਾਇ ॥ ਜਿਸ ਦਾ ਜੀਉ ਤਿਸੁ ਮਿਲਿ ਰਹੈ ਹਰਿ
ਵਸੈ ਮਨਿ ਆਇ ॥ ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ
ਭਾਗ ਤਿਨਾ ਕੇ ਨਾਨਕਾ ਜਿਨ ਹਰਿ ਪਲੈ ਪਾਇ
॥ ੩੦ ॥ ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ॥
ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ਸਤਿਗੁਰੁ ਤੇ
ਰਾਸਿ ਜਾਣੀ ॥ ਹਰਿ ਹਰਿ ਨਿਤ ਜਪਿਹੁ ਜੀਅਹੁ
ਲਾਹਾ ਖਟਿਹੁ ਦਿਹਾੜੀ ॥ ਏਹੁ ਧਨੁ ਤਿਨਾ
ਮਿਲਿਆ ਜਿਨ ਹਰਿ ਆਪੇ ਭਾਣਾ ॥ ਕਹੈ ਨਾਨਕੁ

us with protective care and sustenance in the mother's womb ? The person, who is bestowed with the Lord's love and devotion cannot undergo any other sufferings or privations. Infact, the Lord Himself blesses such a person, whom He is pleased with, with His love and remembrance. Then such Guru-minded persons, always remember the Master and the Lord sustains such persons through His personal care.

O Nanak ! We should never forget the Lord-benefactor, who is the greatest power on Earth, bestowing on us all His favours and benedictions, during this life time. (28)

The human being has to face the fire of worldly falsehood after being born, just as the fire in the mother's womb, as both are having the same effect of heat inside and outside. The Lord-Creator has created this world as a wonderful drama from the beginning. This man was born in the world, when it pleased the Lord and the whole family felt happy on his birth. When this man got detached from the Lord's love, the worldly falsehood (Maya) took charge of the man, who got interested in worldly possessions and desires for worldly pleasures. This is all due to the wordily falsehood which forces man forget the Lord and get involved in the love of worldly things due to dual-mindedness.

O Nanak ! The Guru minded persons, who are engaged in the love of the Lord through the Guru's Grace, have attained the Lord while living a house-holder's life in the midst of worldly falsehood even. (29)

We cannot evaluate and gauge the greatness or vastness of the Lord, who is an invaluable gem; and no other person can even know the extent of Lord's Greatness. Many people have tried and craved for gaining access to the Lord's vastness. We should offer ourselves as a sacrifice to the Guru, who helps us in getting rid of ego from the mind. The soul, which had been separated from the Lord, gets united with the Prime-soul and finally the individual inculcates the Lord's love in his heart.

O Nanak ! The Lord is really invaluable and the persons who are fortunate enough, get (absorbed) imbued with the Lord's Love. (30)

My mind is like a trader in this world and my Capital investment consists of my love and faith in the True Lord. But these teachings could only be gained from the True Gurú, alone O Man! Why do you not meditate on Lord's True Name daily and gain the profit in your worldly business? But this treasure of Lord's True Name is attained by few Guru-minded persons, who are loved by the Lord Himself and the Lord gets pleased

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਹੋਆ ਵਣਜਾਰਾ ॥ ੩੧

॥ ਏ ਰਸਨਾ ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ ਤੇਰੀ

ਪਿਆਸ ਨ ਜਾਇ ॥ ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤੁ

ਕਿਤੈ ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ ਪਾਇ ॥ ਹਰਿ

ਰਸੁ ਪਾਇ ਪਲੈ ਪੀਐ ਹਰਿ ਰਸੁ ਬਹੁੜਿ ਨ

ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ॥ ਏਹੁ ਹਰਿ ਰਸੁ ਕਰਮੀ

ਪਾਈਐ ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥ ਕਹੈ

ਨਾਨਕੁ ਹੋਰਿ ਅਨ ਰਸ ਸਭਿ ਵੀਸਰੇ ਜਾ ਹਰਿ

ਵਸੈ ਮਨਿ ਆਇ ॥ ੩੨ ॥ ਏ ਸਰੀਰਾ ਮੇਰਿਆ

ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ

ਆਇਆ ॥ ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ਤਾ ਤੂ

ਜਗ ਮਹਿ ਆਇਆ ॥ ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ

ਪਿਤਾ ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ ਦਿਖਾਇਆ

॥ ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ

ਚਲਤੁ ਨਦਰੀ ਆਇਆ ॥ ਕਹੈ ਨਾਨਕੁ ਸ੍ਰਿਸਟਿ

ਕਾ ਮੂਲੁ ਰਚਿਆ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ

ਆਇਆ ॥ ੩੩ ॥ ਮਨਿ ਚਾਉ ਭਇਆ ਪ੍ਰਭ

ਆਗਮੁ ਸੁਣਿਆ ॥ ਹਰਿ ਮੰਗਲੁ ਗਾਉ

ਸਖੀ ਗ੍ਰਿਹੁ ਮੰਦਰੁ ਬਣਿਆ ॥ ਹਰਿ ਗਾਉ

ਮੰਗਲੁ ਨਿਤ ਸਖੀਏ ਸੋਗੁ ਦੂਖੁ ਨ ਵਿਆਪਏ ॥

ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ

with them for following the Lord's Will.

O Nanak ! My capital investment in this life is the Lord Himself and my mind is fully imbued with the love of the Lord before starting the journey of life in this world. (31)

O my tongue ! Since you are interested in partaking worldly pleasures, your thirst will never get quenched. Till the time you get a chance to taste the pleasure of the Lord's love, your desire for more and more of worldly pleasures will never be satisfied and nothing else could ever satisfy you. But if you were to inculcate Lord's love in your heart and partake the nectar of True Name, you will never be upset by the fire of worldly desires and vicious things. Whosoever gets in touch with the True Guru and acquires His company through the Lord's Grace; attains the sweet love of the Lord's devotion.

O Nanak ! Whenever our heart gets imbued with the Lord's love, all other worldly pleasures appear useless and we would forsake them in no time. (32)

O my body ! Do you know that you got a chance to be born in this world, once the Lord showered His enlightenment within you ? But this is a known fact that your birth in this world is purely due to the Lord's enlightened self, being enshrined in your self. O Friend ! The Lord Himself is the mother and father who brought you to this world through His enlightened self, being kept within you and then showed you the worldly drama. Once we realise the truth about the worldly drama through the Guru's guidance and Grace, we find that this world, which was appearing real and true earlier is in fact perishable.

O Nanak ! The origin of this world is based on our ignorance but the Lord created this universe first and then the Lord introduced His power and enlightenment within our body and we saw the light of the world i.e.. We were born. (Having seen this worldly drama, man forgets the Lord, being engrossed in worldly falsehood). (33)

The heart was thrilled with joy and keenness, when we heard about the incoming of the Lord and learnt about the Lord giving a glimpse of His Vision. O friend ! Let us sing the praises of the Lord. The Guru-minded persons, who have sung the praises of the Lord, have embellished their hearts and built a lovely abode for the Lord within their hearts, where the Lord could rest. O Friend ! Let us sing the beauty of the Lord daily so that sufferings and calamities will never come near us. Once we sought refuge at the lotus-feet of the Lord, our days were spent with splendour and joy and we were fortunate enough

ਆਪਣਾ ਪਿਰੁ ਜਾਪਏ ॥ ਅਨਹਤ ਬਾਣੀ ਗੁਰ
ਸਬਦਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੈ ॥ ਕਹੈ
ਨਾਨਕੁ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ ਕਰਣ ਕਾਰਣ ਜੋਗੈ
॥ ੩੪ ॥ ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ
ਆਇ ਕੈ ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ॥ ਕਿ
ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ਜਾ ਤੂ ਜਗ ਮਹਿ
ਆਇਆ ॥ ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ ਸੇ
ਹਰਿ ਮਨਿ ਨ ਵਸਾਇਆ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ
ਮੰਨਿ ਵਸਿਆ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥ ਕਹੈ
ਨਾਨਕੁ ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ ਜਿਨਿ
ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥ ੩੫ ॥ ਏ
ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ਹਰਿ
ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥ ਹਰਿ ਬਿਨੁ ਅਵਰੁ
ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥
ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ
ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥ ਗੁਰ ਪਰਸਾਦੀ
ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ
ਨ ਕੋਈ ॥ ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ
ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥ ੩੬
॥ ਏ ਸ੍ਵਣਹੁ ਮੇਰਿਹੋ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥
ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ਸਰੀਰਿ ਲਾਏ ਸੁਣਹੁ

to spend the time in the meditation and remembrance of the Lord. Now having understood the meaning of the Guru's Word through the recitation of Gurbani (hymns) with the Guru's guidance, we have started enjoying the meditation of True Name by pondering over the Guru's teachings.

O Nanak ! The Lord, who is controlling the creation of all big and small beings, has enabled us to have a glimpse of His Vision. (34)

O my body ! Have you done any noble deeds since you were born in this world ? O my body ! Just think over it and tell me if you have carried out any useful functions since the time you came to this world ?

The real fact is that You have even forgotten the Lord, who has created you; and have never remembered Him or recited His True Name. The Guru-minded persons, who have inculcated the Lord in their hearts, through the Guru's Grace, have attained the Lord due to their good actions earlier.

O Nanak ! The body of those Guru-minded persons, who have dedicated themselves to the lotus-feet of the Lord, is accepted by the Lord in His court. (35)

O my eyes ! You should never perceive anything else other than the Lord, as the True Master only gave this light to you, with which you could see around. It is only through the Grace of the Lord that you have been blessed with all these favours and gave you joy and satisfaction, so you should only perceive the Lord, who is worth seeing.

There are some poisonous and troublesome things which you see around the world, but these are also an image of the Lord Himself. So the saints see only Lord's reflection in everything around them in world.

With the Guru's Grace and guidance, we realised that it is the Lord Himself, being represented in different forms around the world and there is nothing else except the Lord in the world.

O Nanak ! These eyes were blind earlier as they could not see the truth but later in the company of the Guru, the light of knowledge revealed the truth that it is the Lord's image being seen around us in everything. So with the Truth revealing with a longer vision, now we find Lord pervading everywhere and in every being. (36)

O my ears ! You have totally forgotten that the Lord has provided the body with the ears to listen to the Lord's True Name. The Lord has provided the body with ears so that you could hear the Guru's Word and thus listen to Lord's True Name all the time. By hearing the Guru's Word, one's body and mind

ਸਤਿ ਬਾਣੀ ॥ ਜਿਤੁ ਸੁਣੀ ਮਨੁ ਤਨੁ ਹਰਿਆ
ਹੋਆ ਰਸਨਾ ਰਸਿ ਸਮਾਣੀ ॥ ਸਚੁ ਅਲਖ
ਵਿਡਾਣੀ ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਏ ॥ ਕਹੈ
ਨਾਨਕੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਣਹੁ ਪਵਿਤ੍ਰੁ ਹੋਵਹੁ ਸਾਚੈ
ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥ ੩੭ ॥ ਹਰਿ ਜੀਉ ਗੁਫਾ
ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥
ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ
ਕੀਏ ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥ ਗੁਰਦੁਆਰੈ
ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ
ਦਿਖਾਇਆ ॥ ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ
ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ ॥ ਕਹੈ ਨਾਨਕੁ
ਹਰਿ ਪਿਆਰੈ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ
ਪਵਣੁ ਵਜਾਇਆ ॥ ੩੮ ॥ ਏਹੁ ਸਾਚਾ ਸੋਹਿਲਾ
ਸਾਚੈ ਘਰਿ ਗਾਵਹੁ ॥ ਗਾਵਹੁ ਤ ਸੋਹਿਲਾ ਘਰਿ
ਸਾਚੈ ਜਿਥੈ ਸਦਾ ਸਚੁ ਧਿਆਵਹੇ ॥ ਸਚੈ
ਧਿਆਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ
ਬੁਝਾਵਹੇ ॥ ਇਹੁ ਸਚੁ ਸਭਨਾ ਕਾ ਖਸਮੁ ਹੈ
ਜਿਸੁ ਬਖਸੇ ਸੇ ਜਨੁ ਪਾਵਹੇ ॥ ਕਹੈ ਨਾਨਕੁ ਸਚੁ
ਸੋਹਿਲਾ ਸਚੈ ਘਰਿ ਗਾਵਹੇ ॥ ੩੯ ॥ ਅਨਦੁ
ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥
ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੁਰੇ

gets thrilled with the joy and the tongue gets involved in reciting the Lord's True Name, thus partaking of the nectar of True Name.

O Nanak ! The Lord is limitless, wonderful and whose Greatness and vastness is beyond our comprehension, so it is impossible to describe Him.. You should only listen to True Name and purify yourself, as the Lord really created you for this purpose of listening to True Name. So with the help of Guru's Word, listen to the True Name alone. (37)

When this human body is born, then the Lord with the help of air, opens up the nine outlets of the body which opens up nine doors, while the tenth door is kept closed as a secret. However, the Guru-minded persons, who have pinned their faith on the Guru, are enabled to perceive the tenth door which opens up to show the Lord's Abode inside; and they perceive the Lord's vision. Inside they perceive the world of True Name, with the Lord Himself, the Master of all the nine worldly treasures, abiding within that tenth door. But no one could ever express the greatness or limits of the Lord seen within, as it is beyond our comprehension, infact the light emitted from within is of such a brilliance which dazzles the eyes so no one could ever express His Greatness. O Nanak ! The Lord has thus kept the soul within human body and by blowing the air like a musical note, all the nine outlets are opened up; while keeping Himself hidden in the tenth door; which is revealed to very few fortunate persons. (38)

O Brother ! The Guru's Word (Gurbani) 'Anand ('Sahib') which express the praises of the True Lord, should be sung in the company of holy congregations, where everyone is concentrating on the True Lord. O Lord !! The persons, who remember Your True Name, are liked by You and such Guru-minded persons have realised this, through the Guru's guidance. This true bliss of the Lord is the real protector of all, but is attained only by those persons, who are bestowed with Lord's Grace. O Nanak ! Let us sing this Gurbani, "Anand" in the company of holy congregations, the Abode of Truth. (39)

O fortunate Guru-Sikhs ! You should listen to this bani (Guru's Word) called "Anand" so that all your desires and aims are fulfilled. The persons, who have listened to "Anand" have attained the Lord and all their sufferings have come to an end.

The persons, who have listened to the hymns, have rid themselves of all their privations, sufferings or physical problems. Infact, we have heard the praises of this Gurubani "Anand" from the Guru Himself. The saintly friends have been

॥ ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥
ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥
ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤ੍ਰ ਸਤਿਗੁਰੁ ਰਹਿਆ
ਭਰਪੂਰੇ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ
ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥ ੪੦ ॥ ੧ ॥

ਰਾਮਕਲੀ ਸਦੁ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਗਿ ਦਾਤਾ ਸੋਇ ਭਗਤਿ ਵਛਲੁ ਤਿਹੁ ਲੋਇ

ਜੀਉ ॥ ਗੁਰ ਸਬਦਿ ਸਮਾਵਏ ਅਵਰੁ ਨ ਜਾਣੈ

ਕੋਇ ਜੀਉ ॥ ਅਵਰੇ ਨ ਜਾਣਹਿ ਸਬਦਿ ਗੁਰ

ਕੈ ਏਕੁ ਨਾਮੁ ਧਿਆਵਹੇ ॥ ਪਰਸਾਦਿ ਨਾਨਕ

ਗੁਰੁ ਅੰਗਦ ਪਰਮ ਪਦਵੀ ਪਾਵਹੇ ॥ ਆਇਆ

ਹਕਾਰਾ ਚਲਣਵਾਰਾ ਹਰਿ ਰਾਮ ਨਾਮਿ

ਸਮਾਇਆ ॥ ਜਗਿ ਅਮਰੁ ਅਟਲੁ ਅਤੋਲੁ

ਠਾਕੁਰੁ ਭਗਤਿ ਤੇ ਹਰਿ ਪਾਇਆ ॥ ੧ ॥ ਹਰਿ

ਭਾਣਾ ਗੁਰ ਭਾਇਆ ਗੁਰੁ ਜਾਵੈ ਹਰਿ ਪ੍ਰਭ ਪਾਸਿ

ਜੀਉ ॥ ਸਤਿਗੁਰੁ ਕਰੇ ਹਰਿ ਪਹਿ ਬੇਨਤੀ ਮੇਰੀ

ਪੈਜ ਰਖਹੁ ਅਰਦਾਸਿ ਜੀਉ ॥ ਪੈਜ ਰਾਖਹੁ ਹਰਿ

ਜਨਹ ਕੇਰੀ ਹਰਿ ਦੇਹੁ ਨਾਮੁ ਨਿਰੰਜਨੇ ॥ ਅੰਤਿ

ਚਲਦਿਆ ਹੋਇ ਬੇਲੀ ਜਮਦੂਤ ਕਾਲੁ ਨਿਖੰਜਨੇ

॥ ਸਤਿਗੁਰੁ ਕੀ ਬੇਨਤੀ ਪਾਈ ਹਰਿ ਪ੍ਰਭ ਸੁਣੀ

ਅਰਦਾਸਿ ਜੀਉ ॥ ਹਰਿ ਧਾਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ

ਮਿਲਾਇਆ ਧਨੁ ਧਨੁ ਕਹੈ ਸਾਬਾਸਿ ਜੀਉ ॥ ੨

॥ ਮੇਰੇ ਸਿਖ ਸੁਣਹੁ ਪੁਤ ਭਾਈਹੋ ਮੇਰੈ ਹਰਿ ਭਾਣਾ

satisfied by partaking this nectar of True Name. Even those persons who listen to these hymns, get purified and those persons who read these hymns are also purified. They have perceived the Lord pervading every where in the world, through the Guru's guidance. O Nanak ! The persons, who have sought the support of the lotus feet of the Guru with humility, always listen to the unstrung (all-pervasive) music of Nature and the bliss of Lord's love. They have attained salvation by meditating on True Name and listening to the Nature's music. (40-1)

Ramkali Sad Ik onkar satgur prasad (Jag daata soiai bhagat vachhal teh)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord, who is the True Master of the three worlds and the greatest benefactor of all, sustaining all the beings, is the beloved of His saints. The person, who follows the Guru's guidance (Guru's Word), realises the Lord's secrets as no other person knows Him. By reciting the Lord's True Name through the Guru's guidance, he attains the Lord (apart from him no one else attains the Lord's benevolence) By the Grace of Guru Nanak the highest status (position) of Guruship was attained by Guru Angad. When the call of the Lord was received for proceeding to the next world, then Guru Amar Das also got immersed and merged with the Lord. Thus Guru Amar Das, through the Lord's worship, (by reciting True Name), got in unison with the Lord (while leading a householder's life), who is immortal, ever-existent and limitless being beyond our evaluation. (1)

Guru Amar Das has accepted the Lord's Will and His call for proceeding to the Lord's presence so the Guru has proceeded on the journey to the Lord's presence (leaving this world). The Guru then prayed to the Lord thus; O Lord ! May You protect my honour, and this is my only prayer (supplication) ! May the Lord bestow the True Name, above the effects of Maya, thus protecting the honour and prestige of this (slave) devotee of mine ! O Lord ! Your True Name alone is the companion of the human being while proceeding on the last journey to the Lord's presence, which is the destroyer (who casts away) of the Yama, the god of death. Thus the True Master listened to the prayers of the Guru with humble devotion and united Guru Amar Das with Himself through His Grace, thus the whole world is saluting the Guru, exclaiming that the Guru is the

ਆਉ ਮੈ ਪਾਸਿ ਜੀਉ ॥ ਹਰਿ ਭਾਣਾ ਗੁਰ
ਭਾਇਆ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰੇ ਸਾਥਾਸਿ ਜੀਉ ॥
ਭਗਤੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੇਈ ਜਿਸੁ ਹਰਿ ਪ੍ਰਭੁ
ਭਾਣਾ ਭਾਵਏ ॥ ਆਨੰਦ ਅਨਹਦ ਵਜਹਿ ਵਾਜੇ
ਹਰਿ ਆਪਿ ਗਲਿ ਮੇਲਾਵਏ ॥ ਤੁਸੀ ਪੁਤ ਭਾਈ
ਪਰਵਾਰੁ ਮੇਰਾ ਮਨਿ ਵੇਖਹੁ ਕਰਿ ਨਿਰਜਾਸਿ ਜੀਉ
॥ ਧੁਰਿ ਲਿਖਿਆ ਪਰਵਾਣਾ ਫਿਰੈ ਨਾਹੀ ਗੁਰੁ
ਜਾਇ ਹਰਿ ਪ੍ਰਭੁ ਪਾਸਿ ਜੀਉ ॥ ੩ ॥ ਸਤਿਗੁਰਿ
ਭਾਣੈ ਆਪਣੈ ਬਹਿ ਪਰਵਾਰੁ ਸਦਾਇਆ ॥ ਮਤ
ਮੈ ਪਿਛੈ ਕੋਈ ਰੋਵਸੀ ਸੇ ਮੈ ਮੂਲਿ ਨ ਭਾਇਆ ॥
ਮਿਤੁ ਪੈਝੈ ਮਿਤੁ ਬਿਗਸੈ ਜਿਸੁ ਮਿਤ ਕੀ ਪੈਜ
ਭਾਵਏ ॥ ਤੁਸੀ ਵੀਚਾਰਿ ਦੇਖਹੁ ਪੁਤ ਭਾਈ ਹਰਿ
ਸਤਿਗੁਰੁ ਪੈਨਾਵਏ ॥ ਸਤਿਗੁਰੁ ਪਰਤਖਿ ਹੋਏ
ਬਹਿ ਰਾਜੁ ਆਪਿ ਟਿਕਾਇਆ ॥ ਸਭਿ ਸਿਖ ਬੰਧਪ
ਪੁਤ ਭਾਈ ਰਾਮਦਾਸ ਪੈਰੀ ਪਾਇਆ ॥ ੪ ॥
ਅੰਤੇ ਸਤਿਗੁਰੁ ਬੋਲਿਆ ਮੈ ਪਿਛੈ ਕੀਰਤਨੁ
ਕਰਿਅਹੁ ਨਿਰਬਾਣੁ ਜੀਉ ॥ ਕੇਸੇ ਗੋਪਾਲ ਪੰਡਿਤ
ਸਦਿਅਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਪੜਹਿ ਪੁਰਾਣੁ ਜੀਉ
॥ ਹਰਿ ਕਥਾ ਪੜੀਐ ਹਰਿ ਨਾਮੁ ਸੁਣੀਐ ਬੇਬਾਣੁ
ਹਰਿ ਰੰਗੁ ਗੁਰ ਭਾਵਏ ॥ ਪਿੰਡੁ ਪਤਲਿ ਕਿਰਿਆ
ਦੀਵਾ ਵੁਲ ਹਰਿ ਸਰਿ ਪਾਵਏ ॥ ਹਰਿ ਭਾਇਆ
ਸਤਿਗੁਰੁ ਬੋਲਿਆ ਹਰਿ ਮਿਲਿਆ ਪੁਰਖੁ ਸੁਜਾਣੁ
ਜੀਉ ॥ ਰਾਮਦਾਸ ਸੋਢੀ ਤਿਲਕੁ ਦੀਆ ਗੁਰ
ਸਬਦੁ ਸਚੁ ਨੀਸਾਣੁ ਜੀਉ ॥ ੫ ॥ ਸਤਿਗੁਰੁ

most blessed and praiseworthy of all. (2)

Then the Guru (Guru Amar Das), calling all the family members including His sons, brothers and devotees (Sikhs) said, "Listen to me all of you that the Lord's final call to merge with Him has come, as per the Lord's Will," Then the Guru accepted the Lord's dictates (Lord's Will) with pleasure and the Lord would receive me with honour and acclaim in His presence. The True saint and perfect Guru is one who has accepted with pleasure the Lord's Will. Now the all-pervasive (Unstrung) music of Nature is being heard all over the world, and the Lord will unite me with Himself. So all of you, my family members, including the sons and brothers, should deliberate with full faith and accept the Lord's Will which cannot be altered by anyone, thus the Guru has to proceed to the Lord's presence (on completing the sojourn of life here). (3)

Thus Guru Amar Das had called all the family members near Him and directed them not to cry or wail for His loss after His departure (from the world) as this behaviour would not be to his liking. O my sons and brothers ! You should consider this fact with full deliberation that the Lord should be receiving me with full honours in His presence as such you should all be delighted just as a friend gets pleased when his friend gets honoured and acclaimed by the (king-emperor) Lord. Thus Guru Amar Das in His life-time anointed Guru Ram Das (to the seat of Guruship) as the next Guru and announced His Guruship, and made all His family members including all the Sikhs, sons and brothers to bow in obeisance (at His lotus-foot) to Guru Ramdas. (4)

The Guru then spoke thus, "After me, you should all engage yourselves in singing the praises (perform kirtan) of the Lord through the Guru's Word. I would be pleased with your worship of the Lord alone, this is how I would prefer the reading of the books of lore (like Puranas) by a Pandit in the form of Lord's worship (through the Guru's Word). The reading of Lord's praises and listening to the True Name alone would be appreciated by the Guru, including the Lord's love (instead of other formal rituals) Instead of all the formal religious rites, like the Hindus perform the last rites by lighting lamps, offering the ashes to the Ganga, you should only engage in singing the priases of the Lord through the Guru's Word. The Guru thus spoke whatever was loved by the Lord and exclaimed His unison with the True Master. Thus Guru Amar Das has anointed

ਪੁਰਖੁ ਜਿ ਬੋਲਿਆ ਗੁਰਸਿਖਾ ਮੰਨਿ ਲਈ ਰਜਾਇ
ਜੀਉ ॥ ਮੋਹਰੀ ਪੁਤ੍ਰ ਸਨਮੁਖੁ ਹੋਇਆ ਰਾਮਦਾਸੈ
ਪੈਰੀ ਪਾਇ ਜੀਉ ॥ ਸਭ ਪਵੈ ਪੈਰੀ ਸਤਿਗੁਰੂ ਕੇ
ਰੀ ਜਿਥੈ ਗੁਰੂ ਆਪੁ ਰਖਿਆ ॥ ਕੋਈ ਕਰਿ
ਬਖੀਲੀ ਨਿਵੈ ਨਾਹੀ ਫਿਰਿ ਸਤਿਗੁਰੂ ਆਣਿ
ਨਿਵਾਇਆ ॥ ਹਰਿ ਗੁਰਹਿ ਭਾਣਾ ਦੀਈ
ਵਡਿਆਈ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ ਜੀਉ
॥ ਕਹੈ ਸੁੰਦਰੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਭੁ ਜਗਤੁ ਪੈਰੀ
ਪਾਇ ਜੀਉ ॥ ੬ ॥ ੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਛੰਡ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਾਜਨੜਾ ਮੇਰਾ ਸਾਜਨੜਾ ਨਿਕਟਿ ਖਲੋਇਅੜਾ
ਮੇਰਾ ਸਾਜਨੜਾ ॥ ਜਾਨੀਅੜਾ ਹਰਿ ਜਾਨੀਅੜਾ
ਨੈਣ ਅਲੋਇਅੜਾ ਹਰਿ ਜਾਨੀਅੜਾ ॥ ਨੈਣ
ਅਲੋਇਆ ਘਟਿ ਘਟਿ ਸੋਇਆ ਅਤਿ ਅੰਮ੍ਰਿਤ
ਪ੍ਰਿਅ ਗੁੜਾ ॥ ਨਾਲਿ ਹੋਵੰਦਾ ਲਹਿ ਨ ਸਕੰਦਾ
ਸੁਆਉ ਨ ਜਾਣੈ ਮੂੜਾ ॥ ਮਾਇਆ ਮਦਿ ਮਾਤਾ
ਹੋਛੀ ਬਾਤਾ ਮਿਲਣੁ ਨ ਜਾਈ ਭਰਮ ਧੜਾ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹੀ ਸੂਝੈ ਹਰਿ ਸਾਜਨੁ
ਸਭ ਕੈ ਨਿਕਟਿ ਖੜਾ ॥ ੧ ॥ ਗੋਬਿੰਦਾ ਮੇਰੇ
ਗੋਬਿੰਦਾ ਪ੍ਰਾਣ ਅਧਾਰਾ ਮੇਰੇ ਗੋਬਿੰਦਾ ॥
ਕਿਰਪਾਲਾ ਮੇਰੇ ਕਿਰਪਾਲਾ ਦਾਨ ਦਾਤਾਰਾ ਮੇਰੇ
ਕਿਰਪਾਲਾ ॥ ਦਾਨ ਦਾਤਾਰਾ ਅਪਰ ਅਧਾਰਾ ਘਟ
ਘਟ ਅੰਤਰਿ ਸੋਹਨਿਆ ॥ ਇਕ ਦਾਸੀ ਧਾਰੀ
ਸਬਲ ਪਸਾਰੀ ਜੀਅ ਜੰਤ ਲੈ ਮੋਹਨਿਆ ॥ ਜਿਸ

Guru Ram Das as His successor, by giving Him the support of the Guru's Word as His symbol of spiritual authority. (5)

The sikhs have accepted the advice and the Guru's dictates and followed the Lord's Will without a murmur. Then the eldest son of Guru Amar Das came forward to bow in obeisance to Guru Ram Das. This was followed by all other devotees, who bowed in turn in obeisance to the True Guru Ram Das, including all other relatives, from wherever they hailed from as per the Guru's Will. Incase someone did not bow before the Guru due to his jealousy, was made to bow later through the Guru's advice and instructions.

It was according to the Will and pleasure of the Lord that Guru Ram Das was appointed as the next Guru with honour and acclaim, as this was pre-destined by the Lord's Will from the beginning. O Sunder ! Let all the saints listen to me that the whole world was made to bow and pay obeisance to the Guru-elect, Guru Ramdas. (6 - 1)

Ramkali Mahala - 5 Chhant *Ik onkar satgur prasad*
(*Sa'janar'a me'ra sa'jna'ra nickat khaloir'a mera sa'janar'a.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

My beloved Lord and friend is seen standing next to me, and I have perceived a glimpse of the beloved Lord with my own eyes. I have seen the same Lord pervading all the beings, and found the Lord more dear and close to me than the nectar even. This foolish man does not perceive the Lord, though He abides within him as such he has not (partaken) realised the sweet taste of the Lord. (Lord's Vision). This man, being engrossed in the love and pursuit of Maya (worldly falsehood) is always busy in fruitless talk (jargon), as such he cannot unite with the Lord, pestered by his doubts and whimsical beliefs. O Nanak ! It is not possible to realise the fact without the Guru's guidance, that the Lord-sublime is present very close to us but cannot be seen without the Guru's guidance. (1)

O Lord-Creator and True Master of the world ! You are the only support of my life and very existence. You are my benevolent Lord, who has bestowed all the favours to us. The Lord-benefactor is limitless, giving all His favours to us, and is present within all the beings, looking beautiful. But there is one mistress, Maya (worldly falsehood) who has enamoured all the beings, big and small of the world, with its charm and is

ਨੇ ਰਾਖੈ ਸੋ ਸਚੁ ਭਾਖੈ ਗੁਰ ਕਾ ਸਬਦੁ ਬੀਚਾਰਾ ॥
 ਕਹੁ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਕਉ ਭਾਣਾ ਤਿਸ ਹੀ ਕਉ
 ਪ੍ਰਭੁ ਪਿਆਰਾ ॥ ੨ ॥ ਮਾਣੈ ਪ੍ਰਭੁ ਮਾਣੈ ਮੇਰੇ ਪ੍ਰਭੁ
 ਕਾ ਮਾਣੈ ॥ ਜਾਣੈ ਪ੍ਰਭੁ ਜਾਣੈ ਸੁਆਮੀ ਸੁਖਤੁ
 ਸੁਜਾਣੈ ॥ ਸੁਖਤੁ ਸੁਜਾਨਾ ਸਦ ਪਰਧਾਨਾ ਅੰਮ੍ਰਿਤੁ
 ਹਰਿ ਕਾ ਨਾਮਾ ॥ ਚਾਖਿ ਅਘਾਣੇ ਸਾਰਿਗਪਾਣੇ
 ਜਿਨ ਕੈ ਭਾਗ ਮਥਾਨਾ ॥ ਤਿਨ ਹੀ ਪਾਇਆ
 ਤਿਨਹਿ ਧਿਆਇਆ ਸਗਲ ਤਿਸੈ ਕਾ ਮਾਣੈ ॥
 ਕਹੁ ਨਾਨਕ ਬਿਰੁ ਤਖਤਿ ਨਿਵਾਸੀ ਸਚੁ ਤਿਸੈ
 ਦੀਬਾਣੈ ॥ ੩ ॥ ਮੰਗਲਾ ਹਰਿ ਮੰਗਲਾ ਮੇਰੇ
 ਪ੍ਰਭੁ ਕੈ ਸੁਣੀਐ ਮੰਗਲਾ ॥ ਸੋਹਿਲੜਾ ਪ੍ਰਭੁ
 ਸੋਹਿਲੜਾ ਅਨਹਦ ਧੁਨੀਐ ਸੋਹਿਲੜਾ ॥
 ਅਨਹਦ ਵਾਜੇ ਸਬਦ ਅਗਾਜੇ ਨਿਤ ਨਿਤ
 ਜਿਸਹਿ ਵਧਾਈ ॥ ਸੋ ਪ੍ਰਭੁ ਧਿਆਈਐ ਸਭੁ ਕਿਛੁ
 ਪਾਈਐ ਮਰੈ ਨ ਆਵੈ ਜਾਈ ॥ ਚੂਕੀ ਪਿਆਸਾ
 ਪੂਰਨ ਆਸਾ ਗੁਰਮੁਖਿ ਮਿਲੁ ਨਿਰਗੁਨੀਐ ॥
 ਕਹੁ ਨਾਨਕ ਘਰਿ ਪ੍ਰਭੁ ਮੇਰੇ ਕੈ ਨਿਤ ਨਿਤ ਮੰਗਲੁ
 ਸੁਨੀਐ ॥ ੪ ॥ ੧ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਧਿਆਇ ਮਨਾ ਖਿਨੁ ਨ ਵਿਸਾਰੀਐ ॥
 ਰਾਮ ਰਾਮਾ ਰਾਮ ਰਮਾ ਕੰਠਿ ਉਰ ਧਾਰੀਐ ॥
 ਉਰ ਧਾਰਿ ਹਰਿ ਹਰਿ ਪੁਰਖੁ ਪੂਰਨੁ ਪਾਰਬ੍ਰਹਮੁ
 ਨਿਰੰਜਨੋ ॥ ਭੈ ਦੂਰਿ ਕਰਤਾ ਪਾਪ ਹਰਤਾ ਦੁਸਰ
 ਦੁਖ ਭਵ ਖੰਡਨੋ ॥ ਜਗਦੀਸ ਈਸ ਗੋਪਾਲ ਮਾਧੋ
 ਗੁਣ ਗੋਵਿੰਦ ਵੀਚਾਰੀਐ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ

present everywhere, being accepted by all. The person, who is saved from the onslaughts of Maya by the Lord, has meditated on the Guru's Word and thus realised the Truth. O Nanak ! The person, who carries out the Will of the Lord, has won the pleasure of the Lord. (2)

O Guru-minded persons ! Let us enjoy the eternal bliss by reciting the True Name of the Lord and remain peaceful. Let us realise that the Lord knows all being omni-scient and possesses all the wisdom. The Lord is all powerful, being full of wisdom, while His True Name is like the nectar. The persons, who were fortunate enough, being pre-destined by the Lord's Will, have been satiated by partaking the nectar of True Name. Such persons have attained the Lord by reciting the True Name and they have been honoured and acclaimed everywhere. O Nanak ! The Lord abides on the ever-existent permanent throne, while the holy saints form His holy and True congregations. (3)

Throughout the ages the Lord is always blissful and we hear about His joy and bliss only, while His praises are being sung throughout the ages, alongwith the all-pervasive music of Nature. The all-pervasive music of Nature is heard continuously through the Guru's Word, and His praises are being sung constantly in the company of holy saints. We could attain everything desired by us by worshipping the Lord, who is not under the control of the cycle of births and deaths. The person, who has united with the formless Lord through the Guru's guidance gets all his desires fulfilled and his thirst (for worldly possessions) is quenched.

O Nanak ! The abode of my True Master is always resounding with the music of bliss and joy. (4 - 1)

Ramkali Mahala - 5 (*Har har dhiaiai mana khin na.....*)

O my mind ! Let us always remember (worship) the Lord without forsaking Him even for a moment. O Brother ! Let us always recite the True Name of the Lord by reciting "Ram, Rama", the Lord-benefactor and inculcate His love in the heart.

O Brother ! Let us imbibe the love of the Lord, in the heart who is perfect, and is limitless, free from the control of Maya (worldly falsehood), and beyond our reach. The Lord is ridding us of our fear-complex and is the destroyer of all our sins, and casts away the sufferings and afflictions of the world. Let us therefore, meditate on the virtues and Greatness of the Lord, who is the Lord-Creator of all beings and the gods even,

ਮਿਲਿ ਸੰਗਿ ਸਾਧੂ ਦਿਨਸੁ ਰੈਣਿ ਚਿਤਾਰੀਐ ॥

੧ ॥ ਚਰਨ ਕਮਲ ਆਧਾਰੁ ਜਨ ਕਾ ਆਸਰਾ ॥

ਮਾਲੁ ਮਿਲਖ ਭੰਡਾਰ ਨਾਮੁ ਅਨੰਤ ਧਰਾ ॥ ਨਾਮੁ

ਨਰਹਰ ਨਿਧਾਨੁ ਜਿਨ ਕੈ ਰਸ ਭੋਗ ਏਕ

ਨਰਾਇਣਾ ॥ ਰਸ ਰੂਪ ਰੰਗ ਅਨੰਤ ਬੀਠਲ ਸਾਸਿ

ਸਾਸਿ ਧਿਆਇਣਾ ॥ ਕਿਲਵਿਖ ਹਰਣਾ ਨਾਮ

ਪੁਨਹਚਰਣਾ ਨਾਮੁ ਜਮ ਕੀ ਤ੍ਰਾਸ ਹਰਾ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਰਾਸਿ ਜਨ ਕੀ ਚਰਨ ਕਮਲਹ

ਆਸਰਾ ॥ ੨ ॥ ਗੁਣ ਬੇਅੰਤ ਸੁਆਮੀ ਤੇਰੇ

ਕੋਇ ਨ ਜਾਨਈ ॥ ਦੇਖਿ ਚਲਤ ਦਇਆਲ

ਸੁਣਿ ਭਗਤ ਵਖਾਨਈ ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਝੁ

ਧਿਆਵਹਿ ਪੁਰਖਪਤਿ ਪਰਮੇਸਰਾ ॥ ਸਰਬ

ਜਾਚਿਕ ਏਕੁ ਦਾਤਾ ਕਰੁਣਾ ਮੈ ਜਗਦੀਸਰਾ ॥

ਸਾਧੂ ਸੰਤੁ ਸੁਜਾਣੁ ਸੋਈ ਜਿਸਹਿ ਪ੍ਰਭ ਜੀ ਮਾਨਈ

॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਸੋਇ ਤੁਝਹਿ

ਪਛਾਨਈ ॥ ੩ ॥ ਮੋਹਿ ਨਿਰਗੁਣ ਅਨਾਥੁ ਸਰਣੀ

ਆਇਆ ॥ ਬਲਿ ਬਲਿ ਬਲਿ ਗੁਰਦੇਵ ਜਿਨਿ

ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥ ਗੁਰਿ ਨਾਮੁ ਦੀਆ ਕੁਸਲੁ

ਬੀਆ ਸਰਬ ਇਛਾ ਪੁੰਨੀਆ ॥ ਜਲਨੇ ਬੁਝਾਈ

ਸਾਂਤਿ ਆਈ ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ॥ ਆਨੰਦ

ਹਰਖ ਸਹਜ ਸਾਚੇ ਮਹਾ ਮੰਗਲ ਗੁਣ ਗਾਇਆ

॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਗੁਰ ਪੂਰੇ ਤੇ

ਪਾਇਆ ॥ ੪ ॥ ੨ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

is the sustainer of the whole world, and the spouse (Master) of Maya.

O Nanak ! Let us sing the praises of such a benevolent Lord in the company of the holy saints day and night. (1)

The support of the body and mind of the holy saints lies at the lotus-feet of the Lord. We have considered the Lord's True Name as more valuable than all the worldly treasures and possessions like elephants, horses, lands or wealth and inculcated the love of the True Name in the heart. The persons, who have considered the True Name of the Lord (half lion and half human) as the most valued treasure, have partaken the True Name as their food (for thought). The persons, who have recited the Lord's True Name with every breath, have realised the bliss of life, beauty, and worldly pleasures in the True Name alone. They have considered True Name as the destroyer of all the sins, and it casts away the pangs and sufferings inflicted by the Yama or the fear (of death). O Nanak! The support of the lotus-feet of the Lord is the mainstay (capital investment) of the holy saints. (2)

O True Master ! Your virtues (Greatness) are limitless, and beyond our comprehension. O Lord-benefactor ! The saints describe Your worldly drama after seeing and listening to Your Greatness and praises. O Lord-Almighty ! All the beings, big and small, always worship You (by reciting Your True Name). O perfect Lord-benefactor, our True Master ! You are the only benefactor, being the Master of all Grace, while the whole world is begging from You (seeking favours). The persons, whose worship and prayers are accepted by the Lord, are the true and wise saints.

O Nanak ! The persons, bestowed with the Grace and benevolence of the Lord, have realised the Lord's secrets. (3)

O True Master ! I have sought Your support, being virtuous and helpless. I would offer myself as a sacrifice to the Guru-enlightener, who has inculcated the love of True Name in my heart. We got all our desires fulfilled and enjoyed the eternal bliss when the Guru blessed us with His True Name. Now the sinners like me, separated from the Lord since ages, have been united with the Lord and the fire of worldly desires within us has been quenched, thus giving solace and peace of mind. Now we are enjoying the bliss of life by singing the praises of the Lord (effortlessly) in a state of equipoise. O Nanak! We have attained the True Name of the Lord through the guidance (teachings) of the perfect Guru. (4 - 2)

Ramkali Mahala - 5 (Ru'nn jhun'o sabad anahad nit....)

ਰੁਣ ਝੁਣੇ ਸਬਦੁ ਅਨਾਹਦੁ ਨਿਤ ਉਠਿ ਗਾਈਐ
ਸੰਤਨ ਕੈ ॥ ਕਿਲਵਿਖ ਸਭਿ ਦੇਖ ਬਿਨਾਸਨੁ
ਹਰਿ ਨਾਮੁ ਜਪੀਐ ਗੁਰ ਮੰਤਨ ਕੈ ॥ ਹਰਿ ਨਾਮੁ
ਲੀਜੈ ਅਮਿਉ ਪੀਜੈ ਰੈਣਿ ਦਿਨਸੁ ਅਰਾਧੀਐ ॥
ਜੋਗ ਦਾਨ ਅਨੇਕ ਕਿਰਿਆ ਲਗਿ ਚਰਣ
ਕਮਲਹ ਸਾਧੀਐ ॥ ਭਾਉ ਭਗਤਿ ਦਇਆਲ
ਮੋਹਨ ਦੂਖ ਸਗਲੇ ਪਰਹਰੈ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ
ਤਰੈ ਸਾਗਰੁ ਧਿਆਇ ਸੁਆਮੀ ਨਰਹਰੈ ॥ ੧ ॥
ਸੁਖ ਸਾਗਰ ਗੋਬਿੰਦ ਸਿਮਰਨੁ ਭਗਤ ਗਾਵਹਿ
ਗੁਣ ਤੇਰੇ ਰਾਮ ॥ ਅਨਦ ਮੰਗਲ ਗੁਰ ਚਰਣੀ
ਲਾਗੇ ਪਾਏ ਸੂਖ ਘਨੇਰੇ ਰਾਮ ॥ ਸੁਖ ਨਿਧਾਨੁ
ਮਿਲਿਆ ਦੂਖ ਹਰਿਆ ਕ੍ਰਿਪਾ ਕਰਿ ਪ੍ਰਭਿ ਰਾਖਿਆ
॥ ਹਰਿ ਚਰਣ ਲਾਗਾ ਭ੍ਰਮੁ ਭਉ ਭਾਗਾ ਹਰਿ
ਨਾਮੁ ਰਸਨਾ ਭਾਖਿਆ ॥ ਹਰਿ ਏਕੁ ਚਿਤਵੈ ਪ੍ਰਭੁ
ਏਕੁ ਗਾਵੈ ਹਰਿ ਏਕੁ ਦ੍ਰਿਸਟੀ ਆਇਆ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਪ੍ਰਭਿ ਕਰੀ ਕਿਰਪਾ ਪੂਰਾ
ਸਤਿਗੁਰੁ ਪਾਇਆ ॥ ੨ ॥ ਮਿਲਿ ਰਹੀਐ ਪ੍ਰਭ
ਸਾਧ ਜਨਾ ਮਿਲਿ ਹਰਿ ਕੀਰਤਨੁ ਸੁਨੀਐ ਰਾਮ
॥ ਦਇਆਲ ਪ੍ਰਭੁ ਦਾਮੋਦਰ ਮਾਧੋ ਅੰਤੁ ਨ
ਪਾਈਐ ਗੁਨੀਐ ਰਾਮ ॥ ਦਇਆਲ ਦੂਖ ਹਰ
ਸਰਣਿ ਦਾਤਾ ਸਗਲ ਦੇਖ ਨਿਵਾਰਣੈ ॥ ਮੋਹ
ਸੋਗ ਵਿਕਾਰ ਬਿਖੜੇ ਜਪਤ ਨਾਮ ਉਧਾਰਣੈ ॥
ਸਭਿ ਜੀਅ ਤੇਰੇ ਪ੍ਰਭੁ ਮੇਰੇ ਕਰਿ ਕਿਰਪਾ ਸਭ
ਰੇਣ ਬੀਵਾ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਪ੍ਰਭੁ ਮਇਆ
ਕੀਜੈ ਨਾਮੁ ਤੇਰਾ ਜਪਿ ਜੀਵਾ ॥ ੩ ॥ ਰਾਖਿ ਲੀਏ
ਪ੍ਰਭਿ ਭਗਤ ਜਨਾ ਅਪਣੀ ਚਰਣੀ ਲਾਏ ਰਾਮ ॥

O Brother ! Let us (daily) always sing the praises of the Lord, through the blissful Guru's Word, in the company of the holy saints. Let us recite the Lord's True Name, and partake this nectar of True Name by worshipping the Lord day and night. (by reciting True Name). We could get all the benefits of performing Yoga, giving alms or other religious rites of virtuous nature, by seeking refuge at the lotus-feet of the Guru and serving Him. The love and worship of the beloved Lord-benefactor casts away all our afflictions and sufferings. O Nanak ! The persons, who have recited the True Name and (worshipped) the (lion-faced) Lord, have been able to cross this ocean of life successfully. (1)

O Lord-Gobind ! Your True Name is the fountain-head of all joy and bliss (ocean of bliss) as such the holy saints always sing Your praises only. O True Master ! They have enjoyed the eternal bliss by following the Guru's guidance (by taking support of the Guru's lotus-feet) and attained peace of mind. O Lord ! You have saved them through Your Grace, as they have gained the treasure of all bliss and comforts by casting away their afflictions. O True Master ! The person, who sought Your support (Your lotus-feet), got rid of his whims and fear by reciting Your True Name with his tongue. O Lord ! Such persons always worship You and always sing Your praises, as they have perceived You pervading everywhere. O Nanak ! The persons, who have attained the perfect Guru, have been blessed with the Grace of the Lord. (2)

Let us hear the praises of the Lord (through the Guru's Word) being sung by joining the company of the holy saints. The Lord-benefactor, the (spouse) Master of Maya, is full of virtues which are limitless and beyond our comprehension. The Lord-benefactor is the destroyer of our sins and the protector of all those persons taking refuge at the lotus-feet of the Lord, who casts away all our afflictions. By reciting True Name, the Lord enables us to escape from all the vicious thoughts and sinful actions like worldly attachments, sufferings, or other worldly wrangles. O my True Master ! All the beings have been created by You. May You bless me with Your Grace so that I could become the dust of the lotus-feet of all others ! O Nanak ! May the Lord bestow me with His Grace so that I could lead this life by reciting His True Name. (so long I love, I may recite His True Name). (3)

ਆਠ ਪਹਰ ਅਪਨਾ ਪ੍ਰਭੁ ਸਿਮਰਹ ਏਕੋ ਨਾਮੁ
ਧਿਆਏ ਰਾਮ ॥ ਧਿਆਇ ਸੋ ਪ੍ਰਭੁ ਤਰੇ ਭਵਜਲ
ਰਹੇ ਆਵਣ ਜਾਣਾ ॥ ਸਦਾ ਸੁਖੁ ਕਲਿਆਣ
ਕੀਰਤਨੁ ਪ੍ਰਭੁ ਲਗਾ ਮੀਠਾ ਭਾਣਾ ॥ ਸਭ ਇਛ
ਪੁੰਨੀ ਆਸ ਪੂਰੀ ਮਿਲੇ ਸਤਿਗੁਰ ਪੂਰਿਆ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਪ੍ਰਭਿ ਆਪਿ ਮੇਲੇ ਫਿਰਿ ਨਾਰੀ
ਦੂਖ ਵਿਸੁਰਿਆ ॥ ੪ ॥ ੩ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਛੰਤੁ ॥

ਸਲੋਕੁ ॥ ਚਰਨ ਕਮਲ ਸਰਣਾਗਤੀ ਅਨਦ
ਮੰਗਲ ਗੁਣ ਗਾਮ ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਆਰਾਧੀਐ
ਬਿਪਤਿ ਨਿਵਾਰਣ ਰਾਮ ॥ ੧ ॥

ਛੰਤੁ ॥ ਪ੍ਰਭੁ ਬਿਪਤਿ ਨਿਵਾਰਣੇ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ
ਨ ਕੋਇ ਜੀਉ ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਸਿਮਰੀਐ
ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸੋਇ ਜੀਉ ॥ ਜਲਿ ਬਲਿ
ਮਹੀਅਲਿ ਪੂਰਿ ਰਹਿਆ ਇਕ ਨਿਮਖ ਮਨਹੁ ਨ
ਵੀਸਰੈ ॥ ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਸਰਬ
ਗੁਣ ਜਗਦੀਸਰੈ ॥ ਕਰਿ ਸੇਵ ਸੇਵਕ ਦਿਨਸੁ
ਰੈਣੀ ਤਿਸੁ ਭਾਵੈ ਸੋ ਹੋਇ ਜੀਉ ॥ ਬਲਿ ਜਾਇ
ਨਾਨਕੁ ਸੁਖਹ ਦਾਤੇ ਪਰਗਾਸੁ ਮਨਿ ਤਨਿ ਹੋਇ
ਜੀਉ ॥ ੧ ॥

ਸਲੋਕੁ ॥ ਹਰਿ ਸਿਮਰਤ ਮਨੁ ਤਨੁ ਸੁਖੀ ਬਿਨਸੀ
ਦੁਤੀਆ ਸੋਚ ॥ ਨਾਨਕ ਟੇਕ ਗੋਪਾਲ ਕੀ ਗੋਵਿੰਦ
ਸੰਕਟ ਮੋਚ ॥ ੧ ॥

ਛੰਤੁ ॥ ਭੈ ਸੰਕਟ ਕਾਟੇ ਨਾਰਾਇਣ ਦਇਆਲ

The Lord has protected His saints by providing them with His support (by taking them under His care) as they are reciting the Lord's True Name all the twenty-four hours, thus worshipping the Lord all the time. The persons, who have recited True Name, have crossed the ocean of life successfully, thus escaping the cycle of births and deaths. O Lord ! They enjoy the Lord's bliss by singing His praises through the Guru's Word and accept the Lord's Will with pleasure. All our desires were fulfilled when we got united with the True Guru, including the longing for salvation. O Nanak ! The Lord has united us with Himself and thus we have been rid of all the pangs of sufferings. (4 - 3)

Ramkali Mahala - 5 Chhant Slok (Charan kamal sarna'gti anad.....)

O Nanak ! Let us sing the praises of the blissful Lord by taking the support of the lotus-feet of the Lord. Let us always worship the Lord (by reciting True Name) who is powerful enough to cast away all our sufferings and afflictions. (1)

Chhant : There is no other power except the Lord who could rid us of all our afflictions, Let us always recite the True Name of the Lord who is pervading everywhere including all the lands, oceans and skies.

O Brother ! Let us not forsake the Lord from the mind even for a moment, who is omni-present, prevailing all over the lands, oceans and the ethereal space. Since the time we have sought the support of the lotus-feet of the Guru, we have become full of fortune (fortunate) and acclaimed everywhere, which is the benediction (favour) of the Lord-sublime.

O Brother ! You should also serve the Lord like a devotee (slave) day and night as whatever pleases the Lord comes to pass as per His Will. O Nanak ! Let us offer ourselves as a sacrifice (with complete self-surrender) to the Lord-benefactor, who has enlightened our body and soul (mind) (1)

Slok : (Har simrat ma'n ta'n sukhi binsi dutia soch.....)

Our body and mind has attained peace and bliss of life by worshipping the Lord and casting away our dual-mindedness and all the worries. O Nanak ! Let us take the support of the Lord-creator, as the Lord-Gobind alone enables us to rid ourselves of all the afflictions. (1)

Chhant : The Lord-benefactor has emancipated us from all the fear-complex and sufferings (of the worldly bondage). We are singing the praises of the blissful Lord, who is the

ਜੀਉ ॥ ਹਰਿ ਗੁਣ ਆਨੰਦ ਗਾਏ ਪ੍ਰਭ ਦੀਨਾ
ਨਾਥ ਪ੍ਰਤਿਪਾਲ ਜੀਉ ॥ ਪ੍ਰਤਿਪਾਲ ਅਚੁਤ ਪੁਰਖੁ
ਏਕੇ ਤਿਸਹਿ ਸਿਉ ਰੰਗੁ ਲਾਗਾ ॥ ਕਰ ਚਰਨ
ਮਸਤਕੁ ਮੇਲਿ ਲੀਨੇ ਸਦਾ ਅਨਦਿਨੁ ਜਾਗਾ ॥
ਜੀਉ ਪਿੰਡੁ ਗਿ੍ਹਰੁ ਥਾਨੁ ਤਿਸ ਕਾ ਤਨੁ ਜੋਬਨੁ ਧਨੁ
ਮਾਲੁ ਜੀਉ ॥ ਸਦ ਸਦਾ ਬਲਿ ਜਾਇ ਨਾਨਕੁ
ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲ ਜੀਉ ॥ ੨ ॥

ਸਲੋਕੁ ॥ ਰਸਨਾ ਉਚਰੈ ਹਰਿ ਹਰੇ ਗੁਣ ਗੋਵਿੰਦ
ਵਖਿਆਨ ॥ ਨਾਨਕ ਪਕੜੀ ਟੇਕ ਏਕ ਪਰਮੇਸਰੁ
ਰਖੈ ਨਿਦਾਨ ॥ ੧ ॥

ਛੰਤੁ ॥ ਸੋ ਸੁਆਮੀ ਪ੍ਰਭ ਰਖਕੋ ਅੰਚਲਿ ਤਾ ਕੈ
ਲਾਗੁ ਜੀਉ ॥ ਭਜੁ ਸਾਧੂ ਸੰਗਿ ਦਇਆਲ ਦੇਵ
ਮਨ ਕੀ ਮਤਿ ਤਿਆਗੁ ਜੀਉ ॥ ਇਕ ਓਟ ਕੀਜੈ
ਜੀਉ ਦੀਜੈ ਆਸ ਇਕ ਧਰਣੀਧਰੈ ॥ ਸਾਧਸੰਗੇ
ਹਰਿ ਨਾਮ ਰੰਗੇ ਸੰਸਾਰੁ ਸਾਗਰੁ ਸਭੁ ਤਰੈ ॥
ਜਨਮ ਮਰਣ ਬਿਕਾਰ ਛੂਟੇ ਫਿਰਿ ਨ ਲਾਗੈ ਦਾਗੁ
ਜੀਉ ॥ ਬਲਿ ਜਾਇ ਨਾਨਕੁ ਪੁਰਖ ਪੂਰਨ ਬਿਰੁ
ਜਾ ਕਾ ਸੋਹਾਗੁ ਜੀਉ ॥ ੩ ॥

ਸਲੋਕੁ ॥ ਧਰਮ ਅਰਥ ਅਰੁ ਕਾਮ ਮੋਖ ਮੁਕਤਿ
ਪਦਾਰਥ ਨਾਥ ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰਿਆ ਨਾਨਕ
ਲਿਖਿਆ ਮਾਥ ॥ ੧ ॥

ਛੰਤੁ ॥ ਸਗਲ ਇਛ ਮੇਰੀ ਪੁੰਨੀਆ ਮਿਲਿਆ
ਨਿਰੰਜਨ ਰਾਇ ਜੀਉ ॥ ਅਨਦੁ ਭਇਆ
ਵਡਭਾਰੀਹੇ ਗ੍ਰਿਹਿ ਪ੍ਰਗਟੇ ਪ੍ਰਭ ਆਇ ਜੀਉ ॥

protector and sustainer of the helpless people, as He is bestowing all His benevolence on us. We have imbibed the love of the Lord, who is sustaining the whole world and is the formless and countless Lord-sublime. The Lord has united us with Himself when we offered ourselves in self-surrender to Him (when we placed our forehead at His lotus-feet), resulting in our complete enlightenment and awakening from the slumber of worldly attachment all the time. (by day and night). Infact, all our wealth and possessions including this body, soul, abode, youth, beauty and the wealth of elephants and horses are His benedictions only. O Nanak ! Let us always offer ourselves as a sacrifice to the Lord, who is maintaining and sustaining the whole world. (2)

Slok : (*Rasna uchrai har har gu'nn govind vakhiayan...*)

O Nanak ! Let us take the support of the Lord who protects our honour, by reciting the True Name with the tongue and singing His praises. (1)

Chhant : O my mind ! Let us take the support of the Lord, who is our protector by seeking His benevolence. Let us worship (recite True Name) the Lord in the company of the holy saints by ridding ourselves of our own cleverness (self-mindedness). Let us seek the support of the Lord-benefactor by offering our life even and always pin our hopes on the Lord. The persons, imbued with the love of the True Name through the company of the holy saints, have been able to cross this ocean of life successfully. They are not blemished for any misdeeds and are exempted from the vicious cycle of births and deaths.

O Nanak ! We would offer ourselves as a sacrifice to those persons who are imbued with the love of the blissful Lord. (whose spouse is ever-existent). (3)

Slok : (*Dharam arath ar kam mokh mukat padarath nath....*)

The Lord is the True Master of all the four virtues like dharam, arth, kam and mokh (duty, wealth, pleasure and salvation). O Nanak ! When the pre-destined Will of the Lord prevailed and fortune shone forth, all our desires were fulfilled. (1)

Chhant : O Brother ! I got all my desires and requirements met when I got united with the Lord, free from the effects of Maya. O fortunate persons ! There was great joy and rejoicing (bliss) when the Lord (appeared within the heart) enlightened our innerselves with His light. The beloved Lord has appeared

ਗ੍ਰਿਹਿ ਲਾਲ ਆਏ ਪੁਰਬਿ ਕਮਾਏ ਤਾ ਕੀ ਉਪਮਾ
ਕਿਆ ਗਣਾ ॥ ਬੇਅੰਤ ਪੂਰਨ ਸੁਖ ਸਹਜ ਦਾਤਾ
ਕਵਨ ਰਸਨਾ ਗੁਣ ਭਣਾ ॥ ਆਪੇ ਮਿਲਾਏ ਗਹਿ
ਕੰਠਿ ਲਾਏ ਤਿਸੁ ਬਿਨਾ ਨਹੀ ਜਾਇ ਜੀਉ ॥
ਬਲਿ ਜਾਇ ਨਾਨਕੁ ਸਦਾ ਕਰਤੇ ਸਭ ਮਹਿ
ਰਹਿਆ ਸਮਾਇ ਜੀਉ ॥ ੪ ॥ ੪ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਰਣ ਝੰਡਨੜਾ ਗਾਉ ਸਖੀ ਹਰਿ ਏਕੁ ਧਿਆਵਹੁ
॥ ਸਤਿਗੁਰੁ ਤੁਮ ਸੇਵਿ ਸਖੀ ਮਨਿ ਚਿੰਦਿਅੜਾ
ਫਲੁ ਪਾਵਹੁ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਰੁਤੀ ਸਲੋਕੁ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਰਿ ਬੰਦਨ ਪ੍ਰਭ ਪਾਰਬ੍ਰਹਮ ਬਾਛਉ ਸਾਧਹ ਧੂਰਿ
॥ ਆਪੁ ਨਿਵਾਰਿ ਹਰਿ ਹਰਿ ਭਜਉ ਨਾਨਕ ਪ੍ਰਭ
ਭਰਪੂਰਿ ॥ ੧ ॥ ਕਿਲਵਿਖ ਕਾਟਣ ਭੈ ਹਰਣ
ਸੁਖ ਸਾਗਰ ਹਰਿ ਰਾਇ ॥ ਦੀਨ ਦਇਆਲ ਦੁਖ
ਭੰਜਨੋ ਨਾਨਕ ਨੀਤ ਧਿਆਇ ॥ ੨ ॥ ਛੰਤੁ ॥
ਜਸੁ ਗਾਵਹੁ ਵਡਭਾਗੀਹੋ ਕਰਿ ਕਿਰਪਾ ਭਗਵੰਤ
ਜੀਉ ॥ ਰੁਤੀ ਮਾਹ ਮੂਰਤ ਘੜੀ ਗੁਣ ਉਚਰਤ
ਸੋਭਾਵੰਤ ਜੀਉ ॥ ਗੁਣ ਗੰਗਿ ਰਾਤੇ ਧੰਨਿ ਤੇ ਜਨ
ਜਿਨੀ ਇਕ ਮਨਿ ਧਿਆਇਆ ॥ ਸਫਲ ਜਨਮੁ
ਭਇਆ ਤਿਨ ਕਾ ਜਿਨੀ ਸੋ ਪ੍ਰਭੁ ਪਾਇਆ ॥
ਪੁੰਨ ਦਾਨ ਨ ਤੁਲਿ ਕਿਰਿਆ ਹਰਿ ਸਰਬ ਪਾਪਾ
ਹੰਤ ਜੀਉ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਿਮਰਿ ਜੀਵਾ
ਜਨਮ ਮਰਣ ਰਹੰਤ ਜੀਉ ॥ ੧॥

within the heart due to our earlier virtuous deeds, so how could I evaluate the praises or virtues of the Lord ? The Lord is perfect and limitless and is our greatest benefactor of bliss so how could I recite His various good qualities or virtues with my tongue ? The Lord has united them with Himself with love (by taking them in His embrace), as there is no place, where the True Master does not exist (is not present). O Nanak ! I would always offer myself as a sacrifice to the Lord-creator, who is pervading in all the beings equally. (4 - 4)

Ramkali Mahala - 5 (*Ran' jhunjanar'a gaou sakhi.....*)

O saintly friends ! Sing the praises of the Lord and meditate on the Lord-sublime only by reciting True Name.

O Friends ! You should serve the Guru and worship the Lord, so that you may get all your worldly desires fulfilled.

Ramkali Mahala - 5 Ruti Slok *Ik onkar satgur prasad* (*Kar bandan prabh pa'r brahm.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

I would first salute the Lord-Almighty and then seek the dust of the holy saints. O Nanak ! I am worshipping the Lord (by reciting True Name) who is pervading equally in all the beings, by getting rid of my egoistic tendencies. (1)

The Lord is capable of freeing us from our sins and destroys our fear complex, as He is the fountain-head of all bliss and joy. (ocean of all comforts) O Nanak ! I am always worshipping the Lord (reciting Lord's True Name), the benefactor of the poor and helpless people. (2)

Chhant : O fortunate persons ! Let us sing the praises of the Lord-sublime; thus the Lord Will bless us with His Grace. By reciting the Lord's True Name during all the six seasons, the month, every moment or double than it, all these seasons would become praise worthy and worth-while. Blessed are the people, who are imbued with the love of the Lord and have sung the praises of the Lord with love and devotion. (with concentration of mind). The life of the persons, who have attained the Lord-sublime, have made a success of this life. The Lords True Name is the supporter and destroyer of all our sins, as such no alms-giving or other formal religious functions could equal the True Name. O Nanak ! Let us lead a fruitful life by worshipping the Lord, who would enable us to escape the cycle of births and deaths. (1)

ਸਲੋਕ ॥ ਉਦਮੁ ਅਗਮੁ ਅਗੋਚਰੋ ਚਰਨ

ਕਮਲ ਨਮਸਕਾਰ ॥ ਕਥਨੀ ਸਾ ਤੁਧੁ ਭਾਵਸੀ

ਨਾਨਕ ਨਾਮ ਅਧਾਰ ॥ ੧ ॥ ਸੰਤ ਸਰਣਿ ਸਾਜਨ

ਪਰਹੁ ਸੁਆਮੀ ਸਿਮਰਿ ਅਨੰਤ ॥ ਸੂਕੇ ਤੇ ਹਰਿਆ

ਥੀਆ ਨਾਨਕ ਜਪਿ ਭਗਵੰਤ ॥ ੨ ॥

ਛੰਤੁ ॥ ਰੁਤਿ ਸਰਸ ਬਸੰਤ ਮਾਹ ਚੇਤੁ ਵੈਸਾਖ

ਸੁਖ ਮਾਸੁ ਜੀਉ ॥ ਹਰਿ ਜੀਉ ਨਾਹੁ ਮਿਲਿਆ

ਮਉਲਿਆ ਮਨੁ ਤਨੁ ਸਾਸੁ ਜੀਉ ॥ ਘਰਿ ਨਾਹੁ

ਨਿਹਚਲੁ ਅਨਦੁ ਸਖੀਏ ਚਰਨ ਕਮਲ

ਪ੍ਰਫੁਲਿਆ ॥ ਸੁੰਦਰੁ ਸੁਘੜੁ ਸੁਜਾਣੁ ਬੇਤਾ ਗੁਣ

ਗੋਵਿੰਦ ਅਮੁਲਿਆ ॥ ਵਡਭਾਗਿ ਪਾਇਆ ਦੁਖ

ਗਵਾਇਆ ਭਈ ਪੂਰਨ ਆਸ ਜੀਉ ॥ ਬਿਨਵੰਤਿ

ਨਾਨਕ ਸਰਣਿ ਤੇਰੀ ਮਿਟੀ ਜਮ ਕੀ ਤ੍ਰਾਸ ਜੀਉ

॥ ੨ ॥

ਸਲੋਕ ॥ ਸਾਧਸੰਗਤਿ ਬਿਨੁ ਭ੍ਰਮਿ ਮੁਈ ਕਰਤੀ

ਕਰਮ ਅਨੇਕ ॥ ਕੋਮਲ ਬੰਧਨ ਬਾਧੀਆ ਨਾਨਕ

ਕਰਮਹਿ ਲੇਖ ॥ ੧ ॥ ਜੋ ਭਾਣੇ ਸੇ ਮੇਲਿਆ

ਵਿਛੋੜੇ ਭੀ ਆਪਿ ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ

ਜਾ ਕਾ ਵਡ ਪਰਤਾਪੁ ॥ ੨ ॥

ਛੰਤੁ ॥ ਗ੍ਰੀਖਮ ਰੁਤਿ ਅਤਿ ਗਾਖੜੀ ਜੇਠ ਅਖਾੜੈ

ਘਾਮ ਜੀਉ ॥ ਪ੍ਰੇਮ ਬਿਛੋਹੁ ਦੁਹਾਗਣੀ ਦ੍ਰਿਸਟਿ

ਨ ਕਰੀ ਰਾਮ ਜੀਉ ॥ ਨਹ ਦ੍ਰਿਸਟਿ ਆਵੈ ਮਰਤ

Slok : (*Udam agam agocharo charan kamal namaskar...*)

O Nanak ! Let me make an effort to salute the lotus-feet of the Lord, who is limitless, beyond our comprehension and reach.

O Lord ! The discourses, which have appealed to You are really praises-worthy as we have always depended on Your support through the True Name. (1)

O friends ! Let us seek refuge at the lotus-feet of the holy saints and recite the True Name of the Lord who is limitless. O Nanak ! Our mind has blossomed forth from completely dried up (withered) position by reciting the True Name of the True Master. (2)

Chhant : O Brother ! The season of Basant (spring) and the months of (Chet & Vaisakh) March and April are really pleasant and blissful when we get united with the Lord, with the body and mind blossoming with (greenery) fruitfulness.

O friend ! When we found the Lord established in a peaceful position, (ever-existent) we got the bliss of life and enjoyed all the joy at the lotus-feet of the Lord. (blossomed forth). The virtues and praises of the Lord are invaluable, who is charming, beautiful and full of wisdom with the greatest personality. But only fortunate persons have attained the Lord, thus casting away their sufferings and the fulfillment of all the worldly desires. O Nanak ! We have got rid of the pangs of Yama's punishment (god of death) by taking refuge at the lotus-feet of the Lord. (2)

Slok : (*Sadh sangat bin' bharam muae karti karam anek..*)

The human beings, performing many actions, without the support of the holy saints, have faced death due to their dual-mindedness. O Nanak ! According to the pre-destined Lord's Will as per our misdeeds, we get engrossed in worldly bondage due to the worldly attachment. (1)

The persons, who have won the Lord's pleasure, have been united with Him whereas the Lord has separated some, as it pleases Him. O Nanak ! We have taken the support of the True Master, whose Greatness and grandeur is beyond description. (2)

Chhant : The hot season of the summer month is pestering those persons, as during these months of (Jeth & Ahar) May and June there is too much heat in the sunshine. The Lord has not bestowed His Grace on those persons who have been separated from Him due to the loss of love. (like the separated wife) such persons have lost everything (have been robbed)

ਹਾਵੈ ਮਹਾ ਗਾਰਬਿ ਮੁਠੀਆ ॥ ਜਲ ਬਾਝੁ
ਮਛਲੀ ਤੜਫੜਾਵੈ ਸੰਗਿ ਮਾਇਆ ਕੁਠੀਆ ॥
ਕਰਿ ਪਾਪ ਜੋਨੀ ਭੈ ਭੀਤ ਹੋਈ ਦੇਇ ਸਾਸਨ
ਜਾਮ ਜੀਉ ॥ ਬਿਨਵੀਤਿ ਨਾਨਕ ਓਟ ਤੇਰੀ ਰਾਖੁ
ਪੂਰਨ ਕਾਮ ਜੀਉ ॥ ੩ ॥

ਸਲੋਕ ॥ ਸਰਧਾ ਲਾਗੀ ਸੰਗਿ ਪ੍ਰੀਤਮੈ ਇਕੁ
ਤਿਲੁ ਰਹਣੁ ਨ ਜਾਇ ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਰਵਿ
ਰਹੇ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਇ ॥ ੧ ॥ ਕਰੁ ਗਹਿ
ਲੀਨੀ ਸਾਜਨਹਿ ਜਨਮ ਜਨਮ ਕੇ ਮੀਤ ॥
ਚਰਨਹ ਦਾਸੀ ਕਰਿ ਲਈ ਨਾਨਕ ਪ੍ਰਭ ਹਿਤ
ਚੀਤ ॥ ੨ ॥

ਛੰਤੁ ॥ ਗੁਤਿ ਬਰਸੁ ਸੁਹੇਲੀਆ ਸਾਵਣ ਭਾਦਵੇ
ਆਨੰਦ ਜੀਉ ॥ ਘਣ ਉਨਵਿ ਵੁਠੇ ਜਲ ਬਲ
ਪੂਰਿਆ ਮਕਰੰਦ ਜੀਉ ॥ ਪ੍ਰਭੁ ਪੂਰਿ ਰਹਿਆ
ਸਰਬ ਠਾਈ ਹਰਿ ਨਾਮ ਨਵ ਨਿਧਿ ਗ੍ਰਿਹ ਭਰੇ ॥
ਸਿਮਰਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਕੁਲ ਸਮੂਹਾ ਸਭਿ
ਤਰੇ ॥ ਪ੍ਰਿਅ ਰੰਗਿ ਜਾਗੇ ਨਹ ਛਿਦ੍ਰ ਲਾਗੇ
ਕ੍ਰਿਪਾਲੁ ਸਦ ਬਖਸਿੰਦੁ ਜੀਉ ॥ ਬਿਨਵੀਤਿ ਨਾਨਕ
ਹਰਿ ਕੰਤੁ ਪਾਇਆ ਸਦਾ ਮਨਿ ਭਾਵੰਦੁ ਜੀਉ ॥
੪ ॥

ਸਲੋਕ ॥ ਆਸ ਪਿਆਸੀ ਮੈ ਫਿਰਉ ਕਬ
ਪੇਖਉ ਗੋਪਾਲ ॥ ਹੈ ਕੋਈ ਸਾਜਨੁ ਸੰਤ ਜਨੁ
ਨਾਨਕ ਪ੍ਰਭ ਮੇਲਣਹਾਰ ॥ ੧ ॥ ਬਿਨੁ ਮਿਲਥੇ
ਸਾਂਤਿ ਨ ਉਪਜੈ ਤਿਲੁ ਪਲੁ ਰਹਣੁ ਨ ਜਾਇ ॥
ਹਰਿ ਸਾਧਹ ਸਰਣਾਗਤੀ ਨਾਨਕ ਆਸ ਪੁਜਾਇ

as the Lord's Grace is not bestowed on them and they suffer in anguish and helplessness and are like a dead person. They suffer in separation from the Lord, being engrossed in the love of Maya just as the fish flutters in the absence of water (on being taken out of water). Due to their sinful actions they suffer with fear through various forms of life (in the cycle of Rebirths), facing the punishment at the hands of the Yama. (god of death).
O Nanak ! My only prayer to the True Master is that He may protect me as I have only His support, who is an embodiment of perfection. (who enables all to complete their functions) (3).

Slok : (*Sardha lagi sang pritamai ik til rahnu n jaie.....*)
I have been imbued with the love of the beloved Lord with faith as such I cannot bear His separation even for a moments.
O Nanak ! I have inculcated the love of the Lord in my body and mind thus gaining peace and tranquillity of mind. (1)
The Lord, who is my friend and companion since ages, has protected me by extending His helping hand. O Nanak ! The Lord has made me His slave (devotee) by imbibing His love in my heart. (2)

Chhant : The season of monsoon, during the months of (savan & Bhadon) July and August is very pleasant when we enjoy the bliss of unison with the Lord, when the clouds are over-cast and burst into torrential rains filling all the lands and oceans with water everywhere. Similarly the Lord is pervading everywhere and the heart is brimming with the love of the Lord's True Name, comprising all the nine worldly treasures. The whole clan (lineage) of the persons, who have recited the True Name of the omni-scient Lord, have attained salvation. They have woken up in the love of the Lord (from the slumber of ignorance) who has pardoned their sins as they have been blessed by the Lord-benefactor. O Nanak ! The human being has thus attained the Lord-spouse, whose love was inculcated in his heart like the woman winning the love of the her spouse. (4)

Slok : (*Aas piyasi main phiru kab pekhau gopal*)
O Nanak ! I am wandering around in search of my beloved Lord with lot of hopes. When will I perceive a glimpse of my Lord-benefactor ? Is there any friendly saint (my companion) who could unite me with my beloved Lord ? (1)

I cannot remain peaceful even for a moment without having a glimpse of my beloved Lord as I am pining for Him.
O Nanak ! I have sought the support of the holy saints and

॥ ੨ ॥

ਛੰਤੁ ॥ ਰੁਤਿ ਸਰਦ ਅਡੰਬਰੇ ਅਸੂ ਕਤਕੇ ਹਰਿ
ਪਿਆਸ ਜੀਉ ॥ ਖੋਜੰਤੀ ਦਰਸਨੁ ਫਿਰਤ ਕਥ
ਮਿਲੀਐ ਗੁਣਤਾਸ ਜੀਉ ॥ ਬਿਨੁ ਕੰਤ ਪਿਆਰੇ
ਨਹ ਸੂਖ ਸਾਰੇ ਹਾਰ ਕੰਛਣ ਪ੍ਰਿਗੁ ਬਨਾ ॥ ਸੁੰਦਰਿ
ਸੁਜਾਣਿ ਚਤੁਰਿ ਬੇਤੀ ਸਾਸ ਬਿਨੁ ਜੈਸੇ ਤਨਾ ॥
ਈਤ ਉਤ ਦਹ ਦਿਸ ਅਲੋਕਨ ਮਨਿ ਮਿਲਨ
ਕੀ ਪ੍ਰਭ ਪਿਆਸ ਜੀਉ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ
ਕਿਰਪਾ ਮੇਲਹੁ ਪ੍ਰਭ ਗੁਣਤਾਸ ਜੀਉ ॥ ੫ ॥

ਸਲੋਕ ॥ ਜਲਨਿ ਬੁਝੀ ਸੀਤਲ ਭਏ ਮਨਿ
ਤਨਿ ਉਪਜੀ ਸਾਂਤਿ ॥ ਨਾਨਕ ਪ੍ਰਭ ਪੂਰਨ ਮਿਲੇ
ਦੁਤੀਆ ਬਿਨਸੀ ਭ੍ਰਾਂਤਿ ॥ ੧ ॥ ਸਾਧ ਪਠਾਏ
ਆਪਿ ਹਰਿ ਹਮ ਤੁਮ ਤੇ ਨਾਹੀ ਦੂਰਿ ॥ ਨਾਨਕ
ਭ੍ਰਮ ਭੈ ਮਿਟਿ ਗਏ ਰਮਣ ਰਾਮ ਭਰਪੂਰਿ ॥ ੨ ॥

ਛੰਤੁ ॥ ਰੁਤਿ ਸਿਸੀਅਰ ਸੀਤਲ ਹਰਿ ਪ੍ਰਗਟੇ
ਮੰਘਰ ਪੋਹਿ ਜੀਉ ॥ ਜਲਨਿ ਬੁਝੀ ਦਰਸੁ
ਪਾਇਆ ਬਿਨਸੇ ਮਾਇਆ ਧ੍ਰੋਹ ਜੀਉ ॥ ਸਭਿ
ਕਾਮ ਪੂਰੇ ਮਿਲਿ ਹਜੂਰੇ ਹਰਿ ਚਰਣ ਸੇਵਕਿ
ਸੇਵਿਆ ॥ ਹਾਰ ਡੋਰ ਸੀਗਾਰ ਸਭਿ ਰਸ ਗੁਣ
ਗਾਉ ਅਲਖ ਅਭੇਦਿਆ ॥ ਭਾਉ ਭਗਤਿ ਗੋਵਿੰਦ
ਬਾਛਤ ਜਮੁ ਨ ਸਾਕੈ ਜੋਹਿ ਜੀਉ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਪ੍ਰਭਿ ਆਪਿ ਮੇਲੀ ਤਹ ਨ ਪ੍ਰੇਮ ਬਿਛੋਰ
ਜੀਉ ॥ ੬ ॥

hope to fulfil my hopes and desire through their help. (2)

Chhant : The onset of the season of winter comprising the months of (asun and kartik) September and October has again enlivened the hope of uniting with the Lord. I am seeking and craving for a glimpse of the Lord. When shall I unite with the Lord, an ocean of virtues ? Without the love of the Lord, we cannot enjoy any bliss and the wearing of necklace or bracelets is like a curse. All the pleasures of various outer appearances, with beauty, cleverness of mind, with witty and intelligent talk and being knowledgeable are fruitless, without the love of the Lord just as the body without the soul. (breathing) I look around in all the ten directions with the hope of (thirst for) meeting the beloved Lord (and proceed to look for the holy saints). O Nanak ! May the Lord, the ocean of all virtues, unite us with Himself through His Grace ! (5)

Slok : (*Jalan bujhi sital bhaie' man tan upji sa'nt.....*)

O Nanak ! On meeting the perfect Lord, the fire of our worldly desires is quenched and there is peace and tranquillity of both body and mind, getting rid of our dual-mindedness. (1)

The Lord has sent the holy saints as His emissaries to prove His nearness (proximity) to us (that He is not away from us). O Nanak ! They have been merged with the perfect and all-pervasive Lord and their whims and fear-complex are cast away. (2)

Chhant : During the season of winter comprising the months of (Manghar and Poh) November and December, there is peace and tranquillity all around as the Lord has shown His glimpse (has appeared Himself) and with the glimpse of the Lord the fire within is extinguished and the vices of deceit, sins and jealousy are cast away. (worldly falsehood). The persons, who are slaves of the Lord, the saints, and have been united with the Lord having completed their functions. All our actions, with the recitation of True Name as our necklace, with the concentration of mind as the thread, and all other worldly pleasures and ornaments are all useful and completed when we sing the praises of the indescribable Lord-sublime, beyond our comprehension. Then by developing the love of the Lord's worship, even the Yama does not approach us. O Nanak ! The person, united by the Lord with Himself, cannot face separation from Him again. (like the woman winning conjugal union with the spouse).(6)

ਸਲੋਕ ॥ ਹਰਿ ਧਨੁ ਪਾਇਆ ਸੋਹਾਗਣੀ ਡੋਲਤ
ਨਾਹੀ ਚੀਤ ॥ ਸੰਤ ਸੰਜੋਗੀ ਨਾਨਕਾ ਗ੍ਰਿਹਿ ਪ੍ਰਗਟੇ
ਪ੍ਰਭ ਮੀਤ ॥ ੧ ॥ ਨਾਦ ਬਿਨੋਦ ਅਨੰਦ ਕੋਡ
ਪ੍ਰਿਅ ਪ੍ਰੀਤਮ ਸੰਗਿ ਬਨੇ ॥ ਮਨ ਬਾਂਛਤ ਫਲ
ਪਾਇਆ ਹਰਿ ਨਾਨਕ ਨਾਮ ਭਨੇ ॥ ੨ ॥

ਛੰਤੁ ॥ ਹਿਮਕਰ ਰੁਤਿ ਮਨਿ ਭਾਵਤੀ ਮਾਘ
ਫਗਣੁ ਗੁਣਵੰਤ ਜੀਉ ॥ ਸਖੀ ਸਹੇਲੀ ਗਾਉ
ਮੰਗਲੇ ਗ੍ਰਿਹਿ ਆਏ ਹਰਿ ਕੰਤ ਜੀਉ ॥ ਗ੍ਰਿਹਿ
ਲਾਲ ਆਏ ਮਨਿ ਧਿਆਏ ਸੇਜ ਸੁੰਦਰਿ ਸੋਹੀਆ
॥ ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣ ਭਏ ਹਰਿਆ ਦੇਖਿ
ਦਰਸਨ ਮੋਹੀਆ ॥ ਮਿਲੇ ਸੁਆਮੀ ਇਛ ਪੁੰਨੀ
ਮਨਿ ਜਪਿਆ ਨਿਰਮਲ ਮੰਤ ਜੀਉ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਨਿਤ ਕਰਹੁ ਰਲੀਆ ਹਰਿ ਮਿਲੇ ਸ੍ਰੀਧਰ
ਕੰਤ ਜੀਉ ॥ ੭ ॥

ਸਲੋਕ ॥ ਸੰਤ ਸਹਾਈ ਜੀਅ ਕੇ ਭਵਜਲ
ਤਾਰਣਹਾਰ ॥ ਸਭ ਤੇ ਉਚੇ ਜਾਣੀਅਹਿ ਨਾਨਕ
ਨਾਮ ਪਿਆਰ ॥ ੧ ॥ ਜਿਨ ਜਾਨਿਆ ਸੇਈ ਤਰੇ
ਸੇ ਸੂਰੇ ਸੇ ਬੀਰ ॥ ਨਾਨਕ ਤਿਨ ਬਲਿਹਾਰਣੈ
ਹਰਿ ਜਪਿ ਉਤਰੇ ਤੀਰ ॥ ੨ ॥

ਛੰਤੁ ॥ ਚਰਣ ਬਿਰਾਜਿਤ ਸਭ ਊਪਰੇ ਮਿਟਿਆ
ਸਗਲ ਕਲੇਸ ਜੀਉ ॥ ਆਵਣ ਜਾਵਣ ਦੁਖ
ਹਰੇ ਹਰਿ ਭਗਤਿ ਕੀਆ ਪਰਵੇਸੁ ਜੀਉ ॥ ਹਰਿ

Slok : (*Har dhan paiya sohagani dola nahi cheet.....*)

The person, who has attained the wealth of Lord's True Name, does not falter again. (like the woman attaining the love of her spouse). O Nanak ! The persons, who have joined the company of holy saints, have been enlightened within by the light of knowledge (and the Lord has appeared within them), who is friendly and helpful. (1)

All the worldly pleasures, joy, musical tunes, or the bliss of worldly drama are pleasant and lovable when the Lord's company (union) is also available. O Nanak ! We could get all our cherished desires fulfilled when we recited the Lord's True Name in the company of the holy saints, who are dear to the beloved Lord also. (2)

Chhant : The season of snowfall, comprising the months of (magh and phalgun) January and February, is very lovable and pleasant, as it is full of virtues and peace-loving surroundings. O friends ! Let us all, including the saints, sing the praises of the Lord as the Lord-spouse has appeared within us (the Prime-soul has shown itself in the soul). The beloved Lord's (Prime soul) presence within the soul, whom we had remembered at heart, has made my heart blissful and beautiful. I have been enamoured by the glimpse of the True Master, whose presence has blossomed forth all the beings, big and small, in the three worlds. We got united with the Lord when we recited the True Name through the Guru's Word and got enamoured with all my desires fulfilled. O Nanak ! I am now enjoying the eternal bliss, having merged with the Lord, the spouse of Maya or Nature. (7)

Slok : (*Sant sahai jia ke bhavjal taranhar.....*)

O Nanak ! The persons, who are friendly with the holy saints, are enabled to cross this ocean of life successfully. They are considered greatest of all, as they are imbued with the love of the Lord's True Name. (1)

The persons, who have realised the Lord, have attained salvation and are great warriors in this world and the next world as well. O Nanak ! I would offer myself as a sacrifice to the persons who have crossed this ocean of life successfully by reciting the Lord's True Name. (2)

Chhant : O True Master ! The persons, who have inculcated the love of the lotus-feet of the Lord in the heart, have cast away all their sufferings and become the greatest of

ਰੀਗਿ ਰਾਤੇ ਸਹਜਿ ਮਾਤੇ ਤਿਲੁ ਨ ਮਨ ਤੇ ਬੀਸਰੈ
॥ ਤਜਿ ਆਪੁ ਸਰਣੀ ਪਰੇ ਚਰਨੀ ਸਰਬ ਗੁਣ
ਜਗਦੀਸਰੈ ॥ ਗੋਵਿੰਦ ਗੁਣ ਨਿਧਿ ਸ੍ਰੀਰੰਗ
ਸੁਆਮੀ ਆਦਿ ਕਉ ਆਦੇਸੁ ਜੀਉ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਮਇਆ ਧਾਰਹੁ ਜੁਗੁ ਜੁਗੋ ਇਕ ਵੇਸੁ
ਜੀਉ ॥ ੮ ॥ ੧ ॥ ੬ ॥ ੮ ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਦਖਣੀ ਓਅੰਕਾਰੁ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥ ਓਅੰਕਾਰੁ ਕੀਆ
ਜਿਨਿ ਚਿਤਿ ॥ ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ ॥
ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ ॥ ਓਅੰਕਾਰਿ ਸਬਦਿ
ਉਧਰੇ ॥ ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥ ਓਨਮ
ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥ ਓਨਮ ਅਖਰੁ ਤ੍ਰਿਭਵਣ
ਸਾਰੁ ॥ ੧ ॥ ਸੁਣਿ ਪਾਡੇ ਕਿਆ ਲਿਖਹੁ ਜੰਜਾਲਾ
॥ ਲਿਖੁ ਰਾਮ ਨਾਮ ਗੁਰਮੁਖਿ ਗੋਪਾਲਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਮੈ ਸਭੁ ਜਗੁ ਸਹਜਿ ਉਪਾਇਆ
ਤੀਨਿ ਭਵਨ ਇਕ ਜੋਤੀ ॥ ਗੁਰਮੁਖਿ ਵਸਤੁ
ਪਰਾਪਤਿ ਹੋਵੈ ਚੁਣਿ ਲੈ ਮਾਣਕ ਮੋਤੀ ॥ ਸਮਝੈ
ਸੂਝੈ ਪੜਿ ਪੜਿ ਬੂਝੈ ਅੰਤਿ ਨਿਰੰਤਰਿ ਸਾਚਾ ॥
ਗੁਰਮੁਖਿ ਦੇਖੈ ਸਾਚੁ ਸਮਾਲੇ ਬਿਨੁ ਸਾਚੇ ਜਗੁ
ਕਾਚਾ ॥ ੨ ॥ ਧਧੈ ਧਰਮੁ ਧਰੇ ਧਰਮਾ ਪੁਰਿ

all. Once the Lord's love has been inculcated in the heart, the sufferings of the cycle of births and deaths are cast away. They are imbued with the love of the Lord and remain immersed in the knowledge of the Lord's secrets, without forsaking the Lord from the mind even for a moment. They have attained all the virtues of the Lord, the True Master of the world, having rid themselves of their egoism and taking refuge at the lotus-feet of the Lord. O True Master, the Gobind, and treasure of all virtues ! I salute the Lord, who is the source of all creation (who existed from the beginning) O Nanak ! May the Lord bestow His Grace and make me realise His True self and His form pervading throughout various Yugas (ages). (8 - 1 - 6- 8)

Ramkali Mahala - 1 Dakhni Onkar Ik onkar satgur prasad (Onkar brahma utpatit.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The formless Lord has created the god Brahma, who has worshipped the Lord (in his heart) with love and devotion. Then all the mountains and Yugas (Sat Yug and KalYug) were also created by the Lord. Then the Lord further created the authors of the Vedas, the four Hindu books of lore; and then the beings of the world were created by the sweet dictate of the Lord's Grace. Then the beings were made to cross this ocean of life successfully through the Guru's guidance (Guru's Word) by the Lord's Grace. O Human beings ! Try to recite the True Name of the Lord, (listen to Lord's True Name) who is praise-worthy and is not subject to death (destruction) with meditation. The True Name of the Lord is the only Truth (the fountain head) in all the three worlds. (1)

Listen to me, O Pande (Pandit) ! Why are you writing (working the actions), something leading to the worldly bondage ? It is worthwhile for you to write only the True Name of the Lord (Ram Naam) through the Guru's guidance, which is the Name of the Lord-creator and sustainer. (Pause -1)

Through the letter Sasa (sa) the Guru has explained that this Universe consisting of the three worlds has been created by the Lord-creator without any efforts. The Guru-minded persons, who have selected the jewels and adopted the virtues of worldly detachment, have realised the spiritual bliss through the company of the holy saints. The persons, who study the books of lore and find out the form and appearance of the

ਗੁਣਕਾਰੀ ਮਨੁ ਧੀਰਾ ॥ ਧਧੈ ਧੂਲਿ ਪੜੈ ਮੁਖਿ
ਮਸਤਕਿ ਕੰਚਨ ਭਏ ਮਨੂਰਾ ॥ ਧਨੁ ਧਰਣੀਧਰੁ
ਆਪਿ ਅਜੋਨੀ ਤੋਲਿ ਬੋਲਿ ਸਚੁ ਪੂਰਾ ॥ ਕਰਤੇ
ਕੀ ਮਿਤਿ ਕਰਤਾ ਜਾਣੈ ਕੈ ਜਾਣੈ ਗੁਰੁ ਸੂਰਾ ॥ ੩
॥ ਛਿਆਨੁ ਗਵਾਇਆ ਦੂਜਾ ਭਾਇਆ ਗਰਬਿ
ਗਲੇ ਬਿਖੁ ਖਾਇਆ ॥ ਗੁਰ ਰਸੁ ਗੀਤ ਬਾਦ
ਨਹੀ ਭਾਵੈ ਸੁਣੀਐ ਗਹਿਰ ਗੰਭੀਰੁ ਗਵਾਇਆ
॥ ਗੁਰਿ ਸਚੁ ਕਹਿਆ ਅੰਮ੍ਰਿਤੁ ਲਹਿਆ ਮਨਿ
ਤਨਿ ਸਾਚੁ ਸੁਖਾਇਆ ॥ ਆਪੇ ਗੁਰਮੁਖਿ ਆਪੇ
ਦੇਵੈ ਆਪੇ ਅੰਮ੍ਰਿਤੁ ਪੀਆਇਆ ॥ ੪ ॥ ਏਕੋ
ਏਕੁ ਕਹੈ ਸਭੁ ਕੋਈ ਹਉਮੈ ਗਰਬੁ ਵਿਆਪੈ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਪਛਾਣੈ ਇਉ ਘਰੁ ਮਹਲੁ
ਸਿਵਾਪੈ ॥ ਪ੍ਰਭੁ ਨੇੜੈ ਹਰਿ ਦੂਰਿ ਨ ਜਾਣਹੁ ਏਕੋ
ਸ੍ਰਿਸਟਿ ਸਬਾਈ ॥ ਏਕੰਕਾਰੁ ਅਵਰੁ ਨਹੀ ਦੂਜਾ
ਨਾਨਕ ਏਕੁ ਸਮਾਈ ॥ ੫ ॥ ਇਸੁ ਕਰਤੇ ਕਉ
ਕਿਉ ਗਹਿ ਰਾਖਉ ਅਫਰਿਓ ਤੁਲਿਓ ਨ ਜਾਈ
॥ ਮਾਇਆ ਕੇ ਦੇਵਾਨੇ ਪ੍ਰਾਣੀ ਬੂਠਿ ਠਗਉਰੀ
ਪਾਈ ॥ ਲਬਿ ਲੋਭਿ ਮੁਹਤਾਜਿ ਵਿਚੂਤੇ ਇਬ
ਤਬ ਫਿਰਿ ਪਛੁਤਾਈ ॥ ਏਕੁ ਸਰੋਵੈ ਤਾ ਗਤਿ
ਮਿਤਿ ਪਾਵੈ ਆਵਣੁ ਜਾਣੁ ਰਹਾਈ ॥ ੬ ॥ ਏਕੁ
ਅਚਾਰੁ ਰੰਗੁ ਇਕੁ ਰੂਪੁ ॥ ਪਉਣ ਪਾਣੀ ਅਗਨੀ

Lord from the Guru, and then follow the Guru's guidance, are enlightened with the knowledge of the Lord perceiving His glimpse, who is the ultimate Truth. The Guru-minded persons, who care to realise and attain the True Name by meditating with full concentration (with the eyes of knowledge), finally realise that this world, without the support of True Name, is false and transient and is perishable. (2)

The letter dhada tells us that the Guru-minded persons adopt the religious norms and their mind attains peace and solace with the virtues gained through the religious principles. When the dust of such holy saints is applied to their foreheads then the impure persons also get purified (like the dirty iron converting into pure gold), with the Guru's guidance. Blessed and praise-worthy is the Lord-creator of the world (Earth), who is free from the cycle of Rebirths, and whose evaluation in terms of speech and consideration is really true (who is ever-existent) Infact, the Lord alone knows His own principles and limits or the perfect Guru could realise His indescribable worth. (3)

The person, engrossed in dual-mindedness has not realised the Truth (knowledge) and has not understood the Lord's Greatness, being involved in vicious thoughts or sinful actions. The person, who has not listened to the Lord's praises being sung, has lost sight of the limitless and formless Lord, beyond our comprehension. The persons, who have been made to listen to the Guru's Word, have attained the nectar of True Name, thus loving the True Lord with body and mind. The Lord Himself bestows the nectar of True Name through the Guru's guidance to the devotees, who partake of it through the Lord's Grace. (4)

Everyone believes and proclaims that the one Lord-sublime is our only support but all are engrossed in the love of egoistic tendencies and I-am-ness. But the persons, who have realised the omni-present Lord within and without (everywhere), have attained self-realisation and perceived the Lord within. The Lord-sublime, who is the only power pervading everywhere, should be considered very close to us and not a distant entity. O Nanak ! There is only one Lord-Almighty, and there is no second power, in whom the whole world is merged. (5)

How could we attain and hold on to the love of the Lord-creator, who is formless, limitless and beyond evaluation by us ? The whole world is madly engrossed in the love of this worldly falsehood (Maya) and all are completely engulfed by

ਅਸਰੂਪੁ ॥ ਏਕੋ ਭਵਰੁ ਭਵੈ ਤਿਹੁ ਲੋਇ ॥ ਏਕੋ
ਬੂਝੈ ਸੂਝੈ ਪਤਿ ਹੋਇ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਲੇ
ਸਮਸਰਿ ਰਹੈ ॥ ਗੁਰਮੁਖਿ ਏਕੁ ਵਿਰਲਾ ਕੇ ਲਹੈ
॥ ਜਿਸ ਨੋ ਦੇਇ ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਏ ॥ ਗੁਰੂ
ਦੁਆਰੈ ਆਖਿ ਸੁਣਾਏ ॥ ੭ ॥ ਊਰਮ ਧੂਰਮ
ਜੋਤਿ ਉਜਾਲਾ ॥ ਤੀਨਿ ਭਵਣ ਮਹਿ ਗੁਰ
ਗੋਪਾਲਾ ॥ ਊਗਵਿਆ ਅਸਰੂਪੁ ਦਿਖਾਵੈ ॥ ਕਰਿ
ਕਿਰਪਾ ਅਪੁਨੈ ਘਰਿ ਆਵੈ ॥ ਊਨਵਿ ਬਰਸੈ
ਨੀਝਰ ਧਾਰਾ ॥ ਊਤਮ ਸਬਦਿ ਸਵਾਰਣਹਾਰਾ ॥
ਇਸੁ ਏਕੇ ਕਾ ਜਾਣੈ ਭੇਉ ॥ ਆਪੇ ਕਰਤਾ ਆਪੇ
ਦੇਉ ॥ ੮ ॥ ਉਗਵੈ ਸੂਰੁ ਅਸੁਰ ਸੰਘਾਰੈ ॥
ਊਚਉ ਦੇਖਿ ਸਬਦਿ ਬੀਚਾਰੈ ॥ ਊਪਰਿ ਆਦਿ
ਅੰਤਿ ਤਿਹੁ ਲੋਇ ॥ ਆਪੇ ਕਰੈ ਕਥੈ ਸੁਣੈ ਸੋਇ ॥
ਓਹੁ ਬਿਧਾਤਾ ਮਨੁ ਤਨੁ ਦੇਇ ॥ ਓਹੁ ਬਿਧਾਤਾ
ਮਨਿ ਮੁਖਿ ਸੋਇ ॥ ਪ੍ਰਭੁ ਜਗਜੀਵਨੁ ਅਵਰੁ ਨ
ਕੋਇ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਪਤਿ ਹੋਇ ॥ ੯ ॥
ਰਾਜਨ ਰਾਮ ਰਵੈ ਹਿਤਕਾਰਿ ॥ ਰਣ ਮਹਿ ਲੂਝੈ
ਮਨੁਆ ਮਾਰਿ ॥ ਰਾਤਿ ਦਿਨੀਤਿ ਰਹੈ ਗੰਗਿ ਰਾਤਾ
॥ ਤੀਨਿ ਭਵਨ ਜੁਗ ਚਾਰੇ ਜਾਤਾ ॥ ਜਿਨਿ ਜਾਤਾ
ਸੋ ਤਿਸ ਹੀ ਜੇਹਾ ॥ ਅਤਿ ਨਿਰਮਾਇਲੁ ਸੀਝਸਿ
ਦੇਹਾ ॥ ਰਹਸੀ ਰਾਮੁ ਰਿਦੈ ਇਕ ਭਾਇ ॥ ਅੰਤਰਿ

this (magical plant) Maya. Thus they suffer due to their love and greed for this Maya, though they have to repent later here and hereafter (in this world and the next). But when they serve the one Lord-sublime (with love and devotion) they could attain salvation and get rid of (free from) the cycle of births and deaths. (6)

Infact, (there is only one Lord, with the same form, virtues and functioning everywhere) there is only one Prime-soul present within all the beings in various forms and shapes, and is pervading everywhere in the form of air, water or fire (the five elements). The same Lord is percolating all the three worlds like the wasp enjoying the fragrance of various flowers. The person, who has realised the one Lord-sublime, perceives Him in all the beings, thus winning acclaim everywhere. Hardly a few Guru-minded persons have attained the Lord-sublime by gaining the True knowledge with meditation and remain always immersed in Him (both in joy or sorrow). Whosoever is blessed with the Grace of the Lord, enjoys the eternal bliss and then passes on this message through the Guru's Word to others as well. (7)

The Lord's (enlightenment) light is shining through the lands and the skies, as there is only one Lord Almighty pervading all the three worlds. When the human being is enlightened with the Lord's knowledge, then he attains self-realisation. (then he perceives the Lord everywhere). But it is only through the Lord's Grace that the individual attains self-realisation and peace of mind, when the (cloud bursts in torrents) Guru blesses him with the Guru's guidance without any limitation (completely). The Guru's Word (Sabad) is the only continuous flow of nectar of True Name which could satisfy and give solace to the devotee (Sikh). Whosoever realises the secrets of this Lord-Almighty, attains the enlightenment that the Lord-creator is everything Himself functioning everywhere in different beings. (as the Prime-soul in all the souls). (8)

When the sun of knowledge rises, all the vices like sexual desires are (destroyed) cast away. (The sun of Guru's guidance rids us of all vicious thoughts) Thus the individual perceived the Lord-sublime by meditating on the Guru's Word (Sabad) and finds the same Lord pervading everywhere and at all times). Then the human being realises the Truth that the Lord alone is the cause and effect of everything. He Himself speaks and also listens in the world, while Himself performing all the

ਸਬਦੁ ਸਾਚਿ ਲਿਵ ਲਾਇ ॥ ੧੦ ॥ ਰੋਸੁ ਨ
ਕੀਜੈ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਰਹਣੁ ਨਹੀ ਸੰਸਾਰੇ ॥ ਰਾਜੇ
ਰਾਇ ਰੰਕ ਨਹੀ ਰਹਣਾ ਆਇ ਜਾਇ ਚੁਗ ਚਾਰੇ
॥ ਰਹਣ ਕਹਣ ਤੇ ਰਹੈ ਨ ਕੋਈ ਕਿਸੁ ਪਹਿ
ਕਰਉ ਬਿਨੰਤੀ ॥ ਏਕੁ ਸਬਦੁ ਰਾਮ ਨਾਮ ਨਿਰੋਧੁ
ਗੁਰੁ ਦੇਵੈ ਪਤਿ ਮਤੀ ॥ ੧੧ ॥ ਲਾਜ ਮਰੰਤੀ
ਮਰਿ ਗਈ ਘੁਘਟੁ ਖੋਲਿ ਚਲੀ ॥ ਸਾਸੁ ਦਿਵਾਨੀ
ਬਾਵਰੀ ਸਿਰ ਤੇ ਸੰਕ ਟਲੀ ॥ ਪ੍ਰੇਮਿ ਬੁਲਾਈ
ਰਲੀ ਸਿਉ ਮਨ ਮਹਿ ਸਬਦੁ ਅਨੰਦੁ ॥ ਲਾਲਿ
ਰਤੀ ਲਾਲੀ ਭਈ ਗੁਰਮੁਖਿ ਭਈ ਨਿਰੰਦੁ ॥
੧੨ ॥ ਲਾਹਾ ਨਾਮੁ ਰਤਨੁ ਜਪਿ ਸਾਰੁ ॥ ਲਬੁ
ਲੋਭੁ ਬੁਰਾ ਅਹੰਕਾਰੁ ॥ ਲਾੜੀ ਚਾੜੀ ਲਾਇਤਬਾਰੁ
॥ ਮਨਮੁਖੁ ਅੰਧਾ ਮੁਗਧੁ ਗਵਾਰੁ ॥ ਲਾਹੇ ਕਾਰਣਿ
ਆਇਆ ਜਗਿ ॥ ਹੋਇ ਮਜੂਰੁ ਗਇਆ ਨਰਾਇ
ਠਗਿ ॥ ਲਾਹਾ ਨਾਮੁ ਪੁੰਜੀ ਵੇਸਾਹੁ ॥ ਨਾਨਕ
ਸਚੀ ਪਤਿ ਸਚਾ ਪਾਤਿਸਾਹੁ ॥ ੧੩ ॥ ਆਇ
ਵਿਗੁਤਾ ਜਗੁ ਜਮ ਪੰਥੁ ॥ ਆਈ ਨ ਮੇਟਣ ਕੇ
ਸਮਰਥੁ ॥ ਆਖਿ ਸੈਲ ਨੀਚ ਘਰਿ ਹੋਇ ॥ ਆਖਿ
ਦੇਖਿ ਨਿਵੈ ਜਿਸੁ ਦੋਇ ॥ ਆਖਿ ਹੋਇ ਤਾ ਮੁਗਧੁ
ਸਿਆਨਾ ॥ ਭਗਤਿ ਬਿਹੁਨਾ ਜਗੁ ਬਉਰਾਨਾ ॥
ਸਭਿ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਇ ॥ ਜਿਸ ਨੇ ਕਿਰਪਾ

actions. He alone has bestowed everything including this body and mind and finally decides our fate based on our actions. There is none else apart from the Lord, who has blessed the whole world with life and He alone has bestowed this (mouth) tongue to speak while making us function as per our predestined fate (based on our own actions). O Nanak ! The persons, who are imbued with the love of the Lord's True Name, are honoured and acclaimed everywhere. (9)

The (king) person, who worships the Lord with love and devotion overpowers (in the battle) the mind after waging a successful war against vices like sexual desires. He is always (day and night) imbued with the love of the Lord (True Name) and has realised (attained) the Lord during the four ages (Yugas) and in the three worlds. Whosoever has realised the Lord becomes an embodiment of the Lord Himself, as he becomes completely purified (in body) and mind and attains salvation. He enjoys the bliss of the Lord's love inculcated in his heart as he is imbued with the love of the Lord within his heart, through the Guru's Word. (10)

O Brother ! Let us not be enraged with anyone, and partake (drink) the nectar of True Name, as the stay in this world is temporary and short-lived. During all the four ages (Yugas like Sat Yug) people are passing through the cycle of births and deaths as no one, including kings, rich and the poor have to leave this world (as nobody is permanently staying here). Whom should I approach with my prayers (request) as people do not follow the principles they preach (as practice is different from precept) ? But the Guru's Word (teachings) about the Lord's True Name is truly helpful in leading a true life provided the Guru blesses us with right thinking (wisdom) to lead an honourable life. (11)

Let us get rid of the (people's appreciation) worldly acceptance of our life style as nothing will be gained by such considerations, (we die in feeling ashamed of our behaviour and follow the path of Lord's True Name (without any veil to cover the face). The misgivings and doubts due to ignorance (like the illiterate mother-in-law) which had made us mad, have been got rid of, thus removing our dual-mindedness. Now the same person, by inculcating the love of the Guru's message in the heart, is enjoying the bliss of the Guru's Word by developing the love of the Lord. Now I have become carefree with the Guru's guidance and have got immersed in the Lord by imbibing His love in the heart. (12)

ਕਰੇ ਤਿਸੁ ਪਰਗਟੁ ਹੋਇ ॥ ੧੪ ॥ ਜੁਗਿ ਜੁਗਿ
ਥਾਪਿ ਸਦਾ ਨਿਰਵੈਰੁ ॥ ਜਨਮਿ ਮਰਣਿ ਨਹੀ
ਧੰਧਾ ਧੈਰੁ ॥ ਜੇ ਦੀਸੈ ਸੇ ਆਪੇ ਆਪਿ ॥ ਆਪਿ
ਉਪਾਇ ਆਪੇ ਘਟ ਥਾਪਿ ॥ ਆਪਿ ਅਗੋਚਰੁ
ਧੰਧੈ ਲੋਈ ॥ ਜੋਗ ਜੁਗਤਿ ਜਗਜੀਵਨੁ ਸੋਈ ॥
ਕਰਿ ਆਚਾਰੁ ਸਚੁ ਸੁਖੁ ਹੋਈ ॥ ਨਾਮ ਵਿਹੁਣਾ
ਮੁਕਤਿ ਕਿਵ ਹੋਈ ॥ ੧੫ ॥ ਵਿਣੁ ਨਾਵੈ ਵੇਰੋਧੁ
ਸਰੀਰ ॥ ਕਿਉ ਨ ਮਿਲਹਿ ਕਾਟਹਿ ਮਨ ਪੀਰ ॥
ਵਾਟ ਵਟਾਉ ਆਵੈ ਜਾਇ ॥ ਕਿਆ ਲੇ ਆਇਆ
ਕਿਆ ਪਲੈ ਪਾਇ ॥ ਵਿਣੁ ਨਾਵੈ ਤੋਟਾ ਸਭ ਥਾਇ
॥ ਲਾਹਾ ਮਿਲੈ ਜਾ ਦੇਇ ਬੁਝਾਇ ॥ ਵਣਜੁ
ਵਾਪਾਰੁ ਵਣਜੈ ਵਾਪਾਰੀ ॥ ਵਿਣੁ ਨਾਵੈ ਕੈਸੀ ਪਤਿ
ਸਾਰੀ ॥ ੧੬ ॥ ਗੁਣ ਵੀਚਾਰੇ ਗਿਆਨੀ ਸੋਇ ॥
ਗੁਣ ਮਹਿ ਗਿਆਨੁ ਪਰਾਪਤਿ ਹੋਇ ॥ ਗੁਣ
ਦਾਤਾ ਵਿਰਲਾ ਸੰਸਾਰਿ ॥ ਸਾਚੀ ਕਰਣੀ ਗੁਰ
ਵੀਚਾਰਿ ॥ ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਇ
॥ ਤਾ ਮਿਲੀਐ ਜਾ ਲਏ ਮਿਲਾਇ ॥ ਗੁਣਵੰਤੀ
ਗੁਣ ਸਾਰੇ ਨੀਤ ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਮਿਲੀਐ
ਮੀਤ ॥ ੧੭ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ
॥ ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ ॥ ਕਸਿ ਕਸਵਟੀ
ਸਹੈ ਸੁ ਤਾਉ ॥ ਨਦਰਿ ਸਰਾਵ ਵੰਨੀ ਸਚੜਾਉ

The recitation of the jewel of the True Name brings us lot of benefits (in developing unison with the Lord, whereas the vices of greed, and egoism brings us lot of discredit and defamation. The foolish faithless person has become blind with the vicious thoughts like slander, praise or back-biting of others. Infact, this man was (brought) born in this world for gaining some profit (fruitful results) from this life, but this human being has been deceived and cheated, being a slave of the woman due to his sexual desires, alongwith the loss of his religious beliefs. O Nanak ! The person, who has gained the profit of True Name with the capital investment of faith and trust in the Lord, has become the King of Kings (true king) winning the honour and acclaim of all around (the world). (13)

This man, forgetting the path of the Lord's worship in this world, has suffered at the hands of Yama, being engrossed in Maya (worldly falsehood). But when the death approaches him, there is none to avert this fate of man. This wealth, owned by a poor and mean person even brings lot of comforts and joy to him. Infact, both the Hindus and Muslims pay obeisance to a person seeing his wealth and riches. Even a fool is considered wise by others, if he owns wealth. But without the support of the Lord's worship, the world appears to be foolish. The Lord is pervading equally in all the beings, but enlightens and is perceived by the person blessed with the Lord's Grace. (14)

The Lord, who has created and established the four ages (Yugas like Sat Yug), has enmity towards none and is not (covered) controlled by the cycle of births and deaths and does not wander around. Whatever is perceivable in the world is a personifications of the Lord alone and having created this Universe, the Lord is providing His light within all the beings. (provides sustenance to all). The Lord has Himself engrossed the whole world in (various) worldly bondage, though unaffected by any senses Himself. The Lord Himself provides life and the art of living to the world while the person performing virtuous deeds, enjoys peace and bliss in life. How could a person, bereft (devoid) of True Name attain salvation in this world ? (15)

O Brother ! The body, without the support of True Name, is the painful enemy of Man. Why do you not unite with (meet) the Lord by casting off the suffering of the mind ? This human being is like a traveller who is always going through the cycle of births and deaths. (who does not stay in the world permanently). What was brought by this man on his births and

॥ ਜਗਤੁ ਪਸੂ ਅਹੰ ਕਾਲੁ ਕਸਾਈ ॥ ਕਰਿ ਕਰਤੈ
ਕਰਣੀ ਕਰਿ ਪਾਈ ॥ ਜਿਨਿ ਕੀਤੀ ਤਿਨਿ ਕੀਮਤਿ
ਪਾਈ ॥ ਹੋਰ ਕਿਆ ਕਹੀਐ ਕਿਛੁ ਕਹਣੁ ਨ
ਜਾਈ ॥ ੧੮ ॥ ਖੋਜਤ ਖੋਜਤ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥
ਖਿਆ ਗਹੀ ਮਨੁ ਸਤਗੁਰਿ ਦੀਆ ॥ ਖਰਾ ਖਰਾ
ਆਖੈ ਸਭੁ ਕੋਇ ॥ ਖਰਾ ਰਤਨੁ ਜੁਗ ਚਾਰੇ ਹੋਇ
॥ ਖਾਤ ਪੀਅੰਤ ਮੂਏ ਨਹੀ ਜਾਨਿਆ ॥ ਖਿਨ
ਮਹਿ ਮੂਏ ਜਾ ਸਬਦੁ ਪਛਾਨਿਆ ॥ ਅਸਥਿਰੁ
ਚੀਤੁ ਮਰਨਿ ਮਨੁ ਮਾਨਿਆ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ
ਨਾਮੁ ਪਛਾਨਿਆ ॥ ੧੯ ॥ ਗਗਨ ਗੰਭੀਰੁ
ਗਗਨੰਤਰਿ ਵਾਸੁ ॥ ਗੁਣ ਗਾਵੈ ਸੁਖ ਸਹਜਿ
ਨਿਵਾਸੁ ॥ ਗਇਆ ਨ ਆਵੈ ਆਇ ਨ ਜਾਇ ॥
ਗੁਰ ਪਰਸਾਦਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥ ਗਗਨੁ
ਅਗੰਮੁ ਅਨਾਥੁ ਅਜੋਨੀ ॥ ਅਸਥਿਰੁ ਚੀਤੁ
ਸਮਾਧਿ ਸਗੋਨੀ ॥ ਹਰਿ ਨਾਮੁ ਚੇਤਿ ਫਿਰਿ ਪਵਹਿ
ਨ ਜੂਨੀ ॥ ਗੁਰਮਤਿ ਸਾਰੁ ਹੋਰ ਨਾਮ ਬਿਹੂਨੀ ॥
੨੦ ॥ ਘਰ ਦਰ ਫਿਰਿ ਥਾਕੀ ਬਹੁਤੇਰੇ ॥ ਜਾਤਿ
ਅਸੰਖ ਅੰਤ ਨਹੀ ਮੇਰੇ ॥ ਕੇਤੇ ਮਾਤ ਪਿਤਾ ਸੁਤ
ਧੀਆ ॥ ਕੇਤੇ ਗੁਰ ਚੇਲੇ ਫੁਨਿ ਹੂਆ ॥ ਕਾਚੇ
ਗੁਰ ਤੇ ਮੁਕਤਿ ਨ ਹੂਆ ॥ ਕੇਤੀ ਨਾਰਿ ਵਰੁ
ਏਕੁ ਸਮਾਲਿ ॥ ਗੁਰਮੁਖਿ ਮਰਣੁ ਜੀਵਣੁ ਪ੍ਰਭ

what will he gain to his credit at the time of leaving (death)? Infact, without the support of True Name, there is total loss at all places (we lose everything).

We could gain something fruitful only when the Lord enables us to realise (the Lord's secrets). The virtuous person always looks after (maintains) the virtues within. O Nanak! We could unite with the Lord by following the Guru's teachings, O friend ! (17)

The vices of sexual desires and anger affect adversely the state of body (health) just as (suhaga) melts the gold and purifies it; similarly we should (purify) improve our intelligence, and make use of meditation or penance as the testing form. When the Sikh (devotee) is virtuous, the Guru bestows His Grace just as the jeweller evaluates and accepts the gold of full purity. The whole world is behaving like an animal due to its egoism while the (god of) death destroys us like a butcher. (death takes its toll). The human being functions according to his pre-destined Lord's who has created this world, alone knows the secrets of the world and makes it function accordingly. So what could we say as it is all beyond our comprehension and not within our knowledge. (18)

We have partaken the nectar of True Name, having sought the support of the Lord, and having surrendered our mind to the Guru, we have (caught hold of) practised the quality of 'Pardoning others.' Though everyone calls himself as pure and truthful, yet it is through the support of True Name alone that we have attained the jewel of Truth in all the four ages. The human being, though leading a life (with eating and drinking only) enjoying worldly pleasures (of spiritual death) has not realised the value of leading the life of humility (like a dead person). The persons, who have realised the Lord by following the Guru's Word (Sabad), have practised a life of humbleness (like a dead person). The persons, who have accepted the truth of death (in their mind) have attained peace and tranquillity of mind. It is only through the Grace of the Guru that we could realise and attain the Lord's True Name. (19)

The devotee (Sikh), who has acquired peace and stability of mind, has finally been united with the Lord (just as the bird flying in the sky has its abode in the sky.) The person, who sings the praises of the Lord, enjoys the bliss of life in the state of equipoise. The ignorance once (gone) removed does not (pester) grasp the mind again and the knowledge once gained does not leave us. (disappear). Such persons remain immersed

ਨਾਲਿ ॥ ਦਹ ਦਿਸ ਢੂਢਿ ਘਰੈ ਮਹਿ ਪਾਇਆ
 ॥ ਮੇਲੁ ਭਇਆ ਸਤਿਗੁਰੁ ਮਿਲਾਇਆ ॥ ੨੧
 ॥ ਗੁਰਮੁਖਿ ਗਾਵੈ ਗੁਰਮੁਖਿ ਬੋਲੈ ॥ ਗੁਰਮੁਖਿ
 ਤੋਲਿ ਤੋਲਾਵੈ ਤੋਲੈ ॥ ਗੁਰਮੁਖਿ ਆਵੈ ਜਾਇ
 ਨਿਸੰਗੁ ॥ ਪਰਹਰਿ ਮੈਲੁ ਜਲਾਇ ਕਲੰਕੁ ॥
 ਗੁਰਮੁਖਿ ਨਾਦ ਬੇਦ ਬੀਚਾਰੁ ॥ ਗੁਰਮੁਖਿ ਮਜਨੁ
 ਚਜੁ ਅਚਾਰੁ ॥ ਗੁਰਮੁਖਿ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਾਰੁ
 ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਵੈ ਪਾਰੁ ॥ ੨੨ ॥ ਚੰਚਲੁ
 ਚੀਤੁ ਨ ਰਹਈ ਠਾਇ ॥ ਚੇਰੀ ਮਿਰਗੁ ਅੰਗੂਰੀ
 ਖਾਇ ॥ ਚਰਨ ਕਮਲ ਉਰ ਧਾਰੇ ਚੀਤ ॥ ਚਿਰੁ
 ਜੀਵਨੁ ਚੇਤਨੁ ਨਿਤ ਨੀਤ ॥ ਚਿੰਤਤ ਹੀ ਦੀਸੈ
 ਸਭੁ ਕੋਇ ॥ ਚੇਤਹਿ ਏਕੁ ਤਹੀ ਸੁਖੁ ਹੋਇ ॥
 ਚਿਤਿ ਵਸੈ ਰਾਚੈ ਹਰਿ ਨਾਇ ॥ ਮੁਕਤਿ ਭਇਆ
 ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ ॥ ੨੩ ॥ ਛੀਜੈ ਦੇਹ
 ਖੁਲੈ ਇਕ ਗੰਢਿ ॥ ਛੇਆ ਨਿਤ ਦੇਖਹੁ ਜਗਿ
 ਹੀਢਿ ॥ ਧੂਪ ਛਾਵ ਜੇ ਸਮ ਕਰਿ ਜਾਣੈ ॥ ਬੰਧਨ
 ਕਾਟਿ ਮੁਕਤਿ ਘਰਿ ਆਣੈ ॥ ਛਾਇਆ ਛੂਛੀ
 ਜਗਤੁ ਭੁਲਾਨਾ ॥ ਲਿਖਿਆ ਕਿਰਤੁ ਧੁਰੇ
 ਪਰਵਾਨਾ ॥ ਛੀਜੈ ਜੋਬਨੁ ਜਰੂਆ ਸਿਰਿ ਕਾਲੁ ॥
 ਕਾਇਆ ਛੀਜੈ ਭਈ ਸਿਬਾਲੁ ॥ ੨੪ ॥ ਜਾਪੈ
 ਆਪਿ ਪ੍ਰਭੁ ਤਿਹੁ ਲੋਇ ॥ ਜੁਗਿ ਜੁਗਿ ਦਾਤਾ

in the Lord's love through the Guru's Grace. The person, who is perfect and attains the height of the sky, is not controlled by another Master and is free from the cycle of births and deaths. Infact, he attains peace of mind and remains immersed in the Lord and does not suffer through the cycle of rebirths by reciting True Name. It is through the Guru's guidance alone that we could recite True Name, as without the support of the Lord's True Name, the life is useless and fruitless. (20)

This human being (soul) has passed through many forms of life in the cycle of births and deaths and is completely tired, as I have gone through many lives (millions of) without having any count. Thus I had many mothers and fathers during different forms of life, having many sons and daughters. This human being had many gurus' (masters) and had many followers, but could not attain Salvation without the support of a perfect Guru. There is only one Lord-spouse with many beings as His mates like the women folk with one spouse to maintain them. The Guru-minded persons follow cycle of the births and deaths as directed by the Lord. We have wandered through all the ten directions but it is through the Gurus guidance only that we have been united with the Lord within our innerselves. (21)

The Guru-minded persons sing the praises of the Lord and recite the True Name always effortlessly. They meditate on the Lord's love and Greatness and make (help) others also deliberate on the Lord. The Guru-minded persons do not pass through the cycle of births and deaths as they have been united with the Lord surely. They have cast away their filth of mind and dual-mindedness, having burnt their ignorance, The Guru-minded persons speak (sing) the Guru's Word only, which is their meditation of the Vedas, and engaged themselves in the recitation of True Name (virtuous deeds) which constitutes their taking bath at holy places (of pilgrimage). The Guru-minded persons engaged in partaking the nectar of the Guru's Word (Sabad) and their discourses are sweeter than the nectar even. O Nanak! Such Guru-minded persons always (attain Salvation), crossed this ocean of life successfully. (22)

This (human) mind is so restless that it is never at peace and is always wandering, as such the deer-like vices within destroy all the virtues of the heart. The persons, who have inculcated the love of the Lord (lotus-feet) in the heart, become immortal (live for long) by worshipping the Lord always. The whole world seems to be labouring under worries and fear, but the persons, who remember (worship) the Lord-sublime,

ਅਵਰੁ ਨ ਕੋਇ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹਿ ਰਾਖੁ

॥ ਜਸੁ ਜਾਚਉ ਦੇਵੈ ਪਤਿ ਸਾਖੁ ॥ ਜਾਗਤੁ ਜਾਗਿ

ਰਹਾ ਤੁਧੁ ਭਾਵਾ ॥ ਜਾ ਤੂ ਮੇਲਹਿ ਤਾ ਤੁਝੈ ਸਮਾਵਾ

॥ ਜੈ ਜੈ ਕਾਰੁ ਜਪਉ ਜਗਦੀਸ ॥ ਗੁਰਮਤਿ

ਮਿਲੀਐ ਬੀਸ ਇਕੀਸ ॥ ੨੫ ॥ ਝਖਿ ਬੋਲਣੁ

ਕਿਆ ਜਗ ਸਿਉ ਵਾਦੁ ॥ ਝੁਰਿ ਮਰੈ ਦੇਖੈ

ਪਰਮਾਦੁ ॥ ਜਨਮਿ ਮੂਏ ਨਹੀ ਜੀਵਣ ਆਸਾ ॥

ਆਇ ਚਲੇ ਭਏ ਆਸ ਨਿਰਾਸਾ ॥ ਝੁਰਿ ਝੁਰਿ

ਝਖਿ ਮਾਟੀ ਰਲਿ ਜਾਇ ॥ ਕਾਲੁ ਨ ਚਾਪੈ ਹਰਿ

ਗੁਣ ਗਾਇ ॥ ਪਾਈ ਨਵ ਨਿਧਿ ਹਰਿ ਕੈ ਨਾਇ

॥ ਆਪੇ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ੨੬ ॥ ਵਿਆਨੇ

ਬੋਲੈ ਆਪੇ ਬੂਝੈ ॥ ਆਪੇ ਸਮਝੈ ਆਪੇ ਸੂਝੈ ॥

ਗੁਰ ਕਾ ਕਹਿਆ ਅੰਕਿ ਸਮਾਵੈ ॥ ਨਿਰਮਲ

ਸੂਚੇ ਸਾਚੇ ਭਾਵੈ ॥ ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਨਹੀ

ਤੋਟ ॥ ਲਾਲ ਪਦਾਰਥ ਸਾਚੁ ਅਖੋਟ ॥ ਗੁਰਿ

ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ ॥ ਗੁਰ ਕੀ ਕਰਣੀ

ਕਾਹੇ ਧਾਵਹੁ ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਸਾਚਿ ਸਮਾਵਹੁ

॥ ੨੭ ॥ ਟੂਟੈ ਨੇਹੁ ਕਿ ਬੋਲਹਿ ਸਹੀ ॥ ਟੂਟੈ

ਬਾਹ ਦੁਹੁ ਦਿਸ ਗਹੀ ॥ ਟੂਟਿ ਪਰੀਤਿ ਗਈ

ਬੁਰ ਬੋਲਿ ॥ ਦੁਰਮਤਿ ਪਰਹਰਿ ਛਾਡੀ ਢੋਲਿ ॥

ਟੂਟੈ ਗੰਠਿ ਪੜੈ ਵੀਚਾਰਿ ॥ ਗੁਰ ਸਬਦੀ ਘਰਿ

enjoy bliss and joy of life. The person, who is imbued with the love of the Lord and always recites True Name, attains salvation and proceeds to the Lord's presence with flying colours. (with honour and free from bondage). (23)

This body perishes and mingles with dust as soon as the breathing ceases (soul leaves the body) which could be verified by moving around the world. However, the person who takes (considers) joy and sorrow at par (who considers suffering and bliss without any distinction) attains salvation with self-realisation, having got rid of the worldly bondage. This Maya (worldly falsehood) which is worthless, has enamoured and engulfed the whole world as the pre-destined fortune has been dictated by the Lord's Will from the beginning. Infact, the death is hanging over the death from the very birth while the youth is destroyed by the old age, and this body becomes weak and disabled (feeble) due to advancing age. (24)

The Lord alone knows the secrets of the three worlds, as there is no other benefactor apart from the Lord-sublime during the various ages. O Lord-protector ! May You protect us (against afflictions) as it pleases You. May you bless me with singing Your praises so that our prestige is maintained both here and hereafter ! O Lord ! May I remain awakened from the slumber of ignorance, if it pleases You ! O Lord ! I would merge with You, provided You unite me with your holy saints. O Lord ! May I always salute You by reciting True Name! It is possible to unite with the Lord by following the Guru's teachings (Guru's guidance) in toto (completely). (25)

The way we wrangle in the world is engaging in all trash and useless. We have seen some persons persih engulfed in Maya (worldly falsehood). The persons, whose hopes are pinned on the Lord, do not pass through (suffer) the cycle of births and deaths. They are passed through the cycle of Rebirths, having left all hopes consitering this world as unreal. This body mingles with dust by leading a life full of fruitless efforts and unnecessary worries. The virtuous persons (saints) are not devoured (grasped) by death with the singing of the Lord's praises. The persons, who have gained the nine treasures of the World (in the form of True Name) by reciting True Name, have attained peace and bliss of life effortlessly. (in a state of equipoise). (26)

The Lord Himself gives the light of knowledge in the form of the Guru and then realises this knowledge being a devotee (Sikh) Himself as He alone realises the secrets and

ਕਾਰਜੁ ਸਾਰਿ ॥ ਲਾਹਾ ਸਾਚੁ ਨ ਆਵੈ ਤੋਟਾ ॥

ਤ੍ਰਿਭਵਣ ਠਾਕੁਰੁ ਪ੍ਰੀਤਮੁ ਮੋਟਾ ॥ ੨੮ ॥ ਠਾਕੁਰੁ

ਮਨੁਆ ਰਾਖਹੁ ਠਾਇ ॥ ਠਹਕਿ ਮੁਈ ਅਵਗੁਣਿ

ਪਛੁਤਾਇ ॥ ਠਾਕੁਰੁ ਏਕੁ ਸਬਾਈ ਨਾਰਿ ॥ ਬਹੁਤੇ

ਵੇਸ ਕਰੇ ਕੁੜਿਆਰਿ ॥ ਪਰ ਘਰਿ ਜਾਤੀ ਠਾਕਿ

ਰਹਾਈ ॥ ਮਹਲਿ ਬੁਲਾਈ ਠਾਕ ਨ ਪਾਈ ॥

ਸਬਦਿ ਸਵਾਰੀ ਸਾਚਿ ਪਿਆਰੀ ॥ ਸਾਈ

ਸ਼ੋਹਾਗਣਿ ਠਾਕੁਰਿ ਧਾਰੀ ॥ ੨੯ ॥ ਡੋਲਤ ਡੋਲਤ

ਹੇ ਸਖੀ ਫਾਟੇ ਚੀਰ ਸੀਗਾਰ ॥ ਡਾਹਪਣਿ ਤਨਿ

ਸੁਖੁ ਨਹੀ ਬਿਨੁ ਡਰ ਬਿਣਠੀ ਡਾਰ ॥ ਡਰਪਿ

ਮੁਈ ਘਰਿ ਆਪਣੈ ਡੀਠੀ ਕੰਤਿ ਸੁਜਾਣਿ ॥ ਡਰੁ

ਰਾਖਿਆ ਗੁਰਿ ਆਪਣੈ ਨਿਰਭਉ ਨਾਮੁ ਵਖਾਣਿ

॥ ਡੁਗਰਿ ਵਾਸੁ ਤਿਖਾ ਘਣੀ ਜਬ ਦੇਖਾ ਨਹੀ

ਦੂਰਿ ॥ ਤਿਖਾ ਨਿਵਾਰੀ ਸਬਦੁ ਮੰਨਿ ਅੰਮ੍ਰਿਤੁ

ਪੀਆ ਭਰਪੂਰਿ ॥ ਦੇਹਿ ਦੇਹਿ ਆਖੈ ਸਭੁ ਕੋਈ

ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥ ਗੁਰੂ ਦੁਆਰੈ ਦੇਵਸੀ ਤਿਖਾ

ਨਿਵਾਰੈ ਸੋਇ ॥ ੩੦ ॥ ਢੰਢੋਲਤ ਢੂਢਤ ਹਉ

ਫਿਰੀ ਢਹਿ ਢਹਿ ਪਵਨਿ ਕਰਾਰਿ ॥ ਭਾਰੇ ਢਹਤੇ

ਢਹਿ ਪਏ ਹਉਲੇ ਨਿਕਸੇ ਪਾਰਿ ॥ ਅਮਰ

ਅਜਾਚੀ ਹਰਿ ਮਿਲੇ ਤਿਨ ਕੈ ਹਉ ਬਲਿ ਜਾਉ

॥ ਤਿਨ ਕੀ ਧੂੜਿ ਅਘੁਲੀਐ ਸੰਗਤਿ ਮੇਲਿ

Himself perceives the (good or bad qualities) virtues or sins around. The persons, who are immersed in the Guru's teachings (message), get purified with a pure heart, as they are imbued with the love of the True Lord. The Guru is like an ocean of virtues, where there is no dearth of such valuable jewels.

Infact, there is no shortage of virtuous deeds like worldly detachment, Lord's love, and Truth with the Guru. Let us follow the Guru's dictates and functions as per the Guru's guidance. O Nanak ! Let us follow the Guru's Word instead of running after the Guru's doings and get merged (united) with the Lord through the Guru's guidance. (27)

This may be considered a true fact that the love between two parties (persons) is cut off by speaking crude or coarse language, just as the arm could be dislocated by pulling it apart from both sides. By using abusive (curt) language the love is lost just as the spouse discards his wife due to wrong (bad) advice of others. A separated person could be reunited with the Lord by deliberating (meditating) on the True Lord. The persons, who have followed the Guru's Word, get their functions completed (attain salvation) being satiated at heart. The persons who have gained the true profit (of Lord's True Name) do not come to grief with any losses. The Lord is the beloved friend of all the three worlds, but for the saints, He is the (darling) dearest of all. (28)

O Brother ! Let us control the mind and keep it steady and stabilised in position (through the Lord) with the Lord's Grace. The whole world is lost in vicious and sinful actions and repents later and perishes. The True Master is the Lord-spouse of the whole world whereas all the world is like His spouse (wedded-women), and the unreal (false) persons are involved in various forms of formal appearance to show-off and have stabilised themselves having stopped their sight from others. Such a person has been called in the presence of the Lord, and has not been stopped by anyone. A person, who loves the Truth, has been protected by the Guru's Word (Guru's teachings) and such a devotee has been accepted by the Lord like the wedded woman loved by her spouse. (29)

O friend ! We have passed through various forms of life in the cycle of births and deaths, engrossed in the sensual pleasures facing death everytime but due to vicious thoughts or sinful actions there was no bliss or joy without having the fear of the Lord in the heart being fearless of all the beings. But the person, who has functioned with humility like a dead

ਮਿਲਾਉ ॥ ਮਨੁ ਦੀਆ ਗੁਰਿ ਆਪਣੈ ਪਾਇਆ
ਨਿਰਮਲ ਨਾਉ ॥ ਜਿਨਿ ਨਾਮੁ ਦੀਆ ਤਿਸੁ
ਸੇਵਾ ਤਿਸੁ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਜੇ ਉਸਾਰੇ ਸੇ
ਢਾਹਸੀ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਤਿਸੁ ਸੰਮਲਾ ਤਾ ਤਨਿ ਦੂਖੁ ਨ ਹੋਇ
॥ ੩੧ ॥ ਠਾ ਕੇ ਮੇਰਾ ਕਿਸੁ ਗਹੀ ਠਾ ਕੇ ਹੋਆ
ਨ ਹੋਗੁ ॥ ਆਵਣਿ ਜਾਣਿ ਵਿਗੁਚੀਐ ਦੁਬਿਧਾ
ਵਿਆਪੈ ਰੋਗੁ ॥ ਠਾਮ ਵਿਹੂਣੇ ਆਦਮੀ ਕਲਰ
ਕੰਧ ਗਿਰੰਤਿ ॥ ਵਿਣੁ ਨਾਵੈ ਕਿਉ ਛੂਟੀਐ ਜਾਇ
ਰਸਾਤਲਿ ਅੰਤਿ ॥ ਗਣਤ ਗਣਾਵੈ ਅਖਰੀ
ਅਗਣਤੁ ਸਾਚਾ ਸੋਇ ॥ ਅਗਿਆਨੀ ਮਤਿਹੀਨੁ
ਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥ ਤੂਟੀ ਤੰਤੁ
ਰਬਾਬ ਕੀ ਵਾਜੈ ਨਹੀ ਵਿਜੋਗਿ ॥ ਵਿਛੁੜਿਆ
ਮੇਲੈ ਪ੍ਰਭੁ ਨਾਨਕ ਕਰਿ ਸੰਜੋਗਿ ॥ ੩੨ ॥ ਤਰਵਰੁ
ਕਾਇਆ ਪੰਖਿ ਮਨੁ ਤਰਵਰਿ ਪੰਖੀ ਪੰਚ ॥ ਤਤੁ
ਚੁਗਹਿ ਮਿਲਿ ਏਕਸੇ ਤਿਨ ਕਉ ਫਾਸ ਨ ਰੰਚ ॥
ਉਡਹਿ ਤ ਬੇਗੁਲ ਬੇਗੁਲੇ ਤਾਕਹਿ ਚੋਗ ਘਣੀ
॥ ਪੰਖ ਤੁਟੇ ਫਾਹੀ ਪੜੀ ਅਵਗੁਣਿ ਭੀੜ ਬਣੀ ॥
ਬਿਨੁ ਸਾਚੇ ਕਿਉ ਛੂਟੀਐ ਹਰਿ ਗੁਣ ਕਰਮਿ
ਮਣੀ ॥ ਆਪਿ ਛਡਾਏ ਛੂਟੀਐ ਵਡਾ ਆਪਿ ਧਣੀ
॥ ਗੁਰ ਪਰਸਾਦੀ ਛੂਟੀਐ ਕਿਰਪਾ ਆਪਿ ਕਰੋਇ

person, has been rewarded with the Lord's acceptance and a blissful life. The person, who has inculcated the fear and love (wonder-awe) of the Guru in the heart, has become fearless by reciting True Name. We have always suffered from a hunger of more worldly possessions with a life engrossed in the vicious actions (like a mountain) but on perceiving a glimpse of the True Master, we realised the presence of the Lord close by (within) and not a distant entity. By partaking the nectar of Lord's True Name through the Guru's Word our thirst was quenched and then got satiated with the spiritual bliss of Lord's presence everywhere. Everyone is seeking the Guru's guidance but only few persons, are bestowed by the Lord with the Guru's guidance and teachings, as it pleases Him. The persons, who are blessed with the Guru's Word (guidance), get their thirst of worldly desires quenched. (30)

I wandered all over the world like a Truth-seeker but found that no one was at peace and people like Ravana and Daryodana had got perished. The saintly persons had been enabled to cross this ocean of life successfully whereas the sinners loaded with sins were drowned in this ocean. I would offer myself as a sacrifice to such persons who had no worldly desires and got united with the ever-existent Lord. O Brother ! Let us join the company of such holy saints as by taking the dust of their lotus-feet, we could get rid of our worldly bondage. By self-surrender to the Guru we have attained the pure nectar of True Name and I would offer myself as a sacrifice to the Guru, who has bestowed this True Name and remain in His service. The Lord, who has created this body also causes destruction, as there is none else except Him. By the Guru's Grace let us recite the True Name, so that we do not undergo any sufferings. (31)

Whose support should I seek when nobody belongs to me; neither was anyone earlier nor there would be anyone in the future? So long we are being passed through the cycle of births and deaths, we suffer from the malady a dual-mindedness. Infact, without the support of True Name, the human being faces a downfall just as a wall of sand (falls) breaks down. How could we save ourselves from the worldly bondage without the support of True Name ? Then we have to face the onslaughts of the hell. With the help of our studies, we get involved in calculations only, whereas the True Lord is above all calculation, being limitless. The ignorant human being is devoid of any wisdom (intelligence) as without the Guru's guidance, there could be no realisation of knowledge (Truth).

॥ ਅਪਣੈ ਹਾਥਿ ਵਡਾਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥

੩੩ ॥ ਥਰ ਥਰ ਕੰਪੈ ਜੀਅੜਾ ਥਾਨ ਵਿਹੂਣਾ

ਹੋਇ ॥ ਥਾਨਿ ਮਾਨਿ ਸਚੁ ਏਕੁ ਹੈ ਕਾਜੁ ਨ ਫੀਟੈ

ਕੋਇ ॥ ਥਿਰੁ ਨਾਰਾਇਣੁ ਥਿਰੁ ਗੁਰੂ ਥਿਰੁ ਸਾਰਾ

ਬੀਚਾਰੁ ॥ ਸੁਰਿ ਨਰ ਨਾਥਰ ਨਾਥੁ ਤੂ ਨਿਧਾਰਾ

ਆਧਾਰੁ ॥ ਸਰਬੇ ਥਾਨ ਥਨੰਤਰੀ ਤੂ ਦਾਤਾ ਦਾਤਾਰੁ

॥ ਜਹ ਦੇਖਾ ਤਹ ਏਕੁ ਤੂ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਗੁਰ ਸਬਦੀ

ਵੀਚਾਰਿ ॥ ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਸੀ ਵਡਾ

ਅਗਮ ਅਪਾਰੁ ॥ ੩੪ ॥ ਦਇਆ ਦਾਨੁ

ਦਇਆਲੁ ਤੂ ਕਰਿ ਕਰਿ ਦੇਖਣਹਾਰੁ ॥ ਦਇਆ

ਕਰਹਿ ਪ੍ਰਭ ਮੇਲਿ ਲੈਹਿ ਖਿਨ ਮਹਿ ਢਾਹਿ ਉਸਾਰਿ

॥ ਦਾਨਾ ਤੂ ਬੀਨਾ ਤੁਹੀ ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ ॥

ਦਾਲਦ ਭੰਜਨ ਦੁਖ ਦਲਣ ਗੁਰਮੁਖਿ ਗਿਆਨੁ

ਧਿਆਨੁ ॥ ੩੫ ॥ ਧਨਿ ਗਇਐ ਬਹਿ ਝੂਰੀਐ

ਧਨ ਮਹਿ ਚੀਤੁ ਗਵਾਰ ॥ ਧਨੁ ਵਿਰਲੀ ਸਚੁ

ਸੰਚਿਆ ਨਿਰਮਲੁ ਨਾਮੁ ਪਿਆਰਿ ॥ ਧਨੁ ਗਇਆ

ਤਾ ਜਾਣ ਦੇਹਿ ਜੇ ਰਾਚਹਿ ਰੰਗਿ ਏਕ ॥ ਮਨੁ

ਦੀਜੈ ਸਿਰੁ ਸਉਪੀਐ ਭੀ ਕਰਤੇ ਕੀ ਟੇਕ ॥ ਧੰਧਾ

ਧਾਵਤ ਰਹਿ ਗਏ ਮਨਿ ਮਹਿ ਸਬਦੁ ਅਨੰਦੁ ॥

ਦੁਰਜਨ ਤੇ ਸਾਜਨ ਭਏ ਭੇਟੇ ਗੁਰ ਗੋਵਿੰਦ ॥

O Nanak ! When the string of rebeck breaks down (when the life comes to an end) the rebeck cannot produce any musical note. (with the stoppage of breathing process, the body stops functioning or as soon as the soul leaves the body). The Lord could unite the separated persons with Himself when it pleases Him. (32)

The human body is like a tree with the soul (mind) as a bird perching on the tree, and the life therein is like the wings of the bird (so that it could fly). This is the true state of man's life. The persons, engaged in virtuous deeds, get merged with the Lord and get rid of their worldly bondage. The birds, who fly off immediately from the various trees, are interested in crumbs of food spread over a large area. (similarly the persons, who wander around, are engrossed in vicious and sinful actions). The sinners, having cast away (separated) the sins from the body, suffer badly due to their vicious thoughts. (misdeeds). Infact, we cannot get rid of our worldly bondage, without the support of the virtuous Lord but we could get rid of our sins through the Grace of the Lord-Almighty. When the Lord blesses us with His Grace, we get united with the Guru and then get rid of the worldly bondage through the Guru's Grace. The Lord is controlling all the honours and blesses those persons only with Greatness, whom He is pleased with. (33)

This man, without the glimpse of the Lord, is trembling with the fear (of death) being devoid of the love of the Lord. There is only one place of honour, with the Lord, where this man could be treated with prestige, and with the love of the Lord he does not suffer any hurdles in various functions. There is only Lord, who is ever-existent alongwith the Guru who is equally permanent and the person, who meditates through the Guru's guidance, is also immortal. O Lord ! You are the True Master of all men, gods and holy saints as You are the support of all helpless people even. You are the greatest benefactor of all people abiding at various places or even within the inner recesses of all areas as You are limitless and are to be perceived everywhere wherever we look around and beyond our reach or comprehension. We could only visualise Your presence everywhere through the guidance (meditation) of the Guru's Word (Sabad) and are seen-pervading everywhere and are providing us all with Your benedictions and favours without asking being the greatest and indescribable benefactor. (34)

O Lord-benefactor ! May You bestow on us all the favours and gifts through Your Grace as You could create anything after

ਬਨੁ ਬਨੁ ਫਿਰਤੀ ਢੂਢਤੀ ਬਸਤੁ ਰਹੀ ਘਰਿ
ਬਾਰਿ ॥ ਸਤਿਗੁਰਿ ਮੇਲੀ ਮਿਲਿ ਰਹੀ ਜਨਮ
ਮਰਣ ਦੁਖੁ ਨਿਵਾਰਿ ॥ ੩੬ ॥ ਨਾਨਾ ਕਰਤ ਨ
ਛੂਟੀਐ ਵਿਣੁ ਗੁਣ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥ ਨਾ ਤਿਸੁ
ਏਹੁ ਨ ਓਹੁ ਹੈ ਅਵਗੁਣਿ ਫਿਰਿ ਪਛੁਤਾਹਿ ॥
ਨਾ ਤਿਸੁ ਗਿਆਨੁ ਨ ਧਿਆਨੁ ਹੈ ਨਾ ਤਿਸੁ ਧਰਮੁ
ਧਿਆਨੁ ॥ ਵਿਣੁ ਨਾਵੈ ਨਿਰਭਉ ਕਹਾ ਕਿਆ
ਜਾਣਾ ਅਭਿਮਾਨੁ ॥ ਥਾਕਿ ਰਹੀ ਕਿਵ ਅਪੜਾ
ਹਾਥ ਨਹੀ ਨਾ ਪਾਰੁ ॥ ਨਾ ਸਾਜਨ ਸੇ ਰੰਗੁਲੇ
ਕਿਸੁ ਪਹਿ ਕਰੀ ਪੁਕਾਰ ॥ ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਜੇ
ਕਰੀ ਮੇਲੇ ਮੇਲਣਹਾਰੁ ॥ ਜਿਨਿ ਵਿਛੋੜੀ ਸੇ
ਮੇਲਸੀ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ ॥ ੩੭ ॥ ਪਾਪੁ
ਬੁਰਾ ਪਾਪੀ ਕਉ ਪਿਆਰਾ ॥ ਪਾਪਿ ਲਦੇ ਪਾਪੇ
ਪਾਸਾਰਾ ॥ ਪਰਹਰਿ ਪਾਪੁ ਪਛਾਣੈ ਆਪੁ ॥ ਨਾ
ਤਿਸੁ ਸੋਗੁ ਵਿਜੋਗੁ ਸੰਤਾਪੁ ॥ ਨਰਕਿ ਪੜੰਤਉ
ਕਿਉ ਰਹੈ ਕਿਉ ਬੰਚੈ ਜਮਕਾਲੁ ॥ ਕਿਉ ਆਵਣ
ਜਾਣਾ ਵੀਸਰੈ ਭੂਨੁ ਬੁਰਾ ਥੈ ਕਾਲੁ ॥ ਮਨੁ ਜੰਜਾਲੀ
ਵੇੜਿਆ ਭੀ ਜੰਜਾਲਾ ਮਾਹਿ ॥ ਵਿਣੁ ਨਾਵੈ ਕਿਉ
ਛੂਟੀਐ ਪਾਪੇ ਪਚਹਿ ਪਚਾਹਿ ॥ ੩੮ ॥ ਫਿਰਿ
ਫਿਰਿ ਫਾਹੀ ਫਾਸੈ ਕਉਆ ॥ ਫਿਰਿ ਪਛੁਤਾਨਾ
ਅਬ ਕਿਆ ਹੁਆ ॥ ਫਾਥਾ ਚੋਗ ਚੁਰੀ ਨਹੀ ਬੁਝੈ

causing its destruction in a moment. O Lord ! You are the wisest of all, sustaining and perceiving us all, giving us the greatest favours and boons. You are the only destroyer of all our ills like lethargy and laziness, casting away our sufferings and the Guru-minded persons always meditate on you (worship You) through the knowledge gained from the Guru's guidance. (35)

The foolish people are always engrossed in the love of wealth and feel the pangs of its loss, whenever they are losing some (wealth) money as very few persons have amassed the wealth of True Name with love and devotion, which is real and true (lasting) wealth. But O Brother ! Let us not bother and worry about the loss of money even it is lost, provided we are imbued with the love of the True Lord. Let us surrender our body and mind to the Lord-creator by giving up (ridding us) our egoism and take refuge at the lotus-feet of the one Lord-sublime. The mind, wandering in the pursuit of worldly pleasures or possessions, attains peace and eternal bliss by imbibing the love of the Guru's Word (Sabad) with the love and devotion. Then by uniting with the Lord through the Guru's Grace, we become friendly with the enemies even. Even though the real wealth (of Prime-soul) was present within our innerself, we were roaming around the jungles in search of Truth (True Lord). But the persons, who were united with the Lord through the Guru's guidance, got rid of the pangs (sufferings) of the cycle of births and deaths. (36)

Infact, we cannot get emancipated from the sufferings of going through the cycle of births and deaths notwithstanding all our actions (of virtuous nature) and have to face the onslaughts of the Yama without imbibing the virtues (of True Name). Neither this man attains the Lord nor gains the wealth and finally repents at his loss due to his ignorance both here and hereafter. Neither the (foolish) man gains knowledge (of the Lord) nor meditation (of True Name) and remains bereft of all religious or virtuous actions. How could this man attain fearlessness (from death) without the support of True Name and (how could we say what will his fate be in the next world due to his egoism ? He gets tired of doing various efforts without attaining the Lord and does not know the Lord's secrets, without reaching the depths of the ocean or is unable to cross this ocean of life (without the Guru's guidance). Whom should I approach with my prayers and wailings as I have not been united with the holy saints, who have enjoyed the eternal bliss of Lord's unison ? O Nanak! If we were to recite the True Name (by repeating the Name of

॥ ਸਤਗੁਰੁ ਮਿਲੈ ਤ ਆਖੀ ਸੂਝੈ ॥ ਜਿਉ ਮਛਲੀ
ਫਾਥੀ ਜਮ ਜਾਲਿ ॥ ਵਿਨੁ ਗੁਰ ਦਾਤੇ ਮੁਕਤਿ ਨ
ਭਾਲਿ ॥ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਫਿਰਿ ਫਿਰਿ ਜਾਇ
॥ ਇਕ ਰੰਗਿ ਰਚੈ ਰਹੈ ਲਿਵ ਲਾਇ ॥ ਇਵ
ਛੂਟੈ ਫਿਰਿ ਫਾਸ ਨ ਪਾਇ ॥ ੩੯ ॥ ਬੀਰਾ ਬੀਰਾ
ਕਰਿ ਰਹੀ ਬੀਰ ਭਏ ਬੈਰਾਇ ॥ ਬੀਰ ਚਲੇ ਘਰਿ
ਆਪਣੈ ਬਹਿਣ ਬਿਰਹਿ ਜਲਿ ਜਾਇ ॥ ਬਾਬੁਲ
ਕੈ ਘਰਿ ਬੇਟੜੀ ਬਾਲੀ ਬਾਲੈ ਨੇਹਿ ॥ ਜੇ ਲੋੜਹਿ
ਵਰੁ ਕਾਮਣੀ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤੇਹਿ ॥ ਬਿਰਲੇ
ਗਿਆਨੀ ਬੂਝਣਉ ਸਤਿਗੁਰੁ ਸਾਚਿ ਮਿਲੇਇ ॥
ਨਾਕੁਰ ਹਾਥਿ ਵਡਾਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥
ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੇ ਗੁਰਮੁਖਿ ਹੋਇ
॥ ਇਹ ਬਾਣੀ ਮਹਾ ਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ
ਹੋਇ ॥ ੪੦ ॥ ਭਨਿ ਭਨਿ ਘੜੀਐ ਘੜਿ ਘੜਿ
ਭਜੈ ਢਾਹਿ ਉਸਾਰੈ ਉਸਰੇ ਢਾਹੈ ॥ ਸਰ ਭਰਿ
ਸੋਧੈ ਭੀ ਭਰਿ ਪੋਧੈ ਸਮਰਥ ਵੇਪਰਵਾਹੈ ॥ ਭਰਮਿ
ਭੁਲਾਨੇ ਭਏ ਦਿਵਾਨੇ ਵਿਨੁ ਭਾਗਾ ਕਿਆ
ਪਾਈਐ ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਡੇਰੀ ਪ੍ਰਤਿ ਪਕੜੀ
ਜਿਨਿ ਖਿੰਚੈ ਤਿਨ ਜਾਈਐ ॥ ਹਰਿ ਗੁਣ ਗਾਇ
ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਬਹੁੜਿ ਨ ਪਛੋਤਾਈਐ ॥ ਭਭੈ

the Lord-spouse) of the Lord-spouse, then we could unite with the Lord through His Grace. The Lord alone who had separated this human being from Himself, could unite this man with Himself again through the love of the Guru and His Grace. (37)

The sinner loves to commit sins only as he is only engrossed in the love of sinful actions, though the sins are bad, but the sinner amasses the load of sins (from the world) and helps others as well towards the same goal. But whosoever attains self-relaisation by ridding himself of vicious thoughts (or sins) does not undergo sufferings or face the pangs of separation from the Lord. How could he escape from the onslaughts of the Yama and being thrown into hell ?

How could such a foolish person save himself from the cycle of births and deaths, as he is engrossed in worldly falsehood only and faces destruction at the hands of the Yama. (god of death) This man is engulfed by the worldly bondage and continues further to be engrossed in the worldly falsehood, as without the support of True Name how could anyone attain salvation ? He remains involved in sinful actions himself and goads others as well towards committing sins. (38)

This human being continues to be caught in the worldly bondage (like the crow eating filth). What could be done now by his repentance, when he is facing the onslaughts of the Yama ? This man is engrossed in his vicious and sinful actions so much that he does not realise his foolishness. (like the bird caught in the net), but could see reason only, provided he (meets) joins the company of the Guru and follows the Guru's guidance then he could perceive the Truth with his eyes. This man is caught by the Yama just as a fish is caught in the (shikari's) net and cannot attain salvation without the Grace and favours of the Guru-benefactor, and passes through the cycle of births and deaths time and again (being born again and again). If this man gets imbued with the love of the Lord, then only he could merge with the Lord and get emancipated from the worldly bondage without getting again in the Yama's noose. (39)

The human being is so much engrossed in the love of worldly possessions that the same possessions are now causing him all the sufferings (like the woman shouting to her brothers or vicious thoughts for help) who have become her enemies. When the vicious and sinful actions leave this person, he gets burnt in the separation of these vices like the woman losing the company of her brothers, the vices. Just as a daughter in the house of her father develops love for her brothers, similarly

ਭਾਲਹਿ ਗੁਰਮੁਖਿ ਬੂਝਹਿ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ
ਪਾਈਐ ॥ ਭਭੈ ਭਉਜਲੁ ਮਾਰਗੁ ਵਿਖੜਾ ਆਸ
ਨਿਰਾਸਾ ਤਰੀਐ ॥ ਗੁਰ ਪਰਸਾਦੀ ਆਪੇ ਚੀਨੈ
ਜੀਵਤਿਆ ਇਵ ਮਰੀਐ ॥ ੪੧ ॥ ਮਾਇਆ
ਮਾਇਆ ਕਰਿ ਮੁਏ ਮਾਇਆ ਕਿਸੈ ਨ ਸਾਥਿ ॥
ਹੰਸੁ ਚਲੈ ਉਠਿ ਡੁਮਣੈ ਮਾਇਆ ਭੂਲੀ ਆਥਿ ॥
ਮਨੁ ਬੂਠਾ ਜਮਿ ਜੋਹਿਆ ਅਵਗੁਣ ਚਲਹਿ ਨਾਲਿ
॥ ਮਨ ਮਹਿ ਮਨੁ ਉਲਟੇ ਮਰੈ ਜੇ ਗੁਣ ਹੋਵਹਿ
ਨਾਲਿ ॥ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਮੁਏ ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ
ਭਾਲਿ ॥ ਗੜ ਮੰਦਰ ਮਹਲਾ ਕਹਾ ਜਿਉ ਬਾਜੀ
ਦੀਬਾਣੁ ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਬੂਠਾ ਆਵਣ
ਜਾਣੁ ॥ ਆਪੇ ਚਤੁਰੁ ਸਰੂਪੁ ਹੈ ਆਪੇ ਜਾਣੁ
ਸੁਜਾਣੁ ॥ ੪੨ ॥ ਜੋ ਆਵਹਿ ਸੇ ਜਾਹਿ ਫੁਨਿ
ਆਇ ਗਏ ਪਛਤਾਹਿ ॥ ਲਖ ਚਉਰਾਸੀਹ ਮੇ
ਦਨੀ ਘਟੈ ਨ ਵਧੈ ਉਤਾਹਿ ॥ ਸੇ ਜਨ ਉਬਰੇ
ਜਿਨ ਹਰਿ ਭਾਇਆ ॥ ਧੰਧਾ ਮੁਆ ਵਿਗੁਤੀ
ਮਾਇਆ ॥ ਜੋ ਦੀਸੈ ਸੇ ਚਾਲਸੀ ਕਿਸ ਕਉ
ਮੀਤੁ ਕਰੇਉ ॥ ਜੀਉ ਸਮਪਉ ਆਪਣਾ ਤਨੁ ਮਨੁ
ਆਰੈ ਦੇਉ ॥ ਅਸਥਿਰੁ ਕਰਤਾ ਤੂ ਧਣੀ ਤਿਸ
ਹੀ ਕੀ ਮੈ ਓਟ ॥ ਗੁਣ ਕੀ ਮਾਰੀ ਹਉ ਮੁਈ

this man develops love of the worldly possessions with ignorance (as the father) and the world is the father's house and the soul is like the daughter living therein developing love of the brothers (possessions) O human being ! If you are keen to meet the Lord-spouse, you should serve the True Guru. (like the woman serving her spouse) But hardly (only a few) a few Guru-minded persons realise the Truth, who has been enabled to unite with the True Guru. The Lord alone controls all the honours and favours which He bestows on those persons, (He is pleased with) whom He Wills. But hardly any Guru-minded person meditates on the Guru's Word (ba'ni), as the (Guru's Word) bani has been spoken by Great men and whosoever (practises) follows it in practice, attains self-realisation (attains the Lord within). (40)

The Lord creates after causing destruction of the created things as all this is controlled by His Will, and creates from the perished things, while causing destruction of established things. The Lord is so Great and carefree True Master that the filled tanks are dried up by Him whereas some full tanks are again filled to the brim by Him. There are some persons, who are engrossed in whims and misgivings (dual-mindedness) and are mad after worldly pleasures, as without good fortune predestined by Lord's Will, no one could gain the Truth (Lord's secrets). The Guru-minded persons have realised the Truth that the Lord is controlling everything and the human being functions as per His directions. (with the string in His hands and moves around as the string is pulled by the Lord). The persons, engaged in singing (His) Lord's praises, are always imbued with the love of the Lord, as such they do not repent at their loss later. The letter bhaba (bh) explains that the Guru-minded persons, who have sought the Guru, have attained self-realisation (through the Guru's guidance). The letter bhaba explains that this ocean of life is rather arduous and cannot be crossed without giving up all the worldly hopes and desires. It is through the Guru's guidance only that one could attain self-realisation, thus attaining Salvation by becoming humble (like the dead person). (41)

The whole world has been clamouring for Maya till death, though this Maya (worldly falsehood) has not given company to anyone after death (is left behind) The soul leaves the body and the human being proceeds to the next world, whereas the this Maya (wealth) keeps on lying here in this world. The mind of the being, which is unreal and false, is being taken away by the Yama alongwith its misdeeds and sinful actions. If the man

ਸਬਦਿ ਰਤੀ ਮਨਿ ਚੋਟ ॥ ੪੩ ॥ ਰਾਣਾ ਰਾਉ
ਨ ਕੋ ਰਹੈ ਰੰਗੁ ਨ ਤੁੰਗੁ ਫਕੀਰੁ ॥ ਵਾਰੀ ਆਪੇ
ਆਪਣੀ ਕੋਇ ਨ ਬੰਧੈ ਧੀਰ ॥ ਰਾਹੁ ਬੁਰਾ
ਭੀਹਾਵਲਾ ਸਰ ਡੂਗਰ ਅਸਗਾਹ ॥ ਮੈ ਤਨਿ
ਅਵਗਣ ਬੁਰਿ ਮੁਈ ਵਿਣੁ ਗੁਣ ਕਿਉ ਘਰਿ
ਜਹ ॥ ਗੁਣੀਆ ਗੁਣ ਲੇ ਪ੍ਰਭ ਮਿਲੇ ਕਿਉ
ਤਿਨ ਮਿਲਉ ਪਿਆਰਿ ॥ ਤਿਨ ਹੀ ਜੈਸੀ ਥੀ
ਰਹਾ ਜਪਿ ਜਪਿ ਰਿਵੈ ਮੁਰਾਰਿ ॥ ਅਵਗੁਣੀ
ਭਰਪੂਰ ਹੈ ਗੁਣ ਭੀ ਵਸਹਿ ਨਾਲਿ ॥ ਵਿਣੁ
ਸਤਗੁਰ ਗੁਣ ਨ ਜਾਪਨੀ ਜਿਚਰੁ ਸਬਦਿ ਨ
ਕਰੇ ਬੀਚਾਰੁ ॥ ੪੪ ॥ ਲਸਕਰੀਆ ਘਰ ਸੰਮਲੇ
ਆਏ ਵਜਹੁ ਲਿਖਾਇ ॥ ਕਾਰ ਕਮਾਵਹਿ ਸਿਰਿ
ਧਣੀ ਲਾਹਾ ਪਲੈ ਪਾਇ ॥ ਲਬੁ ਲੋਭੁ
ਬੁਰਿਆਈਆ ਛੋਡੇ ਮਨਹੁ ਵਿਸਾਰਿ ॥ ਗੜਿ ਦੇਹੀ
ਪਾਤਿਸਾਹ ਕੀ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ ॥ ਚਾਕਰੁ
ਕਹੀਐ ਖਸਮ ਕਾ ਸਉਹੇ ਉਤਰ ਦੇਇ ॥ ਵਜਹੁ
ਗਵਾਏ ਆਪਣਾ ਤਖਤਿ ਨ ਬੈਸਹਿ ਸੋਇ ॥ ਪ੍ਰੀਤਮ
ਹਥਿ ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥ ਆਪਿ
ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਅਵਰੁ ਨ ਕੋਇ ਕਰੋਇ ॥
੪੫ ॥ ਬੀਜਉ ਸੂਝੈ ਕੋ ਨਹੀ ਬਹੈ ਦੁਲੀਚਾ

were to possess any virtuous qualities, then the mind gets controlled (the vicious thoughts get curbed in the mind). Most of the people are engrossed in pride and egoism (I-am-ness) and undergo sufferings without the support of True Name. All the forts, building, palaces including courts are like the tricks of the magician with all the products of magic which are unreal and false. O Nanak ! Apart from the True Name rest everything is false and transient including births and deaths. The Lord is an embodiment of Truth, knowing all the doings or secrets of the beings. (42)

O Lord! The persons, who are born in the world, have to face death one day and then repent at their loss. The beings of eighty-four lakhs (in different forms of life) have been created by You on the Earth, which does not undergo any change in size. The persons, who have won the pleasure and acceptance of the Lord have been enabled to attain salvation (from worldly bondage) Thus the worldly chores never get completed and this Maya gets spilled in separation; being untrue and-transient, so whom should we befriend in this world. I would offer my body and soul (mind) to the holy saints with complete self-surrender. O True Master ! I have sought Your support alone, having realised Your existence as permanent and stabilised. When the Guru's Word (message) pierced through my mind, I got engaged in virtuous deeds having rid myself of egoism. (43)

No one ever remains permanently in the world being transient, including rich people, faqirs (saints), kings or Ranas watching the Lord's magic show and all of them have gone (died) following their turn and no one will be there to offer solace to them. The path after death is rather arduous with difficult terrain and large mountains, oceans or inaccessible route. How could I merge with the Lord, being full of (bad qualities) vicious thoughts and attain the Lord's presence with all the protests and failings ? The virtuous people will be enabled to unite with the Lord on the basis of their virtues. How could I meet them with love ? Then I thought that I could follow in their footsteps by reciting True Name, which is the best way to unite with the Lord. This human being is full of vices and bad qualities, but virtues are also engrained alongwith them as both good and bad qualities are (imbibed) inculcated in the man. But without the Guru's guidance one cannot inculcate virtues in the heart until the Guru's Grace is bestowed through the Guru's Word. (44)

The human beings have come to the world with the sustenance for (two months only) short-period as pre-destined

ਪਾਇ ॥ ਨਰਕ ਨਿਵਾਰਣੁ ਨਰਹ ਨਹੁ ਸਾਚਉ
ਸਾਚੈ ਨਾਇ ॥ ਵਣੁ ਤ੍ਰਿਣੁ ਢੂਢਤ ਫਿਰਿ ਰਹੀ
ਮਨ ਮਹਿ ਕਰਉ ਬੀਚਾਰੁ ॥ ਲਾਲ ਰਤਨ ਬਹੁ
ਮਾਣਕੀ ਸਤਿਗੁਰ ਹਾਥਿ ਭੰਡਾਰੁ ॥ ਉਤਮੁ ਹੋਵਾ
ਪ੍ਰਭੁ ਮਿਲੈ ਇਕ ਮਨਿ ਏਕੈ ਭਾਇ ॥ ਨਾਨਕ
ਪ੍ਰੀਤਮ ਰਸਿ ਮਿਲੇ ਲਾਹਾ ਲੈ ਪਰਥਾਇ ॥ ਰਚਨਾ
ਰਾਚਿ ਜਿਨਿ ਰਚੀ ਜਿਨਿ ਸਿਰਿਆ ਆਕਾਰੁ ॥
ਗੁਰਮੁਖਿ ਬੇਅੰਤੁ ਧਿਆਈਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ
॥ ੪੬ ॥ ਝਾੜੈ ਰੂੜਾ ਹਰਿ ਜੀਉ ਸੇਈ ॥ ਤਿਸੁ
ਬਿਨੁ ਰਾਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥ ਝਾੜੈ ਗਾਰੁੜੁ ਤੁਮ
ਸੁਣਹੁ ਹਰਿ ਵਸੈ ਮਨ ਮਾਹਿ ॥ ਗੁਰ ਪਰਸਾਦੀ
ਹਰਿ ਪਾਈਐ ਮਤੁ ਕੇ ਭਰਮਿ-ਭੁਲਾਹਿ ॥ ਸੋ
ਸਾਹੁ ਸਾਚਾ ਜਿਸੁ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥ ਗੁਰਮੁਖਿ
ਪੂਰਾ ਤਿਸੁ ਸਾਬਾਸਿ ॥ ਰੂੜੀ ਬਾਣੀ ਹਰਿ ਪਾਇਆ
ਗੁਰ ਸਬਦੀ ਬੀਚਾਰਿ ॥ ਆਪੁ ਗਇਆ ਦੁਖੁ
ਕਟਿਆ ਹਰਿ ਵਰੁ ਪਾਇਆ ਨਾਰਿ ॥ ੪੭ ॥
ਸੁਇਨਾ ਰੁਪਾ ਸੰਚੀਐ ਧਨੁ ਕਾਚਾ ਬਿਖੁ ਛਾਰੁ ॥
ਸਾਹੁ ਸਦਾਏ ਸੰਚਿ ਧਨੁ ਦੁਬਿਧਾ ਹੋਇ ਖੁਆਰੁ ॥
ਸਚਿਆਰੀ ਸਚੁ ਸੰਚਿਆ ਸਾਚਉ ਨਾਮੁ ਅਮੋਲੁ
॥ ਹਰਿ ਨਿਰਮਾਇਲੁ ਉਜਲੇ ਪਤਿ ਸਾਚੀ ਸਚੁ

by the Lord that is they are destined to face joy or suffering as dictated by the Lord with the (salary) requirements for that period only. The persons, who worship the Lord following the (Guru's Word) Lord's Will gain the profit of joy and bliss in the next world. The persons, who have (given up) cast away their vices and greed from their hearts, never face a losing battle in this fort of human frame with the Lord's worship as per His Will, just as a slave (servant) proclaims to belong to his Master but does not follow his ordains, (and replies in return) loses his claim to the (salary) payment in return for his services. Similarly a person disobeying the Lord's dictates does not enjoy bliss of life rather suffers instead. Infact, all the honours and greatness lies in the hands of the beloved Lord, which is bestowed on the persons, loved by the Lord. The Lord controls everything Himself. Whom else should we (complain) approach, as none else could do anything in the matter? (45)

We do not perceive another power on par with the Lord, who could occupy the (throne) position of authority as apposed to Him. The Lord, who is the greatest virtue (Truth) and is the True Master of True Name, could cast-away all our sufferings of the hell (we are to face). I was roaming around the jungles, vegetation, plants and trees, seeking the True Lord, but on meditation (in the mind) I realise that the treasure of jewels, gems and rubies was lying in the hands of the Guru, (like knowledge and the jewel of detachment) in full measure. If I were to become (great) pious and purified with the virtuous deeds, by imbibing the love of the one Lord Sublime in the heart, then I would get united with the Lord. O Nanak ! The persons who attain the bliss and love of the beloved Lord, gain the bliss of the next world. Let us recite the True Name of the Lord umpteen number of times, who is limitless and beyond our comprehension through the Guru's guidance. The Lord had first created the five elements and then made the human bodies with their help. So let us worship such a Lord. (46)

The letter r'ar'a tells us that the Lord is very beautiful and charming, and there is no other king except Him. The Guru's message is like the song of the bird Garuda, which controls the snakes like sexual desires. O Brother ! Listen to the Guru's Word so that the mind could imbibe the love of the Lord. Let there be no doubt about the Lord's attainment which is possible only through the Guru's Grace and there are no other means for this. The person, who possesses the treasure of Lord's True Name, is truly a wealthy (king) person. Blessed and praiseworthy is the Guru-minded person, who has attained the

ਬੋਲੁ ॥ ਸਾਜਨੁ ਮੀਤੁ ਸੁਜਾਣੁ ਤੂ ਤੂ ਸਰਵਰੁ ਤੂ

ਹੰਸੁ ॥ ਸਾਚਉ ਨਾਕੁਰੁ ਮਨਿ ਵਸੈ ਹਉ ਬਲਿਹਾਰੀ

ਤਿਸੁ ॥ ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ ਜਿਨਿ ਕੀਤੀ

ਸੋ ਜਾਣੁ ॥ ਬਿਖਿਆ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਬੂਝੈ ਪੁਰਖੁ

ਸੁਜਾਣੁ ॥ ੪੮ ॥ ਖਿਮਾ ਵਿਹੂਣੇ ਖਪਿ ਗਏ

ਖੂਹਣਿ ਲਖ ਅਸੰਖ ॥ ਗਣਤ ਨ ਆਵੈ ਕਿਉ

ਗਣੀ ਖਪਿ ਖਪਿ ਮੁਏ ਬਿਸੰਖ ॥ ਖਸਮੁ ਪਛਾਣੈ

ਆਪਣਾ ਖੂਲੈ ਬੰਧੁ ਨ ਪਾਇ ॥ ਸਬਦਿ ਮਹਲੀ

ਖਰਾ ਤੂ ਖਿਮਾ ਸਚੁ ਸੁਖ ਭਾਇ ॥ ਖਰਚੁ ਖਰਾ

ਧਨੁ ਧਿਆਨੁ ਤੂ ਆਪੇ ਵਸਹਿ ਸਰੀਰਿ ॥ ਮਨਿ

ਤਨਿ ਮੁਖਿ ਜਾਪੈ ਸਦਾ ਗੁਣ ਅੰਤਰਿ ਮਨਿ ਧੀਰੁ

॥ ਹਉਮੈ ਖਪੈ ਖਪਾਇਸੀ ਬੀਜਉ ਵਧੁ ਵਿਕਾਰੁ ॥

ਜੰਤੁ ਉਪਾਇ ਵਿਚਿ ਪਾਇਅਨੁ ਕਰਤਾ ਅਲਗੁ

ਅਪਾਰੁ ॥ ੪੯ ॥ ਸ੍ਰਿਸਟੇ ਭੇਉ ਨ ਜਾਣੈ ਕੋਇ ॥

ਸ੍ਰਿਸਟਾ ਕਰੈ ਸੁ ਨਿਹਚਉ ਹੋਇ ॥ ਸੰਪੈ ਕਉ

ਈਸਰੁ ਧਿਆਈਐ ॥ ਸੰਪੈ ਪੁਰਬਿ ਲਿਖੇ ਕੀ

ਪਾਈਐ ॥ ਸੰਪੈ ਕਾਰਣਿ ਚਾਕਰ ਚੋਰ ॥ ਸੰਪੈ

ਸਾਥਿ ਨ ਚਾਲੈ ਹੋਰ ॥ ਬਿਨੁ ਸਾਚੇ ਨਹੀ ਦਰਗਹ

ਮਾਨੁ ॥ ਹਰਿ ਰਸੁ ਪੀਵੈ ਛੁਟੈ ਨਿਦਾਨਿ ॥ ੫੦ ॥

ਹੋਰਤ ਹੋਰਤ ਹੋ ਸਖੀ ਹੋਇ ਰਹੀ ਹੈਰਾਨੁ ॥ ਹਉ

(perfect) true wealth of True Name. The persons, who have recited the Guru's Word and attained the Lord through the guidance of the beautiful ba'ni (Guru's Word), are engaged in meditation of the Guru's message (Sabad). The person, who has cast away his egoism, has attained the Lord-spouse by getting rid of the malady of ignorance (like the woman getting the love of her spouse by ridding her egoism). (47)

The wealth of gold and silver is like amassing the load of ashes and is causing suffering like the poison, being false and unreal. The person, who calls himself wealthy by collecting the false riches, gets dishonoured due to his dual-mindedness. The true devotees (sikhs) have collected the wealth of True Name, which is invaluable. They have purified themselves (their heart) by realising the Lord and getting honoured by uttering truthful language. O Lord ! You are my true friend with the greatest wisdom and are like the ocean (company) of holy saints with Your presence therein. O True Master ! I would offer myself as a sacrifice to the person, who has inculcated the love of the Lord in his heart. Let us know and realise the Lord, who has created this charming Maya (worldly falsehood) the wise persons appreciate that joy and sorrow (nectar and poison) are both alike, based on our own action, and have to be faced as per the Lord's Will. (48).

There are countless persons (millions) who have perished without observing pardon for (pardoning others for their sins) sinners. They cannot be enumerated as they are beyond count and have gone by (died) in countless numbers. But the persons, who have realised their True Lord-spouse, have been emancipated from the worldly bondage.

O friend (devotee) ! You could purify your-self by following the Guru's guidance, and enjoy the bliss of life by practising pardon (of others) and love of the Lord. Let us amass the wealth of (Lord's worship) Lord's True Name in the heart so that the Lord enlightens us (appears within us) by Himself (automatically). We could attain peace and contentment of mind by imbibing all the virtues within, by always worshipping the Lord with body, mind and tongue. We are engrossed in dual-mindedness, fruitless efforts (rituals) and other vicious and sinful actions whereas this human being after creation by the Lord, is engulfed by these vices, though the Lord- creator remains aloof being limitless and formless. (49)

Infact, no one has been able to realise the secrets of the Lord-Creator, as the Lord-creator, who has created this Universe is ever-existent. This human being worships the Lord for gaining (lot of) wealth and riches but he gets whatever is in his fate, as

ਹਉ ਕਰਤੀ ਮੈ ਮੁਈ ਸਬਦਿ ਰਵੈ ਮਨਿ ਗਿਆਨੁ
 ॥ ਹਾਰ ਡੋਰ ਕੰਕਨ ਘਣੇ ਕਰਿ ਥਾਕੀ ਸੀਗਾਰੁ ॥
 ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਆ ਸਗਲ ਗੁਣਾ ਗਲਿ
 ਹਾਰੁ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਹਰਿ ਸਿਉ
 ਪ੍ਰੀਤੁ ਪਿਆਰੁ ॥ ਹਰਿ ਬਿਨੁ ਕਿਨਿ ਸੁਖੁ ਪਾਇਆ
 ਦੇਖਹੁ ਮਨਿ ਬੀਚਾਰਿ ॥ ਹਰਿ ਪੜਣਾ ਹਰਿ ਬੁਝਣਾ
 ਹਰਿ ਸਿਉ ਰਖਹੁ ਪਿਆਰੁ ॥ ਹਰਿ ਜਪੀਐ ਹਰਿ
 ਧਿਆਈਐ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰੁ ॥ ੫੧ ॥
 ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ
 ॥ ਆਪੇ ਕਾਰਣੁ ਜਿਨਿ ਕੀਆ ਕਰਿ ਕਿਰਪਾ ਪਗੁ
 ਧਾਰਿ ॥ ਕਰਤੇ ਹਥਿ ਵਡਿਆਈਆ ਬੁਝਹੁ ਗੁਰ
 ਬੀਚਾਰਿ ॥ ਲਿਖਿਆ ਫੇਰਿ ਨ ਸਕੀਐ ਜਿਉ ਭਾਵੀ
 ਤਿਉ ਸਾਰਿ ॥ ਨਦਰਿ ਤੇਰੀ ਸੁਖੁ ਪਾਇਆ ਨਾਨਕ
 ਸਬਦੁ ਵੀਚਾਰਿ ॥ ਮਨਮੁਖ ਭੂਲੇ ਪਚਿ ਮੁਏ ਉਬਰੇ
 ਗੁਰ ਬੀਚਾਰਿ ॥ ਜਿ ਪੁਰਖੁ ਨਦਰਿ ਨ ਆਵਈ
 ਤਿਸ ਕਾ ਕਿਆ ਕਰਿ ਕਹਿਆ ਜਾਇ ॥
 ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਹਿਰਦੈ ਦਿਤਾ
 ਦਿਖਾਇ ॥ ੫੨ ॥ ਪਾਧਾ ਪੜਿਆ ਆਖੀਐ
 ਬਿਦਿਆ ਬਿਚਰੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਬਿਦਿਆ
 ਸੋਧੈ ਤਤੁ ਲਹੈ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਇ ॥ ਮਨਮੁਖ

pre-destined for him by the Lord's Will. For gaining (this) more wealth, some people serve others or engage in thefts and stealing other's goods though this wealth never accompanies man after death and becomes the possession of someone else. No one gets honoured in the Lord's presence without the True Lord's love and worship. The person, who partakes of the nectar of True Name, gets rid of the worldly bondage. (50)

O friend ! By perceiving all this I was wonder-struck, and got enlightened through the Guru's guidance only (by inculcating the love of the Guru's Word) though I was earlier engrossed (only) in egoism and I-am-ness. I was completely tired (fed up) by inculcating the love (the necklace) of True Name, with the thread of concentration of mind or repeating the True Name of the Lord as my ornaments but finally uniting with the beloved Lord. I enjoyed the eternal bliss and joy, having worn the necklace of (True Name) all the virtues. O Nanak ! We could attain the love and devotion of the Lord (in body and mind) through the Guru's guidance alone. If you were to ponder (in mind) you will appreciate that no one has ever attained the eternal bliss without the love of the Lord. Let us, therefore, study about the Lord, meditate and realise Lord's secrets by inculcating the Lord's love in the heart and then always recite the True Name and worship the Lord with the support of True Name alone. (51)

O friend ! Whatever is pre-destined for you (as your fortune) by the Lord's Will, cannot be altered by anyone. The Lord, who is the cause and effect of everything (who has caused the various factors) will merge us with Himself through His Grace, as the Lord alone controls all the honours and (Greatness) status, which could be appreciated through the Guru's Word alone. (Guru's guidance) O Lord ! Whatever is pre-destined by You for us cannot be altered by us, so it is only under Your control (to bestow on us) and happens as it pleases You. O Nanak ! When we deliberated (meditated) on the Guru's Word, we enjoyed the eternal bliss through the Lord's Grace. The self-willed (faithless) persons have died by burning themselves in the fire of worldly desires but the Guru-minded persons have been saved (themselves) through the Guru's guidance How could anyone describe the form of the formless Lord, who is unseen (without His Grace) or explain His Greatness and secrets ? I would offer myself in sacrifice to the Guru, who has clarified all the secrets and make me perceive the Lord within (in the heart) through His Grace. (52)

The true teacher is one, who meditates and deliberates over studies with peace and tranquillity of mind in a state of

ਬਿਦਿਆ ਬਿਕ੍ਰਦਾ ਬਿਖੁ ਖਟੇ ਬਿਖੁ ਖਾਇ ॥ ਮੂਰਖੁ

ਸਬਦੁ ਨ ਚੀਨਈ ਸੂਝ ਬੂਝ ਨਹ ਕਾਇ ॥ ੫੩

॥ ਪਾਧਾ ਗੁਰਮੁਖਿ ਆਖੀਐ ਚਾਟੜਿਆ ਮਤਿ

ਦੇਇ ॥ ਨਾਮੁ ਸਮਾਲਹੁ ਨਾਮੁ ਸੰਗਰਹੁ ਲਾਹਾ

ਜਗ ਮਹਿ ਲੇਇ ॥ ਸਚੀ ਪਟੀ ਸਚੁ ਮਨਿ ਪੜੀਐ

ਸਬਦੁ ਸੁ ਸਾਰੁ ॥ ਨਾਨਕ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ

ਬੀਨਾ ਜਿਸੁ ਰਾਮ ਨਾਮੁ ਗਲਿ ਹਾਰੁ ॥ ੫੪॥੧॥

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਸਿਧ ਗੋਸਟਿ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਧ ਸਭਾ ਕਰਿ ਆਸਣਿ ਬੈਠੇ ਸੰਤ ਸਭਾ ਜੈਕਾਰੇ

॥ ਤਿਸੁ ਆਗੈ ਰਹਰਾਸਿ ਹਮਾਰੀ ਸਾਰਾ ਅਪਰ

ਅਪਾਰੇ ॥ ਮਸਤਕੁ ਕਾਟਿ ਧਰੀ ਤਿਸੁ ਆਗੈ ਤਨੁ

ਮਨੁ ਆਗੈ ਦੇਉ ॥ ਨਾਨਕ ਸੰਤੁ ਮਿਲੈ ਸਚੁ

ਪਾਈਐ ਸਹਜ ਭਾਇ ਜਸੁ ਲੇਉ ॥ ੧ ॥ ਕਿਆ

ਭਵੀਐ ਸਚਿ ਸੂਚਾ ਹੋਇ ॥ ਸਾਚ ਸਬਦ ਬਿਨੁ

ਮੁਕਤਿ ਨ ਕੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਵਨ ਤੁਮੇ

ਕਿਆ ਨਾਉ ਤੁਮਾਰਾ ਕਉਨੁ ਮਾਰਗੁ ਕਉਨੁ

ਸੁਆਓ ॥ ਸਾਚੁ ਕਹਉ ਅਰਦਾਸਿ ਹਮਾਰੀ ਹਉ

ਸੰਤ ਜਨਾ ਬਲਿ ਜਾਓ ॥ ਕਹ ਬੈਸਹੁ ਕਹ ਰਹੀਐ

ਬਾਲੇ ਕਹ ਆਵਹੁ ਕਹ ਜਾਹੇ ॥ ਨਾਨਕੁ ਬੋਲੈ

ਸੁਣਿ ਬੈਰਾਗੀ ਕਿਆ ਤੁਮਾਰਾ ਰਾਹੋ ॥ ੨ ॥ ਘਟਿ

equipoise and is imbued with the love of the Lord thus attaining the real meaning (value) of education or studies. However, the teacher who sells education (gives education for money) is a faithless person and deals only in poison and gains poison of vices only in return. Thus the foolish (faithless) person does not realise the True Lord (True Word) having no intelligent thinking or wisdom. (53)

The teacher, who imparts true knowledge to his students, is called a true Guru-minded person. Let us recite True Name by amassing the wealth of True Name, thus gain the true profit (lead a fruitful life) in this life. The true education (studies) consist faith in the True Lord and we should meditate through the Guru's guidance. O Nanak ! The true Pandit and educated person is one, who (wears the necklace of Lord's True Name) has inculcated the love of the Lord in his heart and recites True Name all the time. (54 -1)

Ramkali Mahala - 1 Sidh Gost Ik onkar satgur prasad
(Sidh sabha kar asan baithai sant.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

(The Guru says) O Brother ! The Sidhas were occupying their seats (a'sans) in the congregation and I saluted the holy congregation. My prayers and salutations are addressed to the True Lord alone, who is the greatest of all. (and not to you) I would offer my head even as a sacrifice to the True Lord and surrender myself completely to the Lord (with body and mind). O Nanak ! We could attain the True Lord in the company of the holy saints as we could sing His praises in their company effortlessly (automatically). (1)

(The sidhas raised the question and the Guru replied).

O Sidhas ! What do we gain by roaming and wandering all over, as we could get purified only by reciting the Lord's True Name ? We cannot attain salvation without the guidance of the Guru's Word. (Pause - 1)

The Sidhas asked, who are you and what is Your Name ? What is the path followed by you and what is your aim (ideal) of life ? The Guru replied, I am telling you the truth that I am only praying to the Lord (one who is seeking favours from the Lord) and would offer myself as a sacrifice to the holy saints. (and this is my aim in life).

O Child ! Where do you live and where do you abide ? Where do you come from and whither are you bound for ?

Says Nanak ! The Sidhas asked me. O detached Man ! What is the path followed by you ? (2)

ਘਟਿ ਬੈਸਿ ਨਿਰੰਤਰਿ ਰਹੀਐ ਚਾਲਹਿ ਸਤਿਗੁਰ
 ਭਾਏ ॥ ਸਹਜੇ ਆਏ ਹੁਕਮਿ ਸਿਧਾਏ ਨਾਨਕ
 ਸਦਾ ਰਜਾਏ ॥ ਆਸਣਿ ਬੈਸਣਿ ਬਿਰੁ ਨਾਰਾਇਣੁ
 ਐਸੀ ਗੁਰਮਤਿ ਪਾਏ ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਆਪੁ
 ਪਛਾਣੈ ਸਚੇ ਸਚਿ ਸਮਾਏ ॥ ੩ ॥ ਦੁਨੀਆ
 ਸਾਗਰੁ ਦੁਤਰੁ ਕਹੀਐ ਕਿਉ ਕਰਿ ਪਾਈਐ ਪਾਰੇ
 ॥ ਚਰਪਟੁ ਬੋਲੈ ਅਉਧੁ ਨਾਨਕ ਦੇਹੁ ਸਚਾ ਬੀਚਾਰੇ
 ॥ ਆਪੇ ਆਖੈ ਆਪੇ ਸਮਝੈ ਤਿਸੁ ਕਿਆ ਉਤਰੁ
 ਦੀਜੈ ॥ ਸਾਚੁ ਕਹਹੁ ਤੁਮ ਪਾਰਗਰਾਮੀ ਤੁਝੁ
 ਕਿਆ ਬੈਸਣੁ ਦੀਜੈ ॥ ੪ ॥ ਜੈਸੇ ਜਲ ਮਹਿ
 ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥ ਸੁਰਤਿ
 ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ
 ॥ ਰਹਹਿ ਇਕਾਂਤਿ ਏਕੇ ਮਨਿ ਵਸਿਆ ਆਸਾ
 ਮਾਹਿ ਨਿਰਾਸੇ ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ
 ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੇ ॥ ੫ ॥ ਸੁਣਿ ਸੁਆਮੀ
 ਅਰਦਾਸਿ ਹਮਾਰੀ ਪੂਛਉ ਸਾਚੁ ਬੀਚਾਰੇ ॥ ਰੋਸੁ
 ਨ ਕੀਜੈ ਉਤਰੁ ਦੀਜੈ ਕਿਉ ਪਾਈਐ ਗੁਰ ਦੁਆਰੇ
 ॥ ਇਹੁ ਮਨੁ ਚਲਤਉ ਸਚ ਘਰਿ ਬੈਸੈ ਨਾਨਕ
 ਨਾਮੁ ਅਧਾਰੇ ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਕਰਤਾ
 ਲਾਗੈ ਸਾਚਿ ਪਿਆਰੇ ॥ ੬ ॥ ਹਾਠੀ ਬਾਣੀ ਰਹਹਿ
 ਨਿਰਾਲੇ ਰੂਖਿ ਬਿਰਖਿ ਉਦਿਆਨੇ ॥ ਕੰਦ ਮੂਲੁ

The Guru answered thus, " I am abiding within all the hearts and this is my abode, and my path (in life) consists of following the Guru's Will. O Nanak ! I have come here as per the Lord's Will in the routine manner (normal course) and will go away as per the dictates of the Lord, as I always follow the Lord's Will and function accordingly. I am meditating on the ever-existent Lord, which is my seat or abode, and it is through the Guru's guidance alone that I function as per the Guru's Word. The Guru-minded person attains self-realisation through the Guru's guidance and then merges with the Lord. (3)

The Sidha Charpat asked, "How could we cross this worldly ocean successfully, called an arduous ocean of life ? O Saintly Nanak ! Kindly give your considered opinion after due deliberation."

The Guru answered, "O Yogi ! You are very intelligent, as such what answer could be given to a person, who knows everything himself. You have already crossed this ocean, being a saintly and godly person, so what answer could be given to you ?"(4)

The Guru-minded (faithful) persons remain free from the worldly bondage and sufferings just as the lotus-flower is unaffected by the waves of water (though being in water) or the murgabi (bird) remains untouched by water. O Nanak ! We could cross this worldly ocean of life successfully by reciting True Name with love and devotion through the Guru's guidance. (by immersing in the Guru's Word) Such persons remain aloof, being immersed in the love of one Lord-sublime, and do not entertain any worldly hopes or desires being free from worldly attachment. O Nanak ! Such persons perceive the Lord themselves, who is inaccessible, unapproachable and beyond our comprehension, and make others also perceive such a Lord and I am their devotee (slave). (5)

O Master ! Pray listen to my request ! Please reply with due (thought) deliberation as I am seeking your truly considered opinion. Please do not feel enraged and answer me as to how to attain the True Lord ? (The answer was) The Lord could be realised through the Guru's guidance only.

Q:How do we stabilise this mind, which is restless and attain the True Lord ?

A:It is through the support of True Name alone, that this mind could attain peace and stability (tranquillity).

Q:How do we unite with the True Lord ?

A:The Lord would unite us with Himself when we leave

ਅਹਾਰੇ ਖਾਈਐ ਅਉਧੂ ਬੋਲੈ ਗਿਆਨੇ ॥ ਤੀਰਥਿ

ਨਾਈਐ ਸੁਖੁ ਫਲੁ ਪਾਈਐ ਮੈਲੁ ਨ ਲਾਗੈ ਕਾਈ

॥ ਗੋਰਖ ਪੂਤੁ ਲੋਹਾਰੀਪਾ ਬੋਲੈ ਜੋਗ ਜੁਗਤਿ

ਬਿਧਿ ਸਾਈ ॥ ੭ ॥ ਹਾਟੀ ਬਾਟੀ ਨੀਦ ਨ ਆਵੈ

ਪਰ ਘਰਿ ਚਿਤੁ ਨ ਛੋਲਾਈ ॥ ਬਿਨੁ ਨਾਵੈ ਮਨੁ

ਟੇਕ ਨ ਟਿਕਈ ਨਾਨਕ ਭੂਖ ਨ ਜਾਈ ॥ ਹਾਟੁ

ਪਟਣੁ ਘਰੁ ਗੁਰੁ ਦਿਖਾਇਆ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰੇ

॥ ਖੰਡਿਤ ਨਿਦ੍ਰਾ ਅਲਪ ਅਹਾਰੰ ਨਾਨਕ ਤਤੁ

ਬੀਚਾਰੇ ॥ ੮ ॥ ਦਰਸਨੁ ਭੇਖ ਕਰਹੁ ਜੋਗਿੰਦ੍ਰਾ

ਮੁੰਦ੍ਰਾ ਝੋਲੀ ਖਿੰਥਾ ॥ ਬਾਰਹ ਅੰਤਰਿ ਏਕੁ

ਸਰੇਵਹੁ ਖਟੁ ਦਰਸਨ ਇਕ ਪੰਥਾ ॥ ਇਨ ਬਿਧਿ

ਮਨੁ ਸਮਝਾਈਐ ਪੁਰਖਾ ਬਾਹੁੜਿ ਚੋਟ ਨ ਖਾਈਐ

॥ ਨਾਨਕੁ ਬੋਲੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜੋਗ ਜੁਗਤਿ ਇਵ

ਪਾਈਐ ॥ ੯ ॥ ਅੰਤਰਿ ਸਬਦੁ ਨਿਰੰਤਰਿ ਮੁਦ੍ਰਾ

ਹਉਮੈ ਮਮਤਾ ਦੂਰਿ ਕਰੀ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ

ਨਿਵਾਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਸਮਝ ਪਰੀ ॥ ਖਿੰਥਾ

ਝੋਲੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਨਾਨਕ ਤਾਰੈ ਏਕੁ ਹਰੀ

॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੀ ਨਾਈ ਪਰਖੈ ਗੁਰ ਕੀ

ਬਾਤ ਖਰੀ ॥ ੧੦ ॥ ਉੱਧਉ ਖਪਰੁ ਪੰਚ ਭੂ ਟੋਪੀ

॥ ਕਾਇਆ ਕੜਾਸਣੁ ਮਨੁ ਜਾਗੋਟੀ ॥ ਸਤੁ ਸੰਤੋਖੁ

ਸੰਜਮੁ ਹੈ ਨਾਲਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ

the company of falsehood and inculcate the love of the True Lord in the heart. (6)

The follower and son of Gorakh "Loharipa (Sidh) then said, "O Nanak ! The true mode of Yoga is stated hereafter. The Sidha detaches himself from the worldly attachments and abides in the jungles among the trees leaving the comforts of the home (householder's life) and is much better than the worldly beings in the towns. Then the Yogi talks of knowledge only, by eating fruits produced by the Earth (lands) and we bathe at the holy places of pilgrimage thus enjoying the fruits of this worship. Thus we get purified without being made dirty with any worldly filth. Thus we could gain the state of Yoga. (7)

The Guru the answered, "Let us get rid of the slumber of ignorance through the Guru's Word, and keep us free from sexual desires for the other's woman. O Nanak ! This mind cannot stabilise without the support of True Name and the hunger for the jewel of True Name and recitation of True Name does not die down.

The Lord has provided us with His glimpse with the recitation of True Name and engaging in the True Name in a state of equipoise. O Nanak ! I have reduced my sleep and my food (contents) even and then meditated on Truth and falsehood. (That falsehood brings loss and Truth brings profit). (8)

The sidhas then said, " O Nanak ! If you were to follow the path of Yogis, by wearing ear-rings, with the satchel alongwith the Yogis apparel, we will make you the leader of the Yogis. There are six different (darshans) paths of Yogis, alongwith twelve sects, with the Ayee Panth as the greatest among them, which you may follow. O saintly Person ! Try to meditate and make your mind understand by following our path, so that you do not get punished by the Yama.

Says Nanak ! The True Yoga is attained by the Guru-minded persons by following the Guru's guidance. (9)

The Guru answered, "We have adopted humility and realised the True Lord by getting rid of our egoistic tendencies and worldly attachment which constitute our ear-rings (of the Yogis) and the love of the Guru's Word is our (Yogi's) apparel. We have cast away all the vices like sexual desires, anger, and egoism by following the Guru's Word (Sabad) which is like your "Aiee Panth", (Your Yogic system). O Nanak ! The realisation of the Lord pervading all the beings, big and small, constitutes our satchel of the Yogis and the faith in only one Lord-sublime is our Yogic apparel. The Lord is Truth

॥ ੧੧ ॥ ਕਵਨੁ ਸੁ ਗੁਪਤਾ ਕਵਨੁ ਸੁ ਮੁਕਤਾ ॥
 ਕਵਨੁ ਸੁ ਅੰਤਰਿ ਬਾਹਰਿ ਜੁਗਤਾ ॥ ਕਵਨੁ ਸੁ
 ਆਵੈ ਕਵਨੁ ਸੁ ਜਾਇ ॥ ਕਵਨੁ ਸੁ ਤ੍ਰਿਭਵਣਿ
 ਰਹਿਆ ਸਮਾਇ ॥ ੧੨ ॥ ਘਟਿ ਘਟਿ ਗੁਪਤਾ
 ਗੁਰਮੁਖਿ ਮੁਕਤਾ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸਬਦਿ ਸੁ
 ਜੁਗਤਾ ॥ ਮਨਮੁਖਿ ਬਿਨਸੈ ਆਵੈ ਜਾਇ ॥ ਨਾਨਕ
 ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਇ ॥ ੧੩ ॥ ਕਿਉ ਕਰਿ
 ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ ॥ ਕਿਉ ਕਰਿ ਖੋਇਆ ਕਿਉ
 ਕਰਿ ਲਾਧਾ ॥ ਕਿਉ ਕਰਿ ਨਿਰਮਲੁ ਕਿਉ ਕਰਿ
 ਅੰਧਿਆਰਾ ॥ ਇਹੁ ਤਤੁ ਬੀਚਾਰੈ ਸੁ ਗੁਰੂ ਹਮਾਰਾ
 ॥ ੧੪ ॥ ਦੁਰਮਤਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ ॥
 ਮਨਮੁਖਿ ਖੋਇਆ ਗੁਰਮੁਖਿ ਲਾਧਾ ॥ ਸਤਿਗੁਰੁ
 ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ ॥ ਨਾਨਕ ਹਉਮੈ ਮੇਟਿ
 ਸਮਾਇ ॥ ੧੫ ॥ ਸੁੰਨ ਨਿਰੰਤਰਿ ਦੀਜੈ ਬੰਧੁ ॥
 ਉਡੈ ਨ ਹੰਸਾ ਪੜੈ ਨ ਕੰਧੁ ॥ ਸਹਜ ਗੁਫਾ ਘਰੁ
 ਜਾਣੈ ਸਾਚਾ ॥ ਨਾਨਕ ਸਾਚੇ ਭਾਵੈ ਸਾਚਾ ॥ ੧੬
 ॥ ਕਿਸੁ ਕਾਰਣਿ ਗਿਹੁ ਤਜਿਓ ਉਦਾਸੀ ॥ ਕਿਸੁ
 ਕਾਰਣਿ ਇਹੁ ਭੇਖੁ ਨਿਵਾਸੀ ॥ ਕਿਸੁ ਵਖਰ ਕੇ
 ਤੁਮ ਵਣਜਾਰੇ ॥ ਕਿਉ ਕਰਿ ਸਾਥੁ ਲੰਘਾਵਹੁ
 ਪਾਰੇ ॥ ੧੭ ॥ ਗੁਰਮੁਖਿ ਖੋਜਤ ਭਏ ਉਦਾਸੀ ॥
 ਦਰਸਨ ਕੈ ਤਾਈ ਭੇਖ ਨਿਵਾਸੀ ॥ ਸਾਚ ਵਖਰ

personified and singing His praises is the only Truth, which could be realised through the Guru's guidance alone, and this is the only fruitful mode of attaining the Lord. (10)

O Yogi ! The stabilising of this mind by diverting it towards the Lord's worship and True Name is our bowl for alms and our cap consists of the realisation of the true meaning and use of the five basic elements (like air and water). We have made use of meditation and recitation of True Name as the Kar'asan of the Yogis (the black cloth wrapped around the chest) and the love of the Lord in the mind is our Jagoti (the cloth around the head by Yogis). (The recitations of True Name is our celibacy and penance).

O Nanak ! We have adopted the virtues of Truthfulness, contentment and a disciplined life and then recited True Name through the Guru's guidance. All this is our alms (begged from the worldly people). (11)

The next questions of sidhas were, " From whom the Lord is hidden ? Who has attained salvation"? Who is united with the Lord within (in his heart) and who is merged with the Lord in the world (outwardly) ? Who is being born and who dies ? Who is mingled with all the three worlds ?" (12)

(The Guru answered) O Nanak ! The Lord is merged and pervades all the beings equally, whereas the Guru-minded person attains salvation from the worldly bondage. The Lord is mingled with us both within and without through (the Guru's) His Word. The faithless person is taken through the cycle of births and deaths and faces death. O Nanak ! The fact, that the Lord is pervading all the beings and the three worlds, has been realised by the Guru-minded persons only through the Guru's guidance. (13)

Then the questions of Sidhas were, "How is this human body engulfed by the worldly bondage ? How has this being been devoured by the snake of Maya (worldly falsehood)? How is this life being wasted and how is this life made fruitful? How is this body purified and how is the darkness of ignorance removed ? Whosoever could clearly answer these six questions will be accepted and proclaimed as our Guru. (14)

The Guru answered thus. The man is engrossed by the worldly bondage due to his vicious thoughts (self-mindedness) and is devoured by the serpent of Maya (worldly falsehood). The faithless person has wasted this life while the Guru-minded person has lived a fruitful life. The darkness of ignorance could be eliminated through the Guru's guidance (Guru's teachings).

ਕੇ ਹਮ ਵਣਜਾਰੇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ
ਪਾਰੇ ॥ ੧੮ ॥ ਕਿਤੁ ਬਿਧਿ ਪੁਰਖਾ ਜਨਮੁ

ਵਟਾਇਆ ॥ ਕਾਹੇ ਕਉ ਤੁਝੁ ਇਹੁ ਮਨੁ ਲਾਇਆ
॥ ਕਿਤੁ ਬਿਧਿ ਆਸਾ ਮਨਸਾ ਖਾਈ ॥ ਕਿਤੁ ਬਿਧਿ

ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ ॥ ਬਿਨੁ ਦੰਤਾ ਕਿਉ
ਖਾਈਐ ਸਾਰੁ ॥ ਨਾਨਕ ਸਾਚਾ ਕਰਹੁ ਬੀਚਾਰੁ ॥

੧੯ ॥ ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ
॥ ਅਨਹਤਿ ਰਾਤੇ ਇਹੁ ਮਨੁ ਲਾਇਆ ॥ ਮਨਸਾ

ਆਸਾ ਸਬਦਿ ਜਲਾਈ ॥ ਗੁਰਮੁਖਿ ਜੋਤਿ
ਨਿਰੰਤਰਿ ਪਾਈ ॥ ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਖਾਈਐ ਸਾਰੁ ॥

ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰੁ ॥ ੨੦ ॥ ਆਦਿ ਕਉ
ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੇ

॥ ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ ਕਵਨ ਕਥੀਅਲੇ ਘਟਿ
ਘਟਿ ਕਵਨ ਨਿਵਾਸੇ ॥ ਕਾਲ ਕਾ ਠੀਗਾ ਕਿਉ

ਜਲਾਈਅਲੇ ਕਿਉ ਨਿਰਭਉ ਘਰਿ ਜਾਈਐ ॥
ਸਹਜ ਸੰਤੋਖ ਕਾ ਆਸਣੁ ਜਾਣੈ ਕਿਉ ਛੋਟੇ

ਬੈਰਾਈਐ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੈ
ਤਾ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੇ ॥ ਜਿਨਿ ਰਚਿ ਰਚਿਆ

ਤਿਸੁ ਸਬਦਿ ਪਛਾਣੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੇ ॥
੨੧ ॥ ਕਹਾ ਤੇ ਆਵੈ ਕਹਾ ਇਹੁ ਜਾਵੈ ਕਹਾ

ਇਹੁ ਰਹੈ ਸਮਾਈ ॥ ਏਸੁ ਸਬਦ ਕਉ ਜੋ

O Nanak ! We could merge with the Lord by getting rid of our egoism with a purified mind. (15)

O Nanak ! Let us (bind) stabilise this mind in the meditation of the Lord, in His state of silence and aloofness, so that the soul does not leave the body and the body does perish. Let us thus realise the Lord, abiding within our innerself (through self-realisation) such a True (truthful) person gets the love and acceptance of the Lord. (16)

The next question was. Why have you left you home (house holder's life) and adopted this detached life of a mendicant ? Why have you adopted this saintly life of a (Sidha) mendicant ? Which merchandise are you dealing in this business of life ? How would you help Your followers to cross this ocean of life successfully ? (17)

The Guru answered thus- We have followed this role of mendicant in search of the Guru-minded persons and have worn this garb of a sanyasi to have a glimpse (to meet) of the holy saints. We are looking for the merchandise of Truth in life. (to buy this merchandise) O Nanak ! It is through the Lord's Grace and Guru's guidance that we could help others as well to cross this ocean successfully. (18)

The question asked was -Why have you changed your role in life by adopting this life ? (of a sanyasi) In which particular path have you devoted Your mind ? (What is the business of your life ?) How have you curbed you worldly hopes and desires ? How have you merged your soul with the Prime-soul ? (How have you attained the Lord ?) How will you take (consume) iron without the teeth ? O Nanak ! Think over all these questions carefully and answer with full deliberations. (19)

The Guru answered thus- We have got rid of the cycle of Rebirths through the Guru's guidance. We have developed the love of the Lord in the heart through His devotion. The worldly desires and hopes, have been (burnt) cast away through the Guru's guidance. We have been enlightened by the Guru continuously; and by casting away the love of the three-pronged Maya, we have attained the Lord. (we have consumed iron). O Nanak ! Thus the Lord-protector has enabled us to attain salvation (to cross this ocean). (20)

Q: How could we describe the Lord-Creator, who is the origin (source) of everything in this world and where is His abode of silence ? What are the signs and symptoms of knowledge and (where is the heart situated) where is the Lord

ਅਰਥਾਵੈ ਤਿਸੁ ਗੁਰ ਤਿਲੁ ਨ ਤਮਾਈ ॥ ਕਿਉ

ਤਤੈ ਅਵਿਗਤੈ ਪਾਵੈ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੈ ॥

ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਕਰਤਾ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰੈ

॥ ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ਹੁਕਮੇ ਰਹੈ ਸਮਾਈ

॥ ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚੁ ਕਮਾਵੈ ਗਤਿ ਮਿਤਿ ਸਬਦੇ

ਪਾਈ ॥ ੨੨ ॥ ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ

ਕਬੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ ॥

ਅਕਲਪਤ ਮੁਦ੍ਰਾ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰੀਅਲੇ

ਘਟਿ ਘਟਿ ਸਾਚਾ ਸਰਬ ਜੀਆ ॥ ਗੁਰ ਬਚਨੀ

ਅਵਿਗਤਿ ਸਮਾਈਐ ਤਤੁ ਨਿਰੰਜਨੁ ਸਹਜਿ

ਲਹੈ ॥ ਨਾਨਕ ਦੂਜੀ ਕਾਰ ਨ ਕਰਣੀ ਸੇਵੈ ਸਿਖੁ

ਸੁ ਖੋਜਿ ਲਹੈ ॥ ਹੁਕਮੁ ਬਿਸਮਾਦੁ ਹੁਕਮਿ ਪਛਾਣੈ

ਜੀਅ ਜੁਗਤਿ ਸਚੁ ਜਾਣੈ ਸੋਈ ॥ ਆਪੁ ਮੇਟਿ

ਨਿਰਾਲਮੁ ਹੋਵੈ ਅੰਤਰਿ ਸਾਚੁ ਜੋਗੀ ਕਹੀਐ ਸੋਈ

॥ ੨੩ ॥ ਅਵਿਗਤੋ ਨਿਰਮਾਇਲੁ ਉਪਜੇ

ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣੁ ਬੀਆ ॥ ੧ ॥ ਸਤਿਗੁਰ

ਪਰਚੈ ਪਰਮ ਪਦੁ ਪਾਈਐ ਸਾਚੈ ਸਬਦਿ ਸਮਾਇ

ਲੀਆ ॥ ਏਕੇ ਕਉ ਸਚੁ ਏਕਾ ਜਾਣੈ ਹਉਮੈ

ਦੂਜਾ ਦੂਰਿ ਕੀਆ ॥ ਸੋ ਜੋਗੀ ਗੁਰ ਸਬਦੁ ਪਛਾਣੈ

ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸੁ ਬੀਆ ॥ ਜੀਵਤੁ ਮਰੈ ਤਾ

ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ ॥

abiding, who is pervading all the beings ? How could we subdue (over-power) the god of death and how could we approach the fearless Lord ? How could we attain peace and tranquillity of mind (contentment) and how could we over power (crush) the enemies ?

The Guru then answered that this man could attain self-realisation when he overcomes this egoism and vicious thoughts through the Guru's guidance. O Nanak ! I would be the slave of the person, who has realised the Lord, who has created the Universe and is the benefactor of all. (21)

The next Question was : Where does this soul (being) come from? How does this soul merge with the Prime-soul and attain the Lord ? Whosoever knows the meaning of this hymn (Guru's Word) would be accepted as my Guru (teacher) as he has no greed at all. The attainment of the Lord through the Guru's guidance is possible by imbibing the Lord's love. O Nanak ! The Lord alone is the creator of all and has knowledge of everyone Himself. Let us meditate on the form of the Lord. This human being is brought to this world (in born) as per Lord's Will and then faces death even as per His Will, and is immersed in the Lord, through His Will alone. Whosoever follows the True Guru's guidance and His Word, attains the Lord through the Guru's Word. (22)

The Guru answered thus- The form of the Lord-Creator is wonderful and the formless Lord is pervading all the beings constantly. The Lord, beyond our comprehension, could be considered as a form of the Guru's knowledge and the Lord is prevalent in all the beings in equal measure. We could immerse in the Lord through the Guru's Words and attain the Lord, free from Maya, through His knowledge, thus entering the (house) abode of the fearless Lord. O Nanak ! There is no other function for us except the Lord's worship. The Sikh (devotee), who serves the Guru, could seek the Lord through this service. The person, who knows the behaviour of the human beings in this world, follows the Lord's Will and enjoys the bliss of the Lord's dictates. The True Yogi gets rid of his egoism and becomes detached (from worldly bondage) by practising Truthful living. (23)

The seen (perceivable) world has been created from the Unseen (formless) Lord who is pure and perfect and then has appeared in the form of the material world. We could attain the fourth state of equipoise and bliss through the Guru's guidance, and thus finally merge with the Lord. The person, who has over-come his egoism and dual-mindedness, has

ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ
 ਸਰਬ ਜੀਆ ॥ ੨੪ ॥ ਸਾਚੇ ਉਪਜੈ ਸਾਚਿ ਸਮਾਵੈ
 ਸਾਚੇ ਸੂਚੇ ਏਕ ਮਇਆ ॥ ਝੂਠੇ ਆਵਹਿ ਠਵਰ
 ਨ ਪਾਵਹਿ ਦੂਜੈ ਆਵਾ ਗਉਣੁ ਭਇਆ ॥ ਆਵਾ
 ਗਉਣੁ ਮਿਟੈ ਗੁਰ ਸਬਦੀ ਆਪੇ ਪਰਥੈ ਬਖਸਿ
 ਲਇਆ ॥ ਏਕਾ ਬੇਦਨ ਦੂਜੈ ਬਿਆਪੀ ਨਾਮੁ
 ਰਸਾਇਣੁ ਵੀਸਰਿਆ ॥ ਸੋ ਬੁਝੈ ਜਿਸੁ ਆਪਿ
 ਬੁਝਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਮੁਕਤੁ ਭਇਆ ॥
 ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਹਉਮੈ ਦੂਜਾ
 ਪਰਹਰਿਆ ॥ ੨੫ ॥ ਮਨਮੁਖਿ ਭੂਲੈ ਜਮ ਕੀ
 ਕਾਣਿ ॥ ਪਰ ਘਰੁ ਜੋਹੈ ਹਾਣੇ ਹਾਣਿ ॥ ਮਨਮੁਖਿ
 ਭਰਮਿ ਭਵੈ ਬੇਬਾਣਿ ॥ ਵੇਮਾਰਗਿ ਮੂਸੈ ਮੰਤ੍ਰਿ
 ਮਸਾਣਿ ॥ ਸਬਦੁ ਨ ਚੀਨੈ ਲਵੈ ਕੁਬਾਣਿ ॥
 ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਸੁਖੁ ਜਾਣਿ ॥ ੨੬ ॥ ਗੁਰਮੁਖਿ
 ਸਾਚੇ ਕਾ ਭਉ ਪਾਵੈ ॥ ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜੁ
 ਘੜਾਵੈ ॥ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਵੈ
 ॥ ਗੁਰਮੁਖਿ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥ ਗੁਰਮੁਖਿ
 ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
 ਸਾਚਿ ਸਮਾਵੈ ॥ ੨੭ ॥ ਗੁਰਮੁਖਿ ਪਰਚੈ ਬੇਦ
 ਬੀਚਾਰੀ ॥ ਗੁਰਮੁਖਿ ਪਰਚੈ ਤਰੀਐ ਤਾਰੀ ॥
 ਗੁਰਮੁਖਿ ਪਰਚੈ ਸੁ ਸਬਦਿ ਗਿਆਨੀ ॥ ਗੁਰਮੁਖਿ

realised the oneness (of Lord) and ever-existent Lord. The true Yogi has thus been enlightened within by the Guru's Word like the blossoming of the lotus-flower (of the mind). The person, who has learnt to be merciful and benevolent to others, attains the Truth (Lord's secrets) by leading a life of humility (like a dead person). O Nanak ! The person, who has appreciated all the beings as a form of the Lord, (who perceives everyone as an embodiment of the Lord) gets honoured and acclaimed by the Lord. (24)

This world has sprung up from the True Lord and then mingles with the same Lord, as the whole world has been purified by the True Name, being an embodiment of the Lord. The faithless persons, engrossed in falsehood, and dual-mindedness never attain peace of mind and are passed through the cycle of births and deaths, thus being born time and again. We could escape from this cycle of Rebirths by following the Guru's Word and get pardoned by the Lord, as He Himself has accepted the service of some persons. Infact, some persons bereft of True Name are suffering because of their dual-mindedness, but some persons whom the Guru Wills, get the realisation and attain salvation through the Guru's guidance, O Nanak ! The Lord has enabled some persons, who have got rid of their egoism and dual-mindedness, to cross this ocean of life successfully, through His Grace. (25)

The faithless persons, being forgetful of the Lord, are always at the mercy of the Yama (god of death), as the support of others apart from the True Lord, leads to loss and sufferings. Infact, the faithless persons are wandering in the wilderness due to their whimsical beliefs and dual-mindedness, as they have been robbed (of virtues) by following the path of falsehood and self-mindedness, like the worship of the graves or tombs (in the grave yard) instead of True Name, thus without knowing the Lord, they speak untruth. O Nanak ! The persons, who are immersed in Truth (True Lord) have realised the blissful Lord. (26)

The Guru-minded persons imbibe the fear (love) of the Lord in the heart, and follow the Guru's Word with love and devotion; the Guru-minded persons sing the praises of the Lord and purify themselves and attain the fourth stage of bliss and equipoise, and recite the True Name of the Lord with each breath (all the time) and finally have merged with the True Lord by attaining salvation. The Guru-minded persons are always engaged in the study and deliberations of knowledge

ਪਰਚੈ ਅੰਤਰ ਬਿਧਿ ਜਾਨੀ ॥ ਗੁਰਮੁਖਿ ਪਾਈਐ
ਅਲਖ ਅਪਾਰੁ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੁਕਤਿ
ਦੁਆਰੁ ॥ ੨੮ ॥ ਗੁਰਮੁਖਿ ਅਕਥੁ ਕਬੈ ਬੀਚਾਰਿ
॥ ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਸਪਰਵਾਰਿ ॥ ਗੁਰਮੁਖਿ
ਜਪੀਐ ਅੰਤਰਿ ਪਿਆਰਿ ॥ ਗੁਰਮੁਖਿ ਪਾਈਐ
ਸਬਦਿ ਅਚਾਰਿ ॥ ਸਬਦਿ ਭੇਦਿ ਜਾਣੈ ਜਾਣਾਈ
॥ ਨਾਨਕ ਹਉਮੈ ਜਾਲਿ ਸਮਾਈ ॥ ੨੯ ॥
ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਰੈ ਸਾਜੀ ॥ ਤਿਸ ਮਹਿ
ਓਪਤਿ ਖਪਤਿ ਸੁ ਬਾਜੀ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਹੈ
ਰੰਗੁ ਲਾਇ ॥ ਸਾਚਿ ਰਤਉ ਪਤਿ ਸਿਉ ਘਰਿ
ਜਾਇ ॥ ਸਾਚ ਸਬਦ ਬਿਨੁ ਪਤਿ ਨਹੀ ਪਾਵੈ ॥
ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਸਾਚਿ ਸਮਾਵੈ ॥ ੩੦ ॥
॥ ਗੁਰਮੁਖਿ ਅਸਟ ਸਿਧੀ ਸਭਿ ਬੁਧੀ ॥ ਗੁਰਮੁਖਿ
ਭਵਜਲੁ ਤਰੀਐ ਸਚ ਸੁਧੀ ॥ ਗੁਰਮੁਖਿ ਸਰ
ਅਪਸਰ ਬਿਧਿ ਜਾਣੈ ॥ ਗੁਰਮੁਖਿ ਪਰਵਿਰਤਿ
ਨਰਵਿਰਤਿ ਪਛਾਣੈ ॥ ਗੁਰਮੁਖਿ ਤਾਰੇ ਪਾਰਿ
ਉਤਾਰੇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨਿਸਤਾਰੇ ॥
੩੧ ॥ ਨਾਮੇ ਰਾਤੇ ਹਉਮੈ ਜਾਇ ॥ ਨਾਮਿ ਰਤੇ
ਸਚਿ ਰਹੇ ਸਮਾਇ ॥ ਨਾਮਿ ਰਤੇ ਜੋਗ ਜੁਗਤਿ
ਬੀਚਾਰੁ ॥ ਨਾਮਿ ਰਤੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥
ਨਾਮਿ ਰਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ ॥ ਨਾਨਕ ਨਾਮਿ

(through books of lore like Vedas). We could cross this ocean of life successfully by following the Guru's guidance, and get enlightened by the Guru's Word, realising the Lord's knowledge. By following the Guru's guidance we could become omni-scient, knowing the inner feelings. Thus the Guru- minded persons have attained the limitless Lord. O Nanak ! The Guru-minded persons have attained the knowledge towards gaining salvation. (28)

We could meditate and describe the Lord through the Guru's guidance. We could cross this ocean (of life) alongwith other family members through the teachings of the Guru. (Guru's Word) We could recite True Name with love and devotion through the Guru's guidance, and attain the Lord by performing virtuous deeds through the Guru's guidance. It is through the Guru's teachings (Guru's Word) that we realise the Lord's secrets and make other colleagues also understand these secrets. O Nanak ! We could merge with the Lord by (burning) casting away our egoism. (29)

The Guru-minded persons have realised that this Universe has been created by the Lord, and this whole worldly drama is being enacted on this Earth, including its creation and destruction. The persons, who are imbued with the love of the Lord, enable others as well to enjoy this bliss (of True Name). Whosoever remains immersed in the Lord's love (through recitation of True Name) proceeds to the Lord's presence with flying colours. This human being cannot get honoured or acclaimed without the support of the Guru's Word. (Guru's guidance). O Nanak ! How could we unite with the Lord without the support of True Name ? (30)

It is through the Guru's Grace alone that we could attain all the occult powers (eight sidhis) alongwith wisdom and right thinking. Moreover, it is through the Guru's Grace alone that we could cross this arduous ocean of life successfully alongwith the realisation of the Lord's secrets. It is through the Guru's guidance that we gain the appreciation of good or bad deeds (virtuous or evil designs). We could realise the right type of means of leading this life successfully (of detachment or remaining engulfed in this worldly bondage) The Guru alone enables us to cross this ocean being the ship of safety. O Nanak! The Guru could enable us to attain salvation through the Guru's Word. (31)

The persons, immersed in True Name, get rid of their egoism and remain imbued with the love of the Truth (True

ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ੩੨ ॥ ਨਾਮਿ ਰਤੇ ਸਿਧ
ਗੋਸਟਿ ਹੋਇ ॥ ਨਾਮਿ ਰਤੇ ਸਦਾ ਤਪੁ ਹੋਇ ॥
ਨਾਮਿ ਰਤੇ ਸਚੁ ਕਰਣੀ ਸਾਰੁ ॥ ਨਾਮਿ ਰਤੇ ਗੁਣ
ਗਿਆਨ ਬੀਚਾਰੁ ॥ ਬਿਨੁ ਨਾਵੈ ਬੋਲੈ ਸਭੁ
ਵੇਕਾਰੁ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ
॥ ੩੩ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ ॥
ਜੋਗ ਜੁਗਤਿ ਸਚਿ ਰਹੈ ਸਮਾਇ ॥ ਬਾਰਹ ਮਹਿ
ਜੋਗੀ ਭਰਮਾਏ ਸੰਨਿਆਸੀ ਛਿਅ ਚਾਰਿ ॥ ਗੁਰ
ਕੈ ਸਬਦਿ ਜੋ ਮਰਿ ਜੀਵੈ ਸੋ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥
ਬਿਨੁ ਸਬਦੈ ਸਭਿ ਦੂਜੈ ਲਾਗੇ ਦੇਖਹੁ ਰਿਦੈ
ਬੀਚਾਰਿ ॥ ਨਾਨਕ ਵਡੇ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ
ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥ ੩੪ ॥ ਗੁਰਮੁਖਿ
ਰਤਨੁ ਲਹੈ ਲਿਵ ਲਾਇ ॥ ਗੁਰਮੁਖਿ ਪਰਖੈ ਰਤਨੁ
ਸੁਭਾਇ ॥ ਗੁਰਮੁਖਿ ਸਾਚੀ ਕਾਰ ਕਮਾਇ ॥
ਗੁਰਮੁਖਿ ਸਾਚੇ ਮਨੁ ਪਤੀਆਇ ॥ ਗੁਰਮੁਖਿ
ਅਲਖੁ ਲਖਾਏ ਤਿਸੁ ਭਾਵੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਚੋਟ ਨ ਖਾਵੈ ॥ ੩੫ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ
ਇਸਨਾਨੁ ॥ ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
ਗੁਰਮੁਖਿ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥ ਗੁਰਮੁਖਿ ਭਉ
ਭੰਜਨੁ ਪਰਧਾਨੁ ॥ ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਰਾਏ
॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ॥ ੩੬ ॥

Lord). Such persons alone attain the real Yoga (mode of life) and meditate on the Lord by reciting True Name, thus attaining the knowledge to gain salvation through the support of True Name. Such persons then gain the knowledge of all the three worlds through recitation of True Name. O Nanak ! We could attain the eternal bliss of life by getting imbued with the love of the Lord's True Name. (32)

The Guru-minded persons could merge with the Lord, through His unison by direct communion with Him by reciting True Name. They are truly engaged in the penance by imbibing love of True Name for attaining the Lord. Such persons perform virtuous deeds by reciting True Name all the time. The Guru-minded persons are meditating on virtuous deeds with true knowledge gained through the love of Lord's True Name. Without the support of True Name, people are speaking trash and engage in fruitless talk. O Nanak ! Our salutations to those persons, who are immersed in the recitation of True Name gaining victory (success) every where. (33)

It is through the guidance of the perfect Guru that we could attain True Name, as such persons realise the mode of True Yoga and get merged with the True Name through the perfect Guru's guidance. This Maya (worldly falsehood) has ensnared and engrossed various Yogis in the twelve paths and the sanyasis in the ten paths of following their mode of life. But the persons, engaged in True Name through the Guru's Word attain salvation by leading a life of complete self-surrender and humility (like a dead person). If we were to deliberate, it would be clear to us that without the support of the Guru's Word, we are engrossed in dual-mindedness. O Nanak ! The persons, who have engrained Truth in the mind (who have inculcated the love of True Lord in their hearts), are really fortunate, being pre-destined by the Lord's Will and filled with the love of the Lord. (34)

The Guru-minded persons are imbued with the love of the Lord by attaining the jewel of worldly detachment and meditate on the jewel of True Name in the normal routine by performing virtuous deeds. The Guru-minded persons are always imbued with the love of the Lord's True Name and perceive the limitless Lord with the pleasure and acceptance of the Lord. O Nanak ! The Guru-minded persons do not face the Yama's punishment. (suffer at the hands of the Yama). (35)

The Guru-minded persons are engaged in True Name, giving alms and taking bath at holy places (through recitation

ਗੁਰਮੁਖਿ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ॥ ਗੁਰਮੁਖਿ ਪਾਵੈ
 ਘਟਿ ਘਟਿ ਭੇਦ ॥ ਗੁਰਮੁਖਿ ਵੈਰ ਵਿਰੋਧ ਗਵਾਵੈ
 ॥ ਗੁਰਮੁਖਿ ਸਗਲੀ ਗਣਤ ਮਿਟਾਵੈ ॥ ਗੁਰਮੁਖਿ
 ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤਾ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਖਸਮੁ
 ਪਛਾਤਾ ॥ ੩੭ ॥ ਬਿਨੁ ਗੁਰ ਭਰਮੈ ਆਵੈ ਜਾਇ
 ॥ ਬਿਨੁ ਗੁਰ ਘਾਲ ਨ ਪਵਈ ਥਾਇ ॥ ਬਿਨੁ
 ਗੁਰ ਮਨੁਆ ਅਤਿ ਡੋਲਾਇ ॥ ਬਿਨੁ ਗੁਰ ਤ੍ਰਿਪਤਿ
 ਨਹੀ ਬਿਖੁ ਖਾਇ ॥ ਬਿਨੁ ਗੁਰ ਬਿਸੀਅਰੁ ਡਰੈ
 ਮਰਿ ਵਾਟ ॥ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਘਾਟੇ ਘਾਟ ॥
 ੩੮ ॥ ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੈ ॥
 ਅਵਗਣ ਮੇਟੈ ਗੁਣਿ ਨਿਸਤਾਰੈ ॥ ਮੁਕਤਿ ਮਹਾ
 ਸੁਖ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ ॥ ਗੁਰਮੁਖਿ ਕਦੇ ਨ
 ਆਵੈ ਹਾਰਿ ॥ ਤਨੁ ਹਟੜੀ ਇਹੁ ਮਨੁ ਵਣਜਾਰਾ
 ॥ ਨਾਨਕ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰਾ ॥ ੩੯ ॥
 ਗੁਰਮੁਖਿ ਬਾਧਿਓ ਸੇਤੁ ਬਿਧਾਤੈ ॥ ਲੰਕਾ ਲੂਟੀ
 ਦੈਤ ਸੰਤਾਪੈ ॥ ਰਾਮਚੰਦਿ ਮਾਰਿਓ ਅਹਿ ਰਾਵਣੁ
 ॥ ਭੇਦੁ ਬਡੀਖਣੁ ਗੁਰਮੁਖਿ ਪਰਚਾਇਣੁ ॥
 ਗੁਰਮੁਖਿ ਸਾਇਰਿ ਪਾਹਣੁ ਤਾਰੈ ॥ ਗੁਰਮੁਖਿ ਕੋਟਿ
 ਤੇਤੀਸ ਉਧਾਰੈ ॥ ੪੦ ॥ ਗੁਰਮੁਖਿ ਚੂਕੈ ਆਵਣੁ
 ਜਾਣੁ ॥ ਗੁਰਮੁਖਿ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ॥
 ਗੁਰਮੁਖਿ ਖੋਟੇ ਖਰੇ ਪਛਾਣੁ ॥ ਗੁਰਮੁਖਿ ਲਾਰੈ

of True Name). Such Guru-minded persons are merged with the Lord through meditation (of True Name) in the state of equipoise. The Guru-minded persons are received with honour in the Lord's presence. They are the foremost in destroying (casting away) the fear-complex of the cycle of births and death. The Guru-minded persons enable all the devotees (sikhs) to engage in virtuous deeds. O Nanak ! The Guru-minded persons help others also to unite with the Lord. (36)

The Guru-minded persons are reciting True Name by meditating on Shastras, Smritis and Vedas, and attain the Lord's secrets, who is pervading all the beings in equal measure. The Guru-minded persons cast away their enmity and jealousy through the Guru's guidance and give up the count of their actions (get freed from the account of their actions and then its reward). Infact, the Guru-minded person is always imbued with the love of the Lord's True Name. O Nanak ! Such a Guru-minded person has thus realised and attained the True Lord (and His love). (37)

Without the Guru's guidance, this man is lost in the cycle of births and deaths, and without the Guru's support, our efforts are not rewarded by the Lord, as without the Guru's support this mind is not at peace and is wavering always. Without the Guru's (Word) support one does not get satiated and is engrossed in vicious and sinful actions. Without the Guru's guidance, this man is bitten by the snake of death, which causes his death (mid way) without achieving anything fruitful. O Nanak ! Without the Guru's guidance one is always at loss, by losing this battle of life. (38)

Whosoever meets the perfect Guru, gets salvation, as he is enabled by the Guru to attain all the virtues ridding him of all the vices. Infact, with the support of the Guru's Word, one attains the peace and bliss of life alongwith salvation. The Guru-minded persons never face defeat, as they have made this human body as the shop with the mind as the dealer. O Nanak ! The Guru-minded persons thus deal in the business of True Name in the normal manner. (in the state of equipoise). (39)

The Guru-minded person has made (built) the recitation of True Name as the bridge across this ocean of life, to cross it successfully. The ignorance (of Lanka) has been plundered (cast away) by punishing the demons of vices and sins, through the Guru's guidance. The Ravana of egoism has been killed by the Lord's True Name (as Ram Chand the saviour.) The Guru has helped them like Bhabikhan (Ravana's brother)

ਸਹਜਿ ਧਿਆਨੁ ॥ ਗੁਰਮੁਖਿ ਦਰਗਹ ਸਿਫਤਿ

ਸਮਾਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੰਧੁ ਨ ਪਾਇ ॥

੪੧ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਰੰਜਨ ਪਾਏ ॥ ਗੁਰਮੁਖਿ

ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥ ਗੁਰਮੁਖਿ ਸਾਚੇ ਕੇ

ਗੁਣ ਗਾਏ ॥ ਗੁਰਮੁਖਿ ਸਾਚੈ ਰਹੈ ਸਮਾਏ ॥

ਗੁਰਮੁਖਿ ਸਾਚਿ ਨਾਮਿ ਪਤਿ ਉਤਮ ਹੋਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਗਲ ਭਵਨ ਕੀ ਸੋਝੀ ਹੋਇ

॥ ੪੨ ॥ ਕਵਣ ਮੂਲੁ ਕਵਣ ਮਤਿ ਵੇਲਾ ॥

ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥ ਕਵਣ

ਕਥਾ ਲੇ ਰਹਹੁ ਨਿਰਾਲੇ ॥ ਬੋਲੈ ਨਾਨਕੁ ਸੁਣਹੁ

ਤੁਮ ਬਾਲੇ ॥ ਏਸੁ ਕਥਾ ਕਾ ਦੇਇ ਬੀਚਾਰੁ ॥

ਭਵਜਲੁ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ ॥ ੪੩ ॥ ਪਵਨ

ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ ॥ ਸਬਦੁ ਗੁਰੂ

ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ ਅਕਥ ਕਥਾ ਲੇ ਰਹਉ

ਨਿਰਾਲਾ ॥ ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਗੁਰ ਗੋਪਾਲਾ ॥

ਏਕੁ ਸਬਦੁ ਜਿਤੁ ਕਥਾ ਵੀਚਾਰੀ ॥ ਗੁਰਮੁਖਿ

ਹਉਮੈ ਅਗਨਿ ਨਿਵਾਰੀ ॥ ੪੪ ॥ ਮੈਣ ਕੇ ਦੰਤ

ਕਿਉ ਖਾਈਐ ਸਾਰੁ ॥ ਜਿਤੁ ਗਰਬੁ ਜਾਇ ਸੁ

ਕਵਣੁ ਆਹਾਰੁ ॥ ਹਿਵੈ ਕਾ ਘਰੁ ਮੰਦਰੁ ਅਗਨਿ

ਪਿਰਾਹਨੁ ॥ ਕਵਨ ਗੁਫਾ ਜਿਤੁ ਰਹੈ ਅਵਾਹਨੁ ॥

ਇਤ ਉਤ ਕਿਸ ਕਉ ਜਾਣਿ ਸਮਾਵੈ ॥ ਕਵਨ

who gave out all the secrets of Ravana. The sinners have crossed this ocean of life through the Guru's guidance. (loaded with sins like stones) The Guru-minded persons have helped millions (thirty three crores) to cross this ocean of life successfully. (40)

The Guru-minded person gets emancipated from the cycle of births and deaths, thus getting honoured in the Lord's presence. Infact, the Guru-minded persons appreciate the distinction between true and false (good and bad) and meditate (worship) on the Lord in a state of equipoise. The Guru-minded persons are praised and acclaimed in the Lord's court as well. O Nanak ! The Guru-minded persons do not get engrossed in the worldly bondage. (41)

The Guru-minded persons have attained the True Name of the Lord, free from Maya, and cast away (burn) their egoism through the Guru's guidance (sabad). The Guru-minded persons sing the praises of the Lord and are always immersed in the True Lord. The Guru-minded persons are honoured and acclaimed due to recitation of True Name. O Nanak ! The Guru-minded persons realise the secrets of the three worlds (of all the beings) through the Guru's guidance. (42)

Then the sidhas asked the question-What is the origin of the higher soul (of a wiser person) and what is the right time of gaining higher intelligence (wisdom). Who is your Guru and whose follower are You ? What is the cause of your wisdom, leading a life of aloofness and detached person ? Listen, O Nanak ! The sidhas asked the Guru. Let us have your views on the discourse with due thought, which has prompted you to lead this secluded life. Which is the Guru's Word, enabling you to cross this ocean of life ? (43)

The Guru answered thus:

The air is the starting point of reciting True Name with each breath and the union with the Guru provides the opportunity of merging with the Lord. The Lord is my Guru through the Guru's Word, with the devotional recitation of True Name, whose follower I am supposed to be. I remain aloof from the world by discussing the details of the limitless Lord. O Nanak! During all the ages (Yugas) the True Lord is my Guru-sustainer. I meditate on one Lord-sublime only, whose Word I am discussing, by ridding myself of the fire of egoism from within myself. (44)

Q: How could one partake iron with the teeth of wax ? What is the food to be taken for getting rid of egoism ? How could one gain access to the peaceful abode of snow and get

ਧਿਆਨੁ ਮਨੁ ਮਨਹਿ ਸਮਾਵੈ ॥ ੪੫ ॥ ਹਉ
ਹਉ ਮੈ ਮੈ ਵਿਚਹੁ ਖੋਵੈ ॥ ਦੂਜਾ ਮੇਟੈ ਏਕੋ ਹੋਵੈ ॥
ਜਗੁ ਕਰੜਾ ਮਨਮੁਖੁ ਗਾਵਾਰੁ ॥ ਸਬਦੁ ਕਮਾਈਐ

ਖਾਈਐ ਸਾਰੁ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ॥
ਨਾਨਕ ਅਗਨਿ ਮਰੈ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ॥ ੪੬

॥ ਸਚ ਭੈ ਰਾਤਾ ਗਰਬੁ ਨਿਵਾਰੈ ॥ ਏਕੋ ਜਾਤਾ
ਸਬਦੁ ਵੀਚਾਰੈ ॥ ਸਬਦੁ ਵਸੈ ਸਚੁ ਅੰਤਰਿ ਹੀਆ

॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਰੰਗਿ ਰੰਗੀਆ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ
ਬਿਖੁ ਅਗਨਿ ਨਿਵਾਰੈ ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ

ਪਿਆਰੇ ॥ ੪੭ ॥ ਕਵਨ ਮੁਖਿ ਚੰਦੁ ਹਿਵੈ ਘਰੁ
ਛਾਇਆ ॥ ਕਵਨ ਮੁਖਿ ਸੂਰਜੁ ਤਪੈ ਤਪਾਇਆ

॥ ਕਵਨ ਮੁਖਿ ਕਾਲੁ ਜੋਹਤ ਨਿਤ ਰਹੈ ॥ ਕਵਨ
ਬੁਧਿ ਗੁਰਮੁਖਿ ਪਤਿ ਰਹੈ ॥ ਕਵਨੁ ਜੋਧੁ ਜੋ ਕਾਲੁ

ਸੰਘਾਰੈ ॥ ਬੋਲੈ ਬਾਣੀ ਨਾਨਕੁ ਬੀਚਾਰੈ ॥ ੪੮ ॥
ਸਬਦੁ ਭਾਖਤ ਸਸਿ ਜੋਤਿ ਅਪਾਰਾ ॥ ਸਸਿ ਘਰਿ

ਸੂਰੁ ਵਸੈ ਮਿਟੈ ਅੰਧਿਆਰਾ ॥ ਸੁਖੁ ਦੁਖੁ ਸਮ
ਕਰਿ ਨਮੁ ਅਧਾਰਾ ॥ ਅਧੇ ਪਾਰਿ ਉਤਾਰਣਹਾਰਾ

॥ ਗੁਰ ਪਰਚੈ ਮਨੁ ਸਾਚਿ ਸਮਾਇ ॥ ਪ੍ਰਣਵਤਿ
ਨਾਨਕੁ ਕਾਲੁ ਨ ਖਾਇ ॥ ੪੯ ॥ ਨਾਮ ਤਤੁ ਸਭ

ਹੀ ਸਿਰਿ ਜਾਪੈ ॥ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਕਾਲੁ ਸੰਤਾਪੈ
॥ ਤਤੇ ਤਤੁ ਮਿਲੈ ਮਨੁ ਮਾਨੈ ॥ ਦੂਜਾ ਜਾਇ

rid of the robe of fire? Which is the cave wherein one could get rid of the cycle of births and deaths ? How could we meditate (on Lord) by looking here and there ? What are the means of getting immersed in the meditation of the Lord so that the soul merges with the Prime-soul ? (45)

Then the Guru answered that one should cast away one's egoism from within and "I-am-ness". By getting rid of dual-mindedness one could merge with the True Lord. The foolish faithless persons feel the falsehood and hardness of the world but by following the Guru's Word (we could chew this world, which is hard like iron) we could attain peace of mind. We should perceive the Lord pervading both within us and outside the world. O Nanak ! The fire of worldly desires could be extinguished by following the Guru's dictates as per His Will. (46)

One could cast away one's egoism by imbibing the fear and love of the Lord, and meditating on the Guru's Word , we could realise the One Lord-sublime. The body and mind gets peace and tranquillity and one attains the Lord by imbibing His love in the heart and inculcating the love of the Guru's Word. Then one casts away the poison-like fire of sexual desires and anger (from his mind). O Nanak ! This could be attained only if the beloved Lord's Grace is bestowed on us. (47)

Then again the sidhas questioned. Q- How could we live in complete peace and harmony at heart ? What is the path by following which the sum of knowledge shines forth, illuminating the night of ignorance and casts away the darkness of lack of knowledge ? Which is the door (place) from where one could perceive the death close by ? Which is the wisdom leading to the honour and acclaim of the Guru-minded persons? Who is the warrior to (kill) subdue the god of death ? O Nanak! Pray tell us the answers to these questions (of Sidhas) ! (after careful thought) (48)

The Guru answered thus-By the utterance of the Guru's Word (sabad) for your guidance, the light of the virtues of Truth (peaceful life) enlightens the whole world like the moon light. When the sum of knowledge shines forth and the mind gets enlightened with knowledge, the darkness of ignorance gets dispelled. Let us take joy and sorrow at par by taking the support of True Name. Then the Lord Himself enables us to cross this ocean of life successfully (with the Guru-minded persons honoured). By following the Guru's guidance the mind gets united with Truth (True Lord). O Nanak ! Thus the god of death does not harm (devour) such a person. (49)

ਇਕਤੁ ਘਰਿ ਆਨੈ ॥ ਬੋਲੈ ਪਵਨਾ ਗਗਨੁ
ਗਰਜੈ ॥ ਨਾਨਕ ਨਿਹਚਲੁ ਮਿਲਣੁ ਸਹਜੈ ॥
੫੦ ॥ ਅੰਤਰਿ ਸੁੰਨੰ ਬਾਹਰਿ ਸੁੰਨੰ ਤ੍ਰਿਭਵਣ ਸੁੰਨੰ
ਮਸੁੰਨੰ ॥ ਚਉਥੇ ਸੁੰਨੈ ਜੋ ਨਰੁ ਜਾਣੈ ਤਾ ਕਉ ਪਾਪੁ
ਨ ਪੁੰਨੰ ॥ ਘਟਿ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੇਉ ॥
ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ ॥ ਜੋ ਜਨੁ ਨਾਮ
ਨਿਰੰਜਨ ਰਾਤਾ ॥ ਨਾਨਕ ਸੋਈ ਪੁਰਖੁ ਬਿਧਾਤਾ
॥ ੫੧ ॥ ਸੁੰਨੋ ਸੁੰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥ ਅਨਹਤ
ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ ॥ ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ
ਕੈਸੇ ॥ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ ॥ ਓਇ
ਜਨਮਿ ਨ ਮਰਹਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਹਿ ॥ ੫੨ ॥ ਨਉ ਸਰ
ਸੁਭਰ ਦਸਵੈ ਪੂਰੇ ॥ ਤਹ ਅਨਹਤ ਸੁੰਨ
ਵਜਾਵਹਿ ਤੂਰੇ ॥ ਸਾਚੈ ਰਾਚੇ ਦੇਖਿ ਹਜੂਰੇ ॥
ਘਟਿ ਘਟਿ ਸਾਚੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥ ਗੁਪਤੀ
ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ ॥ ਨਾਨਕ ਪਰਖਿ ਲਏ ਸਚੁ
ਘੋਇ ॥ ੫੩ ॥ ਸਹਜ ਭਾਇ ਮਿਲੀਐ ਸੁਖੁ ਹੋਵੈ
॥ ਗੁਰਮੁਖਿ ਜਾਗੈ ਨੀਦ ਨ ਸੋਵੈ ॥ ਸੁੰਨ ਸਬਦੁ
ਅਪਰੰਪਰਿ ਧਾਰੈ ॥ ਕਹਤੇ ਮੁਕਤੁ ਸਬਦਿ
ਨਿਸਤਾਰੈ ॥ ਗੁਰ ਕੀ ਦੀਖਿਆ ਸੇ ਸਚਿ ਰਾਤੇ ॥
ਨਾਨਕ ਆਪੁ ਗਵਾਇ ਮਿਲਣ ਨਹੀ ਭ੍ਰਾਤੇ ॥

True Name is the greatest means of attaining Truth as the afflictions of Yama (god of death) would cause us sufferings without the support of True Name. Thus one gets merged with Truth (True Lord) by following and accepting the Guru's guidance at heart. Then we could get rid of dual-mindedness, attaining self-realisation. (getting peace of mind). O Nanak ! By taking the support of the Lord-sublime one speaks (air makes sounds) the Truth and bursts into sounds in the sky. O Nanak ! We could unite with the ever-existent and limitless Lord in the state of equipoise. (50)

The Lord prevails in His aloofness (silence) in the human body and then pervades the whole world in His silent posture, and prevails in the three worlds in complete silence and detached aloofness. The person, who realises the Lord in the fourth state of equipoise and bliss, does not get affected by considerations of sins or virtues. O Nanak ! The person, who perceives the same Lord in all the beings, who realises the Lord's secrets by perceiving the same Lord shining within all the beings, and is immersed in the Lord's True Name, becomes an embodiment of the Lord Himself. (51)

Everyone says and believes in the one Lord-sublime and remembers Him. How could we attain the Lord continuously? What type of people are those (who are) always immersed in the love of the Lord ?

The Guru answered- These persons are just like the Lord Himself, who has created them, and are never passed through the cycle of births and deaths. O Nanak ! Such persons have trained the mind with the Guru's guidance. (52)

The person, who has closed all the nine doors of the body against various vicious thoughts or sinful actions, having stabilised the mind in the tenth door (who has concentrated on Lord's worship by casting away all vices), hears the all pervasive (Unstrung) music of Nature and perceives the True Lord within himself. Such persons, are imbued with the love of the Lord, having realised Him within themselves and perceive the Lord pervading equally in all the beings.

O Nanak ! The person, who gets enlightened with the Lord's secrets through the Guru's Word, realises the True Lord within himself and immerses in True Name. (53)

The Guru-minded persons, who are always awakened from the slumber of ignorance, enjoy the bliss of life by uniting with the Lord in the (fourth) state of equipoise. The person, who worships the Lord through the Guru's guidance, who is

੫੪ ॥ ਕੁਬੁਧਿ ਚਵਾਣੈ ਸੇ ਕਿਤੁ ਨਾਇ ॥ ਕਿਉ
ਤਤੁ ਨ ਬੂਝੈ ਚੋਟਾ ਖਾਇ ॥ ਜਮ ਦਰਿ ਬਾਧੇ ਕੋਇ
ਨ ਰਾਖੈ ॥ ਬਿਨੁ ਸਬਦੈ ਨਾਹੀ ਪਤਿ ਸਾਖੈ ॥ ਕਿਉ
ਕਰਿ ਬੂਝੈ ਪਾਵੈ ਪਾਰੁ ॥ ਨਾਨਕ ਮਨਮੁਖਿ ਨ ਬੂਝੈ
ਗਵਾਰੁ ॥ ੫੫ ॥ ਕੁਬੁਧਿ ਮਿਟੈ ਗੁਰ ਸਬਦੁ
ਬੀਚਾਰਿ ॥ ਸਤਿਗੁਰੁ ਭੇਟੈ ਮੇਖ ਦੁਆਰ ॥ ਤਤੁ
ਨ ਚੀਨੈ ਮਨਮੁਖੁ ਜਲਿ ਜਾਇ ॥ ਦੁਰਮਤਿ
ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਇ ॥ ਮਾਨੈ ਹੁਕਮੁ ਸਭੇ ਗੁਣ
ਗਿਆਨ ॥ ਨਾਨਕ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥ ੫੬
॥ ਸਾਚੁ ਵਖਰੁ ਧਨੁ ਪਲੈ ਹੋਇ ॥ ਆਪਿ ਤਰੈ
ਤਾਰੇ ਭੀ ਸੋਇ ॥ ਸਹਜਿ ਰਤਾ ਬੂਝੈ ਪਤਿ ਹੋਇ ॥
ਤਾ ਕੀ ਕੀਮਤਿ ਕਰੈ ਨ ਕੋਇ ॥ ਜਹ ਦੇਖਾ ਤਹ
ਰਹਿਆ ਸਮਾਇ ॥ ਨਾਨਕ ਪਾਰ ਪਰੈ ਸਚ ਭਾਇ
॥ ੫੭ ॥ ਸੁ ਸਬਦ ਕਾ ਕਹਾ ਵਾਸੁ ਕਬੀਅਲੇ
ਜਿਤੁ ਤਰੀਐ ਭਵਜਲੁ ਸੰਸਾਰੇ ॥ ਤ੍ਵੈ ਸਤ ਅੰਗੁਲ
ਵਾਈ ਕਹੀਐ ਤਿਸੁ ਕਹੁ ਕਵਨੁ ਅਪਾਰੇ ॥ ਬੋਲੈ
ਖੇਲੈ ਅਸਥਿਰੁ ਹੋਵੈ ਕਿਉ ਕਰਿ ਅਲਖੁ ਲਖਾਏ
॥ ਸੁਣਿ ਸੁਆਮੀ ਸਚੁ ਨਾਨਕੁ ਪ੍ਰਣਵੈ ਅਪਣੇ
ਮਨ ਸਮਝਾਏ ॥ ਗੁਰਮੁਖਿ ਸਬਦੇ ਸਚਿ ਲਿਵ
ਲਾਗੈ ਕਰਿ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਏ ॥ ਆਪੇ ਦਾਨਾ
ਆਪੇ ਬੀਨਾ ਪੂਰੈ ਭਾਗਿ ਸਮਾਏ ॥ ੫੮ ॥ ਸੁ

limitless and beyond our reach, attains salvation himself and helps others as well to cross this ocean of life successfully through the Guru's Word. O Nanak ! Such persons, who have inculcated the love and teachings (guidance) of the Guru in the heart, have merged with the Lord by getting rid of their egoism and there is not an iota of doubt in this fact. (54)

Q: Which is the place, where we could get rid of (throw away) our vicious thoughts ? Why does this man face the onslaughts of the Yama without realising the Truth ? No one protects such a person, chained in the worldly bondage, at the gates of the Yama. How could he be saved ?

The Guru answered thus- This human being cannot be saved from losing his honour and prestige without taking the support of the Guru's Word.

Q: The Sidhas asked further, how could this man realise the True Lord, thus crossing this ocean successfully ? O Nanak ! How could we help this faithless person, who does not follow the Guru's guidance or Lord's unison ? (55)

(The Guru answered) : We could cast away our vicious thoughts by meditating on the Guru's Word, and attain salvation by uniting (meeting) with the True Guru. The self-willed (faithless) person does not realise the Truth (True Lord) and suffers badly (burns himself), thus he faces the punishment at the hands of Yama, due to his separation from the Lord, because of his vicious and sinful thinking. Says Nanak ! When such a person follows the Lord's Will, he gains all the virtues and the knowledge of the Lord's secrets, thus getting honoured and acclaimed in the Lord's presence. (56)

The person, who has attained the wealth of True Name as his merchandise (in this business of life), attains salvation himself and enables others as well towards the same goal. No one could evaluate the status of such a person, who realises and meditates on the Guru's Word in the state of equipoise, thus winning the praise and acclaim at the Lord's court. O Nanak ! The person, who has realised the presence of the Lord everywhere wherever he looks around, crosses this ocean of life successfully by imbibing the love of the Lord in his heart. (57)

Q: Where is the Abode of the Lord ? Which is the Guru's Word enabling us to cross this ocean of life successfully ? Who is the support of the human life, and is beyond the ten senses of the human being ? How could this restless mind be stabilised which is engaged in worldly pleasures and vicious thoughts ? How could man realise the indescribable and

ਸਬਦ ਕਉ ਨਿਰੰਤਰਿ ਵਾਸੁ ਅਲਖੰ ਜਹ ਦੇਖਾ
ਤਹ ਸੋਈ ॥ ਪਵਨ ਕਾ ਵਾਸਾ ਸੁੰਨ ਨਿਵਾਸਾ
ਅਕਲ ਕਲਾ ਧਰ ਸੋਈ ॥ ਨਦਰਿ ਕਰੇ ਸਬਦੁ
ਘਟ ਮਹਿ ਵਸੈ ਵਿਚਹੁ ਭਰਮੁ ਗਵਾਏ ॥ ਤਨੁ
ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਨਾਮੋ ਮੰਨਿ
ਵਸਾਏ ॥ ਸਬਦਿ ਗੁਰੂ ਭਵ ਸਾਗਰੁ ਤਰੀਐ
ਇਤ ਉਤ ਏਕੋ ਜਾਣੈ ॥ ਚਿਹਨੁ ਵਰਨੁ ਨਹੀ
ਛਾਇਆ ਮਾਇਆ ਨਾਨਕ ਸਬਦੁ ਪਛਾਣੈ ॥ ਪੜ੍ਹ
॥ ਤ੍ਰੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਅਉਧੁ ਸੁੰਨ ਸਚੁ
ਆਹਾਰੋ ॥ ਗੁਰਮੁਖਿ ਬੋਲੈ ਤਤੁ ਬਿਰੋਲੈ ਚੀਨੈ
ਅਲਖ ਅਪਾਰੋ ॥ ਤ੍ਰੈ ਗੁਣ ਮੇਟੈ ਸਬਦੁ ਵਸਾਏ
ਤਾ ਮਨਿ ਚੂਕੈ ਅੰਹਕਾਰੋ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ
ਜਾਣੈ ਤਾ ਹਰਿ ਨਾਮਿ ਲਗੈ ਪਿਆਰੋ ॥ ਸੁਖਮਨਾ
ਇੜਾ ਪਿੰਗੁਲਾ ਬੂਝੈ ਜਾ ਅਪੋ ਅਲਖੁ ਲਖਾਏ ॥
ਨਾਨਕ ਤਿਹੁ ਤੇ ਉਪਰਿ ਸਾਚਾ ਸਤਿਗੁਰ ਸਬਦਿ
ਸਮਾਏ ॥ ੬੦ ॥ ਮਨ ਕਾ ਜੀਉ ਪਵਨੁ ਕਬੀਅਲੇ
ਪਵਨੁ ਕਹਾ ਰਸੁ ਖਾਈ ॥ ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ
ਕਵਨ ਅਉਧੁ ਸਿਧ ਕੀ ਕਵਨ ਕਮਾਈ ॥ ਬਿਨੁ
ਸਬਦੈ ਰਸੁ ਨ ਆਵੈ ਅਉਧੁ ਹਉਮੈ ਪਿਆਸ ਨ
ਜਾਈ ॥ ਸਬਦਿ ਰਤੇ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪਾਇਆ ਸਾਚੇ
ਰਹੇ ਅਘਾਈ ॥ ਕਵਨ ਬੁਧਿ ਜਿਤੁ ਅਸਥਿਰੁ

unapproachable Lord ?

The Guru answered thus - O Sidhas ! Listens to me. Nanak says this Truth. At first you should realise and get convinced that this world is transient (false) while the Lord is the only Truth (is ever-existent) This restless mind could attain peace by meditation of the Lord. We could imbibe the love of the Lord through the Guru's guidance only when the Lord bestows His Grace on us and unites us with the company of the holy saints, thus merging with the Lord. The Lord is omni-scient and omni-prjesent, thus knowing our inner feelings, but we could unite with the Lord only through good fortune provided we are pre-destined by the Lord's Will. (58)

The indescribable Lord is pervading everywhere wherever we look around and is prevailing in perfection in all the beings in equal measure. The individual abiding the air, is actually abiding in the Lord who is free from all imagination or sufferings. He is omni-potent and protects all the life with His might. When the Guru bestows His Grace then the Guru's Word is inculcated in the heart of the human being, which rids him of all his doubts or dual-mindedness. Then the individual gets purified in body and mind along with his speech being pure and truthful, by reciting the Lord's True Name. O Nanak! We could cross this ocean of life successfully with the support of the Guru's Word (Guru's guidance) by realising the presence of the Lord everywhere. This man could realise the True Lord, who is free from ignorance or worldly falsehood (who has no form or symbols) through the Guru's Word (Sabad). (59)

O Sidha (Ao'udhu) The air is functioning through the Grace of the Lord and this man moves around (breathing air) with the support of the Lord (who is above the effect of ten senses). The person, who recites True Name, through the Guru's guidance realises the Truth by ridding himself of the love of worldly possessions and then attains the True Lord. When this man inculcates the love of the Guru's Word in his heart, by getting rid of the three-pronged Maya, he casts away his egoism. We could get imbued with the love of the Lord's True Name by perceiving the Lord, pervading both within and without. It is only through the Lord's Grace that one realises the secret of (Jir, pingla and Sukhmana) the control of the three arteries (the three-pronged Maya). O Nanak ! The Lord is not controlled by the three-pronged Maya (being free from it) but we could realise Him only through the Guru's guidance. (60)

Q: The mind is considered to be functioning with the

ਰਹੀਐ ਕਿਤੁ ਭੋਜਨਿ ਤ੍ਰਿਪਤਾਸੈ ॥ ਨਾਨਕ ਦੁਖੁ

ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਪੈ ਸਤਿਗੁਰ ਤੇ ਕਾਲੁ ਨ

ਗ੍ਰਸੈ ॥ ੬੧ ॥ ਰੰਗਿ ਨ ਰਾਤਾ ਰਸਿ ਨਹੀ ਮਾਤਾ

॥ ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਜਲਿ ਬਲਿ ਤਾਤਾ ॥ ਬਿੰਦੁ

ਨ ਰਾਖਿਆ ਸਬਦੁ ਨ ਭਾਖਿਆ ॥ ਪਵਨੁ ਨ

ਸਾਧਿਆ ਸਚੁ ਨ ਅਰਾਧਿਆ ॥ ਅਕਥ ਕਥਾ ਲੇ

ਸਮ ਕਰਿ ਰਹੈ ॥ ਤਉ ਨਾਨਕ ਆਤਮ ਰਾਮ

ਕਉ ਲਹੈ ॥ ੬੨ ॥ ਗੁਰ ਪਰਸਾਦੀ ਰੰਗੇ ਰਾਤਾ

॥ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਾਚੇ ਮਾਤਾ ॥ ਗੁਰ ਵੀਚਾਰੀ

ਅਗਨਿ ਨਿਵਾਰੀ ॥ ਅਪਿਉ ਪੀਓ ਆਤਮ ਸੁਖੁ

ਧਾਰੀ ॥ ਸਚੁ ਅਰਾਧਿਆ ਗੁਰਮੁਖਿ ਤਰੁ ਤਾਰੀ ॥

ਨਾਨਕ ਬੂਝੈ ਕੇ ਵੀਚਾਰੀ ॥ ੬੩ ॥ ਇਹੁ ਮਨੁ

ਮੈਗਲੁ ਕਹਾ ਬਸੀਅਲੇ ਕਹਾ ਬਸੈ ਇਹੁ ਪਵਨਾ

॥ ਕਹਾ ਬਸੈ ਸੁ ਸਬਦੁ ਅਉਧੂ ਤਾ ਕਉ ਚੂਕੈ

ਮਨ ਕਾ ਭਵਨਾ ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ

ਮੇਲੇ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਇਹੁ ਮਨੁ ਪਾਏ ॥

ਆਪੈ ਆਪੁ ਖਾਇ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਧਾਵਤੁ

ਵਰਜਿ ਰਹਾਏ ॥ ਕਿਉ ਮੂਲੁ ਪਛਾਣੈ ਆਤਮੁ

ਜਾਣੈ ਕਿਉ ਸਸਿ ਘਰਿ ਸੂਰੁ ਸਮਾਵੈ ॥ ਗੁਰਮੁਖਿ

ਹਉਮੈ ਵਿਚਹੁ ਖੋਵੈ ਤਉ ਨਾਨਕ ਸਹਜਿ ਸਮਾਵੈ

॥ ੬੪ ॥ ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ

support of this air (breath), then how is air supporting itself ?

A: O Aoudhu (Sidha) ! Which are the ear-rings of knowledge and how could one attain salvation ? In fact, the ear-rings of knowledge comprise the attainment of the Lord and then getting satiated with the Lord's knowledge and the Sidha's realisation consists of being immersed in the Guru's Word. It is no use getting involved in worldly wrangles. The true mode of attaining salvation is through the Guru's guidance as without it the devotee (Sikh) does not enjoy peace and bliss of life, moreover he cannot get rid of egoism or the worldly desires without following the Guru's teachings. The persons, who are imbued with the love of the Guru's Word, have attained the nectar of True Name and then they are satiated with the bliss of Lord's attainment.

Q: What is the wisdom (intelligence) leading to the peace and tranquillity of mind ? Which is the food to satisfy our hunger ?

A: The answer was - Says Nanak ! One should take joy and sorrow at equal footing (on par) which will stabilise one's mind. By partaking the food of the Guru's guidance (Guru's Word) one gets satiated and is not pestered by the god of death. (61)

Q: How could we remain immersed in the love of the Lord? How could one enjoy the bliss of life ?

A: Without the support of the Guru's Word one cannot remain at peace, and is burning (in the fire of worldly desires.) The questions asked are; how to preserve the celibacy and how to take guidance of the Guru's Word? How to control the air (life's breath) and how could one practise Truthfulness ? The answer is that one should remain in a state of balance and equipoise by imbibing the love of the Lord and by reciting True Name, thus attaining peace of mind. O Nanak ! Thus one could attain the Lord, and this is the only means of merging the soul with the Prime-soul. (62)

The person, blessed with the Guru's Grace, can remain imbued with the love of the Lord. The person, who has partaken the nectar of True Name, gets immersed in the True Lord. Moreover, the person, who has followed the Guru's guidance, becomes thoughtful and meditates on the Lord by ridding himself of the fire of worldly desires. One could enjoy the eternal bliss of life by following the Guru's guidance and partaking the nectar of True Name. (thus one could recite True Name through the Guru's Word and become a celibate and

ਗੁਰਮੁਖਿ ਮੂਲੁ ਪਛਾਣਿ ਰਹੈ ॥ ਨਾਭਿ ਪਵਨੁ
ਘਰਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ ਲਹੈ
॥ ਸੁਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤ੍ਰਿਭਵਣ
ਜੋਤਿ ਸੁ ਸਬਦਿ ਲਹੈ ॥ ਖਾਵੈ ਦੂਖ ਭੂਖ ਸਾਚੇ ਕੀ
ਸਾਚੇ ਹੀ ਤ੍ਰਿਪਤਾਸਿ ਰਹੈ ॥ ਅਨਹਦ ਬਾਣੀ
ਗੁਰਮੁਖਿ ਜਾਣੀ ਬਿਰਲੇ ਕੇ ਅਰਥਾਵੈ ॥ ਨਾਨਕੁ
ਆਖੈ ਸਚੁ ਸੁਭਾਖੈ ਸਚਿ ਰਪੈ ਰੰਗੁ ਕਬਹੂ ਨ
ਜਾਵੈ ॥ ੬੫ ॥ ਜਾ ਇਹੁ ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ
ਤਉ ਮਨੁ ਕੈਨੈ ਰਹਤਾ ॥ ਨਾਭਿ ਕਮਲ ਅਸਥੰਭੁ
ਨ ਹੋਤੇ ਤਾ ਪਵਨੁ ਕਵਨ ਘਰਿ ਸਹਤਾ ॥ ਰੂਪੁ ਨ
ਹੋਤੇ ਰੇਖ ਨ ਕਾਈ ਤਾ ਸਬਦਿ ਕਹਾ ਲਿਵ ਲਾਈ
॥ ਰਕਤੁ ਬਿੰਦੁ ਕੀ ਮੜੀ ਨ ਹੋਤੀ ਮਿਤਿ ਕੀਮਤਿ
ਨਹੀ ਪਾਈ ॥ ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਨ ਜਾਪੀ
ਕਿਉ ਕਰਿ ਜਾਪਸਿ ਸਾਚਾ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ
ਬੈਰਾਗੀ ਇਬ ਤਬ ਸਾਚੇ ਸਾਚਾ ॥ ੬੬ ॥ ਹਿਰਦਾ
ਦੇਹ ਨ ਹੋਤੀ ਅਉਧੁ ਤਉ ਮਨੁ ਸੁਨਿ ਰਹੈ ਬੈਰਾਗੀ
॥ ਨਾਭਿ ਕਮਲੁ ਅਸਥੰਭੁ ਨ ਹੋਤੇ ਤਾ ਨਿਜ ਘਰਿ
ਬਸਤਉ ਪਵਨੁ ਅਨਰਾਗੀ ॥ ਰੂਪੁ ਨ ਰੇਖਿਆ
ਜਾਤਿ ਨ ਹੋਤੀ ਤਉ ਅਕੁਲੀਣਿ ਰਹਤਉ ਸਬਦੁ
ਸੁ ਸਾਰੁ ॥ ਗਉਨੁ ਗਗਨੁ ਜਬ ਤਬਹਿ ਨ ਹੋਤਉ
ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਆਪੇ ਨਿਰੰਕਾਰੁ ॥ ਵਰਨੁ ਭੇਖੁ

enjoy blissful life).

The person, who has practised Truth by following the Guru's guidance, finally manages to swim across this ocean of life successfully. O Nanak ! Only a thoughtful person, with the Guru's Grace, could realise all the secrets of life by following the Guru's guidance. (63)

Q: O (Sidha) Nanak ! Where is the Abode of the Lord ? What is the Guru's message, which could stabilise the mind from wandering all over ?

A: When the Lord bestows His Grace, then we are united with the perfect Guru, and then we could attain self-realisation.

This mind gets purified when we cast away our egoism. When the devotee follows the Guru's guidance, this (restless) wandering mind becomes stable.

Q: How to attain self-realisation ? How to learn about (the secrets of) the soul ? (How could the sun abide within the moon ?)

A: O Nanak ! The Guru-minded person who gets rid of his egoism, getting enlightened with the sun of knowledge, through the Lord's Grace, and one gets united with the Guru, thus one attains self-realisation. (64)

This mind could attain peace and stability thus. The Guru-minded persons have realised that the body is created (through the blood and semen) by the Lord. The air is stationary at the dhuni and the Guru-minded persons have found the secret behind creation and life, thus knowing the soul and the Prime-soul. The Lord is ever-existent in this world (in His Abode) and how He is pervading in all the three worlds, is known to them through the Guru's guidance. If one is pining for the True Lord then he casts away his sufferings or afflictions and remains free from worldly desires by the longing for Truth. The Guru-minded person alone has listened to and studied the Guru's Word (Ba'ni) constantly, as this secret is known to hardly a few persons.

O Nanak ! The best way is to recite True Name of the Lord, being immersed in True Name constantly, then this bliss of life becomes permanent and ever-lasting. (65)

Q: When there was no heart and body, then where was the mind stabilised ?

When the lotus-flower did not have the support of the root (nabhi) then how the life was sustained (by breathing) ? When the Lord had no form or symbols then where could one

ਅਸਰੂਪੁ ਸੁ ਏਕੋ ਏਕੋ ਸਬਦੁ ਵਿਡਾਣੀ ॥ ਸਾਚ
ਬਿਨਾ ਸੂਚਾ ਕੋ ਨਾਹੀ ਨਾਨਕ ਅਕਥ ਕਹਾਣੀ ॥
੬੭ ॥ ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ
ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ ॥ ਹਉਮੈ ਵਿਚਿ
ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ
॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹਉਮੈ
ਸਬਦਿ ਜਲਾਏ ॥ ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ
ਬਾਣੀ ਸਾਚੈ ਰਹੈ ਸਮਾਏ ॥ ਨਾਮੇ ਨਾਮਿ ਰਹੈ
ਬੈਰਾਗੀ ਸਾਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰੇ ॥ ਨਾਨਕ ਬਿਨੁ
ਨਾਵੈ ਜੋਗੁ ਕਦੇ ਨ ਹੋਵੈ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੇ ॥
੬੮ ॥ ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਬਦੁ ਬੀਚਾਰੈ ਕੋਇ ॥
ਗੁਰਮੁਖਿ ਸਚੁ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ ॥ ਗੁਰਮੁਖਿ
ਮਨੁ ਭੀਜੈ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥ ਗੁਰਮੁਖਿ ਨਿਜ
ਘਰਿ ਵਾਸਾ ਹੋਇ ॥ ਗੁਰਮੁਖਿ ਜੋਗੀ ਜੁਗਤਿ
ਪਛਾਣੈ ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ ਏਕੋ ਜਾਣੈ ॥ ੬੯
॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਜੋਗੁ ਨ ਹੋਈ ॥ ਬਿਨੁ
ਸਤਿਗੁਰੁ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕੋਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ
ਭੇਟੇ ਨਾਮੁ ਪਾਇਆ ਨ ਜਾਇ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ
ਭੇਟੇ ਮਹਾ ਦੁਖੁ ਪਾਇ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਭੇਟੇ
ਮਹਾ ਗਰਬਿ ਗੁਬਾਰਿ ॥ ਨਾਨਕ ਬਿਨੁ ਗੁਰ ਮੁਆ
ਜਨਮੁ ਹਾਰਿ ॥ ੭੦ ॥ ਗੁਰਮੁਖਿ ਮਨੁ ਜੀਤਾ

imbibe His love ? When this body formed out of blood and semen did not exist then how could the saintly person evaluate the origin of all this creation ? How was the Lord known and explained by us when there were no form, symbols or Varunas (Castes) to that effect ?

The Guru answered thus - O Nanak ! The persons, imbued with the love of the Lord are truly (Vairagis) detached persons, and the Lord only existed earlier and even now.

Furthermore O (Sidha) Aoudhu ! When there was no body or heart, then this mind, free from the earlier actions, was stabilised in the Lord in His aloofness and silent posture. When there was no support of life from the living cord then this breathing process (life) existed in the Lord alone (with love). The Lord alone existed, free from any lineage, in His original formless form, when there was no form, symbols or castes. When there was neither Earth, air or sky (the five elements) then the Lord alone existed in His aloofness and silent posture, the master of the three worlds. There was nothing else to meditate upon except the wondrous Lord, without any form or symbols then the True Word (of the Lord) was the only power functioning. O Nanak ! The whole story of the indescribable Lord is that there was no other pure and perfect Truth except the True Lord in the Universe. (67)

Q: O saintly person ! How is this Universe created ? What are the means for the destruction of its sufferings ?

A: O Man ! This world gets destroyed due to egoism and forgetfulness of True Name results in one's sufferings after death. The person, who follows the Guru's guidance, meditates on the Lord with his knowledge, and (burns) casts away his egoism through the Guru's teachings. Such persons are pure of body and mind, alongwith their speech, thus getting immersed in the True Lord. Such a person becomes detached by reciting True Name of the Lord by imbibing the love of the Lord in the heart. O Nanak ! If you were to meditate carefully, you will realise that without True Name there could be no real Yoga. (68)

Hardly any Guru-minded person could meditate on the True Lord through the Guru's Word, and the Guru's Word (bani) is known to the world through him. Hardly any person realises that it is only through the Guru's guidance that one could get immersed in the love of the Lord. Thus the Guru-minded person attains self-realisation. The Guru-minded persons alone are True Yogis, knowing the real Yoga. O Nanak ! The Guru-minded

ਹਉਮੈ ਮਾਰਿ ॥ ਗੁਰਮੁਖਿ ਸਾਚੁ ਰਖਿਆ ਉਰ
ਧਾਰਿ ॥ ਗੁਰਮੁਖਿ ਜਗੁ ਜੀਤਾ ਜਮਕਾਲੁ ਮਾਰਿ
ਬਿਦਾਰਿ ॥ ਗੁਰਮੁਖਿ ਦਰਗਹ ਨ ਆਵੈ ਹਾਰਿ ॥
ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ਸੋ ਜਾਣੈ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਸਬਦਿ ਪਛਾਣੈ ॥ ੭੧ ॥ ਸਬਦੈ ਕਾ
ਨਿਬੇੜਾ ਸੁਣਿ ਤੂ ਅਉਧੂ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਨ
ਹੋਈ ॥ ਨਾਮੇ ਰਾਤੇ ਅਨਦਿਨੁ ਮਾਤੇ ਨਾਮੈ ਤੇ ਸੁਖੁ
ਹੋਈ ॥ ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਪਰਗਟੁ ਹੋਵੈ ਨਾਮੇ
ਸੋਝੀ ਪਾਈ ॥ ਬਿਨੁ ਨਾਵੈ ਭੇਖ ਕਰਹਿ ਬਹੁਤੇਰੇ
ਸਚੈ ਆਪਿ ਖੁਆਈ ॥ ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ
ਅਉਧੂ ਜੋਗ ਜੁਗਤਿ ਤਾ ਹੋਈ ॥ ਕਰਿ ਬੀਚਾਰੁ
ਮਨਿ ਦੇਖਹੁ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਈ
॥ ੭੨ ॥ ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਹਿ ਕਿਆ
ਕੋ ਆਖਿ ਵਖਾਣੈ ॥ ਤੂ ਆਪੇ ਗੁਪਤਾ ਆਪੇ
ਪਰਗਟੁ ਆਪੇ ਸਭਿ ਰੰਗ ਮਾਣੈ ॥ ਸਾਧਿਕ ਸਿਧ
ਗੁਰੂ ਬਹੁ ਚੇਲੇ ਖੋਜਤ ਫਿਰਹਿ ਫੁਰਮਾਣੈ ॥
ਮਾਗਹਿ ਨਾਮੁ ਪਾਇ ਇਹ ਭਿਖਿਆ ਤੇਰੇ ਦਰਸਨ
ਕਉ ਕਰਬਾਣੈ ॥ ਅਬਿਨਾਸੀ ਪ੍ਰਭਿ ਖੇਲੁ
ਰਚਾਇਆ ਗੁਰਮੁਖਿ ਸੋਝੀ ਹੋਈ ॥ ਨਾਨਕ ਸਭਿ
ਜੁਗ ਆਪੇ ਵਰਤੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥ ੭੩
॥ ੧ ॥

person alone attains and realises the Lord. (69)

Without the Guru's services, no one could practise Yoga, and no one could gain salvation without meeting the True Guru. Without the Guru's guidance, no one could attain True Name, and without (meeting) uniting with the Guru one undergoes sufferings. Without the Guru's guidance one is egoistic with the darkness of ignorance. O Nanak ! This human being proceeds to the next world (after death) having lost this battle of life, without the Guru's guidance. (70)

The Guru-minded person has (overcome) subdued his mind by ridding himself of his egoism, and has inculcated the love of Truth in his heart. The Guru-minded person has won over the world and has thrown away the Yama, causing death. The Guru-minded person proceeds to the Lord's presence with flying colours (without losing battle of life). Only the person, who joins the company of the Guru-minded persons, realises Truth and eternal bliss. O Nanak ! Such Guru-minded persons have attained the Lord through the Guru's Word. (71)

O Sidha Aoudhu ! Listen to the real meaning of Yoga, as without reciting True Name, there could be no true Yoga. The persons, imbued with the love of True Name, are always immersed in the Lord day and night, thus enjoying bliss of life. It is through True Name alone that all the virtues appear an one gets true realisation (of Nature's secrets) The Lord Himself has diverted such persons from the True path, who have followed many faiths (customs) without the support of True Name. So Sidha ! It is through the Guru alone that we attain True Name and then perform True Yoga. O Nanak ! If you were to meditate with devotion, it would be realised that there is no salvation without True Name. (72)

O True Master ! You alone know Your whole system and (your) the Nature's secrets. How could anyone else describe them ? You are always hidden and are seen also, being omnipresent and enjoy Yourself all the worldly pleasures. There are innumerable Sidhas, Gurus, followers, and many more who are seeking the Lord's Will. They are seeking the boon of True Name and offer themselves in sacrifice to Your glimpse. O True Master ! The imperishable Lord has enacted this whole worldly drama, which only the Guru-minded persons have realised.

O Nanak ! The Lord pervades all through the ages, as there is no other second power. (73 -1)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਮਹਲਾ ੩ ॥

ਜੇਧੈ ਵੀਰੈ ਪੂਰਬਾਣੀ ਕੀ ਧੁਨੀ ॥

ਸਲੋਕੁ ਮ : ੩ ॥

ਸਤਿਗੁਰੁ ਸਹਜੈ ਦਾ ਖੇਤੁ ਹੈ ਜਿਸ ਨੇ ਲਾਏ ਭਾਉ

॥ ਨਾਉ ਬੀਜੇ ਨਾਉ ਉਗਵੈ ਨਾਮੇ ਰਹੈ ਸਮਾਇ

॥ ਹਉਮੈ ਏਹੇ ਬੀਜੁ ਹੈ ਸਹਸਾ ਗਇਆ ਵਿਲਾਇ

॥ ਨਾ ਕਿਛੁ ਬੀਜੇ ਨ ਉਗਵੈ ਜੋ ਬਖਸੇ ਸੇ ਖਾਇ

॥ ਅੰਭੈ ਸੇਤੀ ਅੰਭੁ ਰਲਿਆ ਬਹੁੜਿ ਨ

ਨਿਕਸਿਆ ਜਾਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਚਲਤੁ ਹੈ

ਵੇਖਹੁ ਲੋਕਾ ਆਇ ॥ ਲੋਕੁ ਕਿ ਵੇਖੈ ਬਪੁੜਾ

ਜਿਸ ਨੇ ਸੋਝੀ ਨਾਹਿ ॥ ਜਿਸੁ ਵੇਖਾਲੇ ਸੇ ਵੇਖੈ

ਜਿਸੁ ਵਸਿਆ ਮਨ ਮਾਹਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਮਨਮੁਖੁ ਦੁਖ ਕਾ ਖੇਤੁ ਹੈ ਦੁਖੁ ਬੀਜੇ

ਦੁਖੁ ਖਾਇ ॥ ਦੁਖ ਵਿਚਿ ਜੰਮੇ ਦੁਖਿ ਮਰੈ ਹਉਮੈ

ਕਰਤ ਵਿਹਾਇ ॥ ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਅੰਧਾ

ਅੰਧੁ ਕਮਾਇ ॥ ਜੇ ਦੇਵੈ ਤਿਸੈ ਨ ਜਾਣਈ ਦਿਤੇ

ਕਉ ਲਪਟਾਇ ॥ ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ

ਕਮਾਵਣਾ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥ ੨ ॥

ਮ: ੩ ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਦਾ ਸੁਖੁ ਜਿਸ

ਨੇ ਆਪੇ ਮੇਲੇ ਸੋਇ ॥ ਸੁਖੈ ਏਹੁ ਬਿਬੇਕੁ ਹੈ ਅੰਤਰੁ

ਨਿਰਮਲੁ ਹੋਇ ॥ ਅਗਿਆਨ ਕਾ ਭ੍ਰਮੁ ਕਟੀਐ

ਗਿਆਨੁ ਪਰਾਪਤਿ ਹੋਇ ॥ ਨਾਨਕ ਏਕੇ ਨਦਰੀ

ਆਇਆ ਜਹ ਦੇਖਾ ਤਹ ਸੋਇ ॥ ੩ ॥

Ik onkar satgur prasad

Ramkali Ki Vaar Mahala - 3 Jodhe Veerai Purbani Ki Dhuni Slok M - 3 (*Satgur sejai da khe't hai jis no laie' bhaou....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The person, imbued with the love of the True Guru, who is the (field) source of equipoise and bliss, is always immersed in the recitation of True Name by sowing the seed of True Name and getting a crop of True Name only. However, the seed of egoism, engrained since ages, (in the heart) gets cast away by this True Name. Infact, the human being gains the (crop) fruit of whatever the Lord bestows through His Grace, as he himself neither sows any seed nor gets any crop. (whatever he gets is as per the Lord's Will). Just as water mingles with water and cannot be separated from it again. O Nanak ! This is the case of the Guru-minded persons who function (and reap the fruit of), which could be verified by perceiving them in the company of holy congregations (saints). What could the poor (helpless) world see, which has no appreciation or realisation of the Truth. But only the person, bestowed with this realisation by the Lord, finds and appreciates the Lord's secrets. (1)

M - 3 : The faithless person is like the field (source) of suffering, and by sowing the seed of afflictions gets the (crop) fruit of sufferings alone. Infact such a person is born in afflictions and dies undergoing suffering and spends the life in egoism only. He does not get out of the cycle of births and deaths, thus roaming in the darkness of ignorance (about the Lord) like a blind person. This faithless person is engrossed in the Lord's benedictions and favours rather than realising and attaining the Lord-benefactor.

O Nanak ! This happens as everyone reaps the fruit of his own actions, as pre-destined by the Lord's Will and no one could alter it.

M- 3: There is joy and bliss in meeting (uniting with) the True Guru, but one enjoys this bliss provided one is bestowed with the company of the Guru. The theory of bliss says that one's heart gets purified first by casting away the filth of (doubts) dual-mindedness and gaining the knowledge about Truth. (True Lord). O Nanak ! We could perceive the Lord-sublime alone, wherever we look around (as there is none else).

ਪਉੜੀ ॥ ਸਚੈ ਤਖਤੁ ਰਚਾਇਆ ਬੈਸਣ ਕਉ
ਜਾਂਈ ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਗੁਰ ਸਬਦਿ
ਸੁਣਾਈ ॥ ਆਪੇ ਕੁਦਰਤਿ ਸਾਜੀਅਨੁ ਕਰਿ ਮਹਲ
ਸਰਾਈ ॥ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਚਾਨਣੇ ਪੂਰੀ ਬਣਤ
ਬਣਾਈ ॥ ਆਪੇ ਵੇਖੈ ਸੁਣੇ ਆਪਿ ਗੁਰ ਸਬਦਿ
ਧਿਆਈ ॥ ੧ ॥ ਵਾਹੁ ਵਾਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂੰ
ਸਚੀ ਨਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸਲੋਕੁ ॥

ਕਬੀਰ ਮਹਿਦੀ ਕਰਿ ਕੈ ਘਾਲਿਆ ਆਪੁ ਪੀਸਾਇ
ਪੀਸਾਇ ॥ ਤੈ ਸਹ ਬਾਤ ਨ ਪੁਛੀਆ ਕਬਹੂ ਨ
ਲਾਈ ਪਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਨਾਨਕ ਮਹਿਦੀ ਕਰਿ ਕੈ ਰਖਿਆ ਸੇ
ਸਹੁ ਨਦਰਿ ਕਰੇਇ ॥ ਆਪੇ ਪੀਸੈ ਆਪੇ ਘਸੈ
ਆਪੇ ਹੀ ਲਾਇ ਲਏਇ ॥ ਇਹੁ ਪਿਰਮ ਪਿਆਲਾ
ਖਸਮ ਕਾ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਵੇਕੀ ਸ੍ਰਿਸਟਿ ਉਪਾਈਅਨੁ ਸਭ
ਹੁਕਮਿ ਆਵੈ ਜਾਇ ਸਮਾਹੀ ॥ ਆਪੇ ਵੇਖਿ
ਵਿਗਸਦਾ ਦੂਜਾ ਕੋ ਨਾਹੀ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ
ਰਖੁ ਤੂ ਗੁਰ ਸਬਦਿ ਬੁਝਾਹੀ ॥ ਸਭਨਾ ਤੇਰਾ ਜੋਰੁ
ਹੈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਹੀ ॥ ਤੁਧੁ ਜੇਵਡ ਮੈ
ਨਾਹਿ ਕੋ ਕਿਸੁ ਆਖਿ ਸੁਣਾਈ ॥ ੨ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਭਰਮਿ ਭੁਲਾਈ ਸਭੁ ਜਗੁ ਫਿਰੀ ਫਾਵੀ ਹੋਈ
ਭਾਲਿ ॥ ਸੋ ਸਹੁ ਸਾਂਤਿ ਨ ਦੇਵਈ ਕਿਆ ਚਲੈ
ਤਿਸੁ ਨਾਲਿ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਧਿਆਈਐ

Pour'i : The True Lord has created this world, as a throne (reat) of His, alongwith many countries and islands. The Guru's Word (Sabad) has made us realise (hear) that the Lord is omnipotent and all powerful. He has created the Nature Himself in the world alongwith the Earth as a resting place (including heaven). Then He has created the moon and the sun to provide us with days and nights, thus completing this worldly drama. By reciting True Name through the Guru's Word we could realise that the Lord Himself perceives and listens to everything (through human beings). (1)

O Lord ! Wonderful is Your drama and True is Your Greatness, alongwith Your True Name which is equally Great. (Pause - 1)

Slok : (Kabir mehindi kar kai gha'lia.....)

O Kabir ! This body has been produced and kept like mehndi, and given lot of suffering by grinding it in the grinding stone, (and this man has made lot of efforts to unite with the Lord-spouse). But the Lord never recognises his efforts and never cared for him, without giving him a place at his lotus-feet. (by uniting him with Himself). (1)

M - 3 : O Nanak ! The person, who maintains this body like the mehndi (by undergoing suffering) finally gains the Grace of the Lord. Infact, the Lord enables this human being to purify his heart by ridding himself of his egoism and then uniting him with Himself. (through His Grace). This nectar of True Name of the Lord (like a bowl) is bestowed on few persons, as it pleases the Lord, as per His Will . (2)

Pour'i : O Lord ! You have created this Universe with many colours and forms, which follows Your Will in its creation or destruction, and finally merges with You as per Your Will. You enjoy seeing Your creation, but there is none except You. May You protect us, as it pleases You, by bestowing the Guru's Word on us! All the beings depend on Your support only, but You are running the whole show as it pleases You. O Lord ! Whom should we approach (with our problem) as there is none else as Great as Yourself ? (2)

Slok M- 3 : (Bharam bhulaiee sabh jag phiri phavi)

I have wandered all over the world, engrossed in dual-mindedness, and have tired myself out in my search. Incase the Lord-spouse does not bestow peace and tranquillity to us, then nothing could be done as we have no power. Let us worship the Lord through the Guru's Grace, by imbibing the

ਅੰਤਰਿ ਰਖੀਐ ਉਰ ਧਾਰਿ ॥ ਨਾਨਕ ਘਰਿ
ਬੈਠਿਆ ਸਹੁ ਪਾਇਆ ਜਾ ਕਿਰਪਾ ਕੀਤੀ
ਕਰਤਾਰਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਧੰਧਾ ਧਾਵਤ ਦਿਨੁ ਗਇਆ ਰੈਣਿ
ਗਵਾਈ ਸੋਇ ॥ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਇਆ
ਮਨਮੁਖਿ ਚਲਿਆ ਹੋਇ ॥ ਸਿਰੈ ਉਪਰਿ ਜਮ
ਡੰਡੁ ਹੈ ਦੂਜੈ ਭਾਇ ਪਤਿ ਖੋਇ ॥ ਹਰਿ ਨਾਮੁ ਕਦੇ
ਨ ਚੇਤਿਓ ਫਿਰਿ ਆਵਣ ਜਾਣਾ ਹੋਇ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਹਰਿ ਮਨਿ ਵਸੈ ਜਮ ਡੰਡੁ ਨ ਲਾਗੈ
ਕੋਇ ॥ ਨਾਨਕ ਸਹਜੇ ਮਿਲਿ ਰਹੈ ਕਰਮਿ
ਪਰਾਪਤਿ ਹੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਇਕਿ ਆਪਣੀ ਸਿਫਤੀ ਲਾਇਅਨੁ
ਦੇ ਸਤਿਗੁਰ ਮਤੀ ॥ ਇਕਨਾ ਨੋ ਨਾਉ ਬਖਸਿਓਨੁ
ਅਸਥਿਰੁ ਹਰਿ ਸਤੀ ॥ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੇ
ਹੁਕਮਿ ਕਰਹਿ ਭਗਤੀ ॥ ਏਨਾ ਨੋ ਭਉ ਅਗਲਾ
ਪੂਰੀ ਬਣਤ ਬਣਤੀ ॥ ਸਭੁ ਇਕੋ ਹੁਕਮੁ ਵਰਤਦਾ
ਮੰਨਿਐ ਸੁਖੁ ਪਾਈ ॥ ੩ ॥

ਸਲੋਕੁ ॥

ਕਬੀਰ ਕਸਉਟੀ ਰਾਮ ਕੀ ਝੂਠਾ ਟਿਕੈ ਨ ਕੋਇ ॥
ਰਾਮ ਕਸਉਟੀ ਸੋ ਸਹੈ ਜੋ ਮਰਜੀਵਾ ਹੋਇ ॥੧॥

ਮ: ੩ ॥ ਕਿਉ ਕਰਿ ਇਹੁ ਮਨੁ ਮਾਰੀਐ ਕਿਉ
ਕਰਿ ਮਿਰਤਕੁ ਹੋਇ ॥ ਕਹਿਆ ਸਬਦੁ ਨ ਮਾਨਈ
ਹਉਮੈ ਛਡੈ ਨ ਕੋਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ
ਛੁਟੈ ਜੀਵਨ ਮੁਕਤੁ ਸੋ ਹੋਇ ॥ ਨਾਨਕ ਜਿਸ ਨੋ

love of the Lord in the heart. O Nanak ! We have attained the Lord (at home) being a householder, when the Lord blessed us with His Grace. (1)

M - 3: The day is wasted being engrossed in worldly chores and bondage while the night is spent in sleeping by the faithless (self-willed) person, who finally faces death wailing and crying in leading this life involved in telling lies, vicious thoughts and sinful actions. He thus suffers punishment and the onslaughts of the Yama (god of death) due to his dual-mindedness, being dishonoured and discredited in the world. He is passed through the cycle of births and deaths without reciting Lord's True Name during his lifetime. But if he inculcates the love of the Lord in his heart through the Grace of the Guru, he does not face the onslaughts of the Yama. O Nanak ! The human being attains unison (merger) with the Lord in the state of equipoise provided he is blessed with the benevolence and Grace of the Lord (or doing virtuous deeds). (2)

Pour'i : Some persons are engaged by the Lord in His service (singing His praises) by providing the True Guru's guidance, whereas some others are bestowed with His True Name by the Lord, who is ever-existent and an embodiment of Truth. The air, water and fire (five elements) are made to serve the Lord. Through the Lord's Will. The Lord has thus created this world with perfection (enacted this worldly drama in perfection) by engaging some other persons in His fear and love (wonder-awe) of the next world. The whole Universe is controlled by the dictates of the one Lord-sublime as per His Will, wherein some persons have enjoyed the eternal bliss of life by following the Lord's Will. (3)

Slok : (Kabir kasouti Ram ki jhootha.....)

O Kabir ! The faithless person, engrossed in worldly falsehood, does not stand the test of the Lord's worship but the person who surrenders himself completely to the Lord's Will and practises humility (like the dead person) could come upto the standards set by the Lord and win His acceptance. (1)

M - 3: How could this man subdue his mind (over power his mind) and control it behaving with perfect humility like a dead person? This (faithless) person does not follow the Guru's Word (Sabad) and the Guru's teachings as he is unable to cast away his egoistic tendencies. (No one emancipates himself from his egoism). Infact the person, who gets free (emancipated) from his egoism through the Guru's Grace, attains salvation in this

ਬਖਸੇ ਤਿਸੁ ਮਿਲੈ ਤਿਸੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ
॥ ੨ ॥

ਮ: ੩ ॥ ਜੀਵਤ ਮਰਣਾ ਸਭੁ ਕੋ ਕਹੈ ਜੀਵਨ
ਮੁਕਤਿ ਕਿਉ ਹੋਇ ॥ ਭੈ ਕਾ ਸੰਜਮੁ ਜੇ ਕਰੇ
ਦਾਰੂ ਭਾਉ ਲਾਏਇ ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ
ਸੁਖ ਸਹਜੇ ਬਿਖੁ ਭਵਜਲੁ ਨਾਮਿ ਤਰੇਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਜਾ ਕਉ ਨਦਰਿ
ਕਰੇਇ ॥ ੩ ॥

ਪਉੜੀ ॥ ਦੂਜਾ ਭਾਉ ਰਚਾਇਓਨੁ ਤ੍ਰੈ ਗੁਣ
ਵਰਤਾਰਾ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਇਅਨੁ
ਹੁਕਮਿ ਕਮਾਵਨਿ ਕਾਰਾ ॥ ਪੰਡਿਤ ਪੜਦੇ ਜੋਤਕੀ
ਨਾ ਬੂਝਹਿ ਬੀਚਾਰਾ ॥ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ਖੇਲੁ ਹੈ
ਸਚੁ ਸਿਰਜਣਹਾਰਾ ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਬਖਸਿ
ਲੈਹਿ ਸਚਿ ਸਬਦਿ ਸਮਾਈ ॥ ੪ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਮਨ ਕਾ ਬੂਠਾ ਬੂਠੁ ਕਮਾਵੈ ॥ ਮਾਇਆ ਨੋ ਫਿਰੈ
ਤਪਾ ਸਦਾਵੈ ॥ ਭਰਮੇ ਭੂਲਾ ਸਭਿ ਤੀਰਥ ਗਹੈ
॥ ਓਹੁ ਤਪਾ ਕੈਸੇ ਪਰਮ ਗਤਿ ਲਹੈ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਕੋ ਸਚੁ ਕਮਾਵੈ ॥ ਨਾਨਕ ਸੋ ਤਪਾ
ਮੋਖੰਤਰੁ ਪਾਵੈ ॥ ੧ ॥

ਮ: ੩ ॥ ਸੋ ਤਪਾ ਜਿ ਇਹੁ ਤਪੁ ਘਾਲੇ ॥
ਸਤਿਗੁਰ ਨੋ ਮਿਲੈ ਸਬਦੁ ਸਮਾਲੇ ॥ ਸਤਿਗੁਰ

life itself. (the egoism is cast away only through the Guru's Grace) O Nanak ! The person, blessed by the Lord's Grace, attains the benevolence and guidance of the Guru (attains the Lord through the Guru's Grace), does not undergo any sufferings or afflictions in this life. (2)

M - 3 : How could anyone attain salvation in life (just by talking) though everyone talks of leading this life in humility like a dead person ? However a person who practises a disciplined life with the fear (and love) of the Lord at heart, imbibes the love of the Lord and attains salvation (by partaking the panacea of all ills, the Lord's love). Such a person then crosses this tortuous ocean of life successfully by reciting True Name and singing the praises of the Lord with blissful equipoise by day and night. (all the time). O Nanak ! The Guru-minded person, who is bestowed with the Lord's Grace, attains salvation through the Guru's guidance.

Pour'i : The Lord has engrossed the whole world in the three-pronged Maya (of lust for power, greed/jealousy and partial peace) by providing it with dual-mindedness. Then the Lord has created the three gods, Brahma, Vishnu and Shiva (from this Maya) engrossed in Maya, who function as per the Lord's Will. But the pandits and astrologers studying Shastras and books of lore (including astrology) have not realised the Truth (True Lord) without meditation or thoughtful deliberation. O Lord - Creator ! This whole worldly drama has been enacted by You as a personification of (the True Lord) Yourself. O Lord! You have blessed some persons with Your Grace, (have pardoned them) who have won Your acceptance (as it pleases You) and they are immersed in You by following the Guru's Word. (Sabad). (4)

Slok M - 3 (Ma'n ka j'hootha jhooth kamavai....)

The person, engrossed in falsehood, is telling lies and is running after collecting wealth, though calling himself a mendicant (a man of penance). How could such a mendicant (tapa) attain salvation, who is engrossed in formal rituals or dual-mindedness by visiting holy places of pilgrimage ?

O Nanak ! A mendicant (engaged in penance), who practises Truth by reciting True Name, through the Guru's Grace, finally attains Salvation (even as a householder). (1)

M - 3 : A true mendicant (tapa) is one, who is engaged in Lord's worship (meditation) and follows the Guru's guidance (Guru's Word) by joining the company of the True Guru. The service of the Guru is accepted by the Lord as a part of true

ਕੀ ਸੇਵਾ ਇਹੁ ਤਪੁ ਪਰਵਾਨੁ ॥ ਨਾਨਕ ਸੇ ਤਪਾ
ਦਰਗਹਿ ਪਾਵੈ ਮਾਨੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਰਾਤਿ ਦਿਨਸੁ ਉਪਾਇਅਨੁ ਸੰਸਾਰ
ਕੀ ਵਰਤਣਿ ॥ ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ
ਆਨੇਰੁ ਬਿਨਾਸਣਿ ॥ ਹੁਕਮੇ ਹੀ ਸਭ ਸਾਜੀਅਨੁ
ਰਵਿਆ ਸਭ ਵਣਿ ਤ੍ਰਿਣਿ ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ
ਆਪਿ ਹੈ ਗੁਰਮੁਖਿ ਸਦਾ ਹਰਿ ਭਣਿ ॥ ਸਬਦੇ
ਹੀ ਸੋਝੀ ਪਈ ਸਚੈ ਆਪਿ ਬੁਝਾਈ ॥ ੫ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਅਭਿਆਗਤ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਕੇ ਚਿਤ
ਮਹਿ ਭਰਮੁ ॥ ਤਿਸ ਦੈ ਦਿਤੇ ਨਾਨਕਾ ਤੇਹੋ ਜੇਹਾ
ਧਰਮੁ ॥ ਅਭੈ ਨਿਰੰਜਨੁ ਪਰਮ ਪਦੁ ਤਾ ਕਾ ਭੂਖਾ
ਹੋਇ ॥ ਤਿਸ ਕਾ ਭੋਜਨੁ ਨਾਨਕਾ ਵਿਰਲਾ ਪਾਏ
ਕੋਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਅਭਿਆਗਤ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿ
ਪਰ ਘਰਿ ਭੋਜਨੁ ਕਰੇਨਿ ॥ ਉਦਰੈ ਕਾਰਣਿ
ਆਪਣੇ ਬਹਲੇ ਭੇਖ ਕਰੇਨਿ ॥ ਅਭਿਆਗਤ
ਸੇਈ ਨਾਨਕਾ ਜਿ ਆਤਮ ਗਉਣੁ ਕਰੇਨਿ ॥ ਭਾਲਿ
ਲਹਨਿ ਸਹੁ ਆਪਣਾ ਨਿਜ ਘਰਿ ਰਹਣੁ ਕਰੇਨਿ
॥ ੨ ॥

ਪਉੜੀ ॥ ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿਅਨੁ ਵਿਚਿ
ਸਚਾ ਅਸਰਾਉ ॥ ਘਰੁ ਦਰੁ ਸਭੇ ਸਚੁ ਹੈ ਜਿਸੁ
ਵਿਚਿ ਸਚਾ ਨਾਉ ॥ ਸਭੁ ਸਚਾ ਹੁਕਮੁ ਵਰਤਦਾ
ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਉ ॥ ਸਚਾ ਆਪਿ ਤਖਤੁ
ਸਚਾ ਬਹਿ ਸਚਾ ਕਰੇ ਨਿਆਉ ॥ ਸਭੁ ਸਚੇ ਸਚੁ
ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਈ ॥ ੬ ॥

worship. O Nanak ! Such a (tapa) mendicant, engaged in True Name, gets honoured and acclaimed in the Lord's presence. (2)

Pour'i : The Lord has created days and nights for the (comforts) convenience of the world, while the man has been enlightened within (in his heart) through the Guru's guidance, by ridding him of the darkness of ignorance. The Lord has created the whole Universe through His Will, and pervades everywhere including all the jungles and vegetation. (and all the beings). Infact, the Lord is the cause and effect of everything happening (in the world) and the Guru-minded persons are busy in reciting True Name of the Lord. (through the Guru's guidance). One attains the True realisation (of Lord's secrets) through the Guru's Word (Sabad) but this realisation is attained by the Grace of the Lord. (5)

Slok M - 3 (Abhiagat eh na akhian jin ke chit meh)

O Nanak ! The persons, who have inculcated certain doubts (like dual-mindedness) in the heart, cannot be called true mendicants, as whatever they could offer, would bear similar fruit of their actions (efforts).

O Nanak ! The person, who is longing for freedom from the worldly falsehood (Maya) or fear (of death) occupies the state of bliss and equipoise, but this is the food (for thought) being partaken by few fortunate persons. (1)

M - 3 : The persons, who feed themselves at other's place, cannot be considered true saints (detached persons), as they make lot of efforts (take lot of pains and garbs) for filling their bellies. (for satisfying their worldly desires). O Nanak ! The truly detached persons (mendicants are those persons, who search their souls (meditate on True Lord) for attaining self-realisation, They realise their Lord-spouse within their innerselves, thus attaining self-realisation. (2)

Pour'i : The Earth and the sky are kept apart from each other (separate) with the support of the True Lord in between. The Abode of the person is truly ever-existent (True) where the True Name (forms the mainstay) is being recited all the time. The Lord's Will is functioning throughout the Universe and the Guru-minded persons merge with Truth. The Lord is Truth personified, with His (company of) holy saints as equally True, and then He imparts True justice. (Truth prevails in the world). Infact, Truth, (True Lord) is pervading the whole world, and the Guru-minded persons have explained (tried to explain) the indescribable Lord. (6)

ਸਲੋਕੁ ਮ: ੩ ॥

ਰੈਣਾਇਰ ਮਾਹਿ ਅਨੰਤੁ ਹੈ ਕੂੜੀ ਆਵੈ ਜਾਇ ॥

ਭਾਣੈ ਚਲੈ ਆਪਣੈ ਬਹੁਤੀ ਲਹੈ ਸਜਾਇ ॥

ਰੈਣਾਇਰ ਮਹਿ ਸਭੁ ਕਿਛੁ ਹੈ ਕਰਮੀ ਪਲੈ ਪਾਇ

॥ ਨਾਨਕ ਨੂਹਿ ਨਿਧਿ ਪਾਈਐ ਜੇ ਚਲੈ ਤਿਸੈ

ਰਜਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਸਹਜੇ ਸਤਿਗੁਰੁ ਨ ਸੇਵਿਓ ਵਿਚਿ

ਹਉਮੈ ਜਨਮਿ ਬਿਨਾਸੁ ॥ ਰਸਨਾ ਹਰਿ ਰਸੁ ਨ

ਚਖਿਓ ਕਮਲੁ ਨ ਹੋਇਓ ਪਰਗਾਸੁ ॥ ਬਿਖੁ

ਖਾਧੀ ਮਨਮੁਖੁ ਮੁਆ ਮਾਇਆ ਮੋਹਿ ਵਿਣਾਸੁ ॥

ਇਕਸੁ ਹਰਿ ਕੇ ਨਾਮ ਵਿਣੁ ਪ੍ਰਿਥੁ ਜੀਵਣੁ ਪ੍ਰਿਥੁ

ਵਾਸੁ ॥ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਸਚਾ ਤਾ

ਹੋਵੈ ਦਾਸਨਿ ਦਾਸੁ ॥ ਤਾ ਅਨਦਿਨੁ ਸੇਵਾ ਕਰੇ

ਸਤਿਗੁਰੁ ਕੀ ਕਬਹਿ ਨ ਛੋਡੈ ਪਾਸੁ ॥ ਜਿਉ ਜਲ

ਮਹਿ ਕਮਲੁ ਅਲਿਪਤੋ ਵਰਤੈ ਤਿਉ ਵਿਚੇ ਗਿਰਹ

ਉਦਾਸੁ ॥ ਜਨ ਨਾਨਕ ਕਰੇ ਕਰਾਇਆ ਸਭੁ ਕੋ

ਜਿਉ ਭਾਵੈ ਤਿਵ ਹਰਿ ਗੁਣਤਾਸੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਛਤੀਹ ਜੁਗ ਗੁਬਾਰੁ ਸਾ ਆਪੇ ਗਣਤ

ਕੀਨੀ ॥ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀਅਨੁ ਆਪਿ

ਮਤਿ ਦੀਨੀ ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਸਾਜੀਅਨੁ ਪਾਪ

ਪੁੰਨ ਗਣਤ ਗਣੀਨੀ ॥ ਜਿਸੁ ਬੁਝਾਏ ਸੇ ਬੁਝਸੀ

ਸਚੈ ਸਬਦਿ ਪਤੀਨੀ ॥ ਸਭੁ ਆਪੇ ਆਪਿ

ਵਰਤਦਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਈ ॥ ੭ ॥

Slok M - 3 : (*Rainair ma'he anant hai koor'i a'vai jaie....*)

This worldly ocean is the Abode of the limitless Lord, without whose realisation, this transient world is being passed through the cycle of births and deaths. But the whole world, engrossed is self-mindedness (due to its cleverness and egoism) undergoes many sufferings or faces punishment. This worldly ocean is replete (full of) with the jewels of knowledge, love and detachment but all these virtues are engrained within (attained) only through good fortune based on our actions. O Nanak ! We could gain all the nine worldly treasures, provided we follow the Lord's Will (and function as per His dictates).(1)

M - 3: The persons, who have not served the True Guru in the state of Equipoise, waste this human life engrossed in egoism. The lotus of heart does not blossom forth (one does not get enlightened) without partaking the nectar of True Name with the tongue. Thus the self-willed (faithless) person perishes (dies) in the love of the worldly falsehood (Maya), being engrossed in vicious and sinful actions. Cursed be this life and cursed is this worldly stay without the support of (recitation of) True Name of the True Lord. But if the Lord bestows on us His Grace and benevolence, then we could become humble like the slave of the slaves of the Lord. They by serving the True Guru (day and night) all the time, we will not desert the company of the holy saints (the Guru). Then this human being leads a detached life though being a householder, just as the lotus-flower remains untouched (unaffected) by water, though remaining in water. O Nanak ! The Lord, a treasure of all virtues, then enables all the beings to function as per His dictates according to His Will, as it pleases the Lord. (2)

Pour'i : Initially for many ages (thirty six Yugas) there was complete darkness and confusion when the Lord started creating this Universe. (in different forms). Then the Lord Himself created this world, giving it the necessary (required) wisdom of action. Then the Smrities and Shastras (books of lore) were created by the Lord, with the on-set of virtuous or sinful actions (by human beings) being accounted for. Then the Lord enabled some persons to realise His secrets through His Grace, with the guidance and recognition of the Guru's Word (sabad). The Lord pervades all (functions) the activities, being omni-present, and the cause and effect of everything. Then merges some persons with Himself through His Grace.(7)

ਸਲੋਕ ਮ: ੩ ॥

ਇਹੁ ਤਨੁ ਸਭੇ ਰਤੁ ਹੈ ਰਤੁ ਬਿਨੁ ਤਨੁ ਨ ਹੋਇ ॥ ਜੋ
ਸਹਿ ਰਤੇ ਆਪਣੈ ਤਿਨ ਤਨਿ ਲੋਭ ਰਤੁ ਨ ਹੋਇ ॥
ਭੈ ਪਇਐ ਤਨੁ ਖੀਨੁ ਹੋਇ ਲੋਭ ਰਤੁ ਵਿਚਹੁ ਜਾਇ
॥ ਜਿਉ ਬੈਸੰਤਰਿ ਧਾਤੁ ਸੁਧੁ ਹੋਇ ਤਿਉ ਹਰਿ ਕਾ
ਭਉ ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਇ ॥ ਨਾਨਕ ਤੇ ਜਨ
ਸੋਹਣੇ ਜੋ ਰਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਰਾਮਕਲੀ ਰਾਮੁ ਮਨਿ ਵਸਿਆ ਤਾ
ਬਨਿਆ ਸੀਗਾਰੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ
ਬਿਗਸਿਆ ਤਾ ਸਉਪਿਆ ਭਗਤਿ ਭੰਡਾਰੁ ॥
ਭਰਮੁ ਗਇਆ ਤਾ ਜਾਗਿਆ ਚੂਕਾ ਅਗਿਆਨ
ਅੰਧਾਰੁ ॥ ਤਿਸ ਨੇ ਰੂਪੁ ਅਤਿ ਅਗਲਾ ਜਿਸੁ
ਹਰਿ ਨਾਲਿ ਪਿਆਰੁ ॥ ਸਦਾ ਰਵੈ ਪਿਰੁ ਆਪਣਾ
ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥ ਮਨਮੁਖਿ ਸੀਗਾਰੁ ਨ ਜਾਣਨੀ
ਜਾਸਨਿ ਜਨਮੁ ਸਭੁ ਹਾਰਿ ॥ ਬਿਨੁ ਹਰਿ ਭਗਤੀ
ਸੀਗਾਰੁ ਕਰਹਿ ਨਿਤ ਜੀਮਹਿ ਹੋਇ ਖੁਆਰੁ ॥
ਸੈਸਾਰੈ ਵਿਚਿ ਸੋਭ ਨ ਪਾਇਨੀ ਅਗੈ ਜਿ ਕਰੇ ਸੁ
ਜਾਣੈ ਕਰਤਾਰੁ ॥ ਨਾਨਕ ਸਚਾ ਏਕੁ ਹੈ ਦੁਹੁ
ਵਿਚਿ ਹੈ ਸੰਸਾਰੁ ॥ ਚੰਗੈ ਮੰਦੈ ਆਪਿ ਲਾਇਅਨੁ
ਸੋ ਕਰਨਿ ਜਿ ਆਪਿ ਕਰਾਏ ਕਰਤਾਰੁ ॥ ੨ ॥
ਮ: ੩ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸਾਂਤਿ ਨ ਆਵਈ
ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥ ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਵਿਣੁ
ਕਰਮਾ ਪਾਇਆ ਨ ਜਾਇ ॥ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰੁ

Slok M - 3 (Eh ta'n sabho rut hai rut bin.....)

This human body is created with the help of blood, as without the presence of blood, the body cannot be created. (with the mother's blood and father's sperm). But the persons, who are imbued with the love of the Lord, do not possess the (blood of) greed in their body. By inculcating the fear (love and regard) of the Lord in the heart, this body becomes weak (helpless) and the blood of greed gets (dispelled) cast away from within the body. The wonder-awe (fear and love) of the Lord casts away the filth of egoism and dual-mindedness (sinful or vicious thoughts) just as the fire purifies everything like gold by heating it. O Nanak ! The persons, who are immersed in the love of the Lord, are made beautiful and charming by the Lord. (1)

M - 3 : When the love of the Lord is inculcated in the heart, through the singing of Ramkali tunes (ra'g), then the beautification is complete with the virtues being accepted and practised. The Guru then bestowed us with the treasure-load of His (worship) True Name just like the blossoming of the lotus of the heart, through the Guru's Word. (Sabad). This mind then got awakened from the slumber of ignorance by ridding itself of whims and misgivings, thus the darkness of ignorance was dispelled. The person, who is imbued with the love of the Lord, then becomes beautiful and charming. He enjoys the bliss of the Lord's unison just as the praiseworthy wedded woman enjoys the conjugal bliss of her spouse. However, the self-willed (faithless) persons, do not enjoy this bliss (do not attain this beauty) and proceed to the next world, having lost the battle of life. (having wasted this life). The persons, who are engrossed in formal rituals instead of the Lord's worship, are born time and again, being taken through the cycle of Rebirths with disgrace. Such persons are not respected and honoured in this world even and whatever they have to face in the next world, is only known to the Lord. (They suffer badly hereafter). O Nanak ! The Lord is the only Truth (ever-existent and True) in this Universe, whereas the whole world is engrossed in dual-mindedness. The Lord Himself engages the human beings in virtuous or sinful deeds, as they are made to function according to the Lord's Will. (2)

M - 3 : There could be no peace of mind without the

ਹੈ ਦੂਜੇ ਭਾਇ ਖੁਆਇ ॥ ਤਿਨ ਜੀਮਣੁ ਮਰਣੁ ਨ
ਚੁਕਈ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਪਾਇ ॥ ਜਿਨੀ
ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੇ ਖਾਲੀ ਕੋਈ
ਨਾਹਿ ॥ ਤਿਨ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਵਈ ਨਾ
ਓਇ ਦੁਖ ਸਹਾਹਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ
ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥ ੩ ॥

ਪਉੜੀ ॥ ਆਪਿ ਅਲਿਪਤੁ ਸਦਾ ਰਹੈ ਹੋਰਿ
ਧੰਧੈ ਸਭਿ ਧਾਵਹਿ ॥ ਆਪਿ ਨਿਹਚਲੁ ਅਚਲੁ ਹੈ
ਹੋਰਿ ਆਵਹਿ ਜਾਵਹਿ ॥ ਸਦਾ ਸਦਾ ਹਰਿ
ਧਿਆਈਐ ਗੁਰਮੁਖਿ ਸੁਖੁ ਪਾਵਹਿ ॥ ਨਿਜ ਘਰਿ
ਵਾਸਾ ਪਾਈਐ ਸਚਿ ਸਿਫਤਿ ਸਮਾਵਹਿ ॥ ਸਚਾ
ਗਹਿਰ ਗੰਭੀਰੁ ਹੈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਈ ॥ ੮ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਸਚਾ ਨਾਮੁ ਧਿਆਇ ਤੂ ਸਭੇ ਵਰਤੈ ਸਚੁ ॥ ਨਾਨਕ
ਹੁਕਮੈ ਜੋ ਬੁਝੈ ਸੇ ਫਲੁ ਪਾਏ ਸਚੁ ॥ ਕਥਨੀ
ਬਦਨੀ ਕਰਤਾ ਫਿਰੈ ਹੁਕਮੁ ਨ ਬੁਝੈ ਸਚੁ ॥
ਨਾਨਕ ਹਰਿ ਕਾ ਭਾਣਾ ਮੰਨੇ ਸੇ ਭਗਤੁ ਹੋਇ
ਵਿਣੁ ਮੰਨੇ ਕਚੁ ਨਿਕਚੁ ॥ ੧ ॥

ਮ: ੩ ॥ ਮਨਮੁਖ ਬੋਲਿ ਨ ਜਾਣਨੀ ਓਨਾ
ਅੰਦਰਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥ ਓਇ ਥਾਉ ਕੁਥਾਉ
ਨ ਜਾਣਨੀ ਉਨ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰੁ ॥ ਓਇ
ਆਪਣੈ ਸੁਆਇ ਆਇ ਬਹਿ ਗਲਾ ਕਰਹਿ
ਓਨਾ ਮਾਰੇ ਜਮੁ ਜੰਦਾਰੁ ॥ ਅਗੈ ਦਰਗਹ ਲੇਖੈ
ਮੰਗਿਐ ਮਾਰਿ ਖੁਆਰੁ ਕੀਚਹਿ ਕੂੜਿਆਰ ॥

service of the True Guru, as there is no other place, giving us peace of mind. But the Guru cannot be attained without the good fortune (good actions) even if we were to so desire with lot of efforts. The persons, engrossed in the love of worldly (greed) desires and other vices, are discredited and lost in dual-mindedness. Such persons undergo sufferings due to their egoism and do not get freed from the cycle of births and deaths. However, the persons, who have imbibed the love of the True Guru in the heart, are not devoid of the Lord's Grace. Such persons are not wanted by the Yama and they do not undergo any sufferings at the hands of Yama. (god of death). O Nanak! The Guru-minded persons have attained salvation being immersed in the True Lord through the Guru's Word (sabad).(3)

Pour'i : The Lord Himself remains aloof and detached while the whole world is engrossed in worldly bondage. The Lord is ever-existent whereas the whole world is being passed through the cycle of births and deaths. The Guru-minded persons have enjoyed the eternal bliss by reciting always the Lord's True Name. They have attained self-realisation (peace within) by singing and immersing in the praises of the Lord. It has been realised through the Guru's Word alone that the True Lord is too deep (for a probe) and beyond our comprehension. (8)

Slok M - 3 (*Sacha naam dhiae' tu sabho vartai sach....*)

O Brother ! You should recite the True Name of the Lord, who is pervading all the beings. O Nanak ! The person, who recognises and follows the Lord's Will, always reaps the reward of Truth. There are some persons, who do not accept and follow the Lord's Will, though they give discourses alongwith poetic dissertations on Truth. O Nanak ! The person, who accepts the Lord's Will without a murmur, is a true saint, whereas the person functioning without following the Lord's Will, is surely an untrue and flimsy person (not trust worthy). (1)

M - 3 : The self-willed (faithless) persons do not realise the importance of one's Word (promise) as they are engrossed in sexual desires, anger and egoism. Moreover they do not appreciate the right environments (appropriate place) as they are suffering from the vice of greed. They join the holy congregations even for their own selfish motives and engage in fruitless talk, thus they face punishment at the hands of the Yama (god of death). When they will be required to account for their misdeeds in the Lord's court, the faithless and false

ਏਹ ਕੂੜੈ ਕੀ ਮਲੁ ਕਿਉ ਉਤਰੈ ਕੋਈ ਕਢਹੁ
ਇਹੁ ਵੀਚਾਰੁ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਨਾਮੁ
ਦਿਤਾਏ ਸਭਿ ਕਿਲਵਿਖ ਕਟਣਹਾਰੁ ॥ ਨਾਮੁ
ਜਪੇ ਨਾਮੇ ਆਰਾਧੇ ਤਿਸੁ ਜਨ ਕਉ ਕਰਹੁ ਸਭਿ
ਨਮਸਕਾਰੁ ॥ ਮਲੁ ਕੂੜੀ ਨਾਮਿ ਉਤਾਰੀਅਨੁ ਜਪਿ
ਨਾਮੁ ਹੋਆ ਸਚਿਆਰੁ ॥ ਜਨ ਨਾਨਕ ਜਿਸ ਦੇ
ਏਹਿ ਚਲਤ ਹਹਿ ਸੇ ਜੀਵਉ ਦੇਵਣਹਾਰੁ ॥੨॥
ਪਉੜੀ ॥ ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਨਹਿ ਕਿਸੁ ਆਖਿ
ਸੁਣਾਈਐ ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇ ਜਿਥਹੁ ਹਉਮੈ
ਜਾਈਐ ॥ ਰਸ ਕਸ ਸਾਦਾ ਬਾਹਰਾ ਸਚੀ
ਵਡਿਆਈਐ ॥ ਜਿਸ ਨੋ ਬਖਸੇ ਤਿਸੁ ਦੇਇ ਆਪਿ
ਲਏ ਮਿਲਾਈਐ ॥ ਘਟ ਅੰਤਰਿ ਅੰਮ੍ਰਿਤੁ
ਰਖਿਓਨੁ ਗੁਰਮੁਖਿ ਕਿਸੈ ਪਿਆਈ ॥੯॥

ਸਲੋਕ ਮ: ੩ ॥

ਬਾਬਾਣੀਆ ਕਹਾਣੀਆ ਪੁਤ ਸਪੁਤ ਕਰੇਨਿ ॥
ਜਿ ਸਤਿਗੁਰ ਭਾਵੈ ਸੁ ਮੰਨਿ ਲੈਨਿ ਸੇਈ ਕਰਮ
ਕਰੇਨਿ ॥ ਜਾਇ ਪੁਛਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਬਿਆਸ
ਸੁਕ ਨਾਰਦ ਬਚਨ ਸਭ ਸ੍ਰਿਸਟਿ ਕਰੇਨਿ ॥ ਸਚੈ
ਲਾਏ ਸਚਿ ਲਗੇ ਸਦਾ ਸਚੁ ਸਮਾਲੇਨਿ ॥ ਨਾਨਕ
ਆਏ ਸੇ ਪਰਵਾਣੁ ਭਏ ਜਿ ਸਗਲੇ ਕੁਲ
ਤਾਰੇਨਿ ॥੧॥

ਮ: ੩ ॥ ਗੁਰੂ ਜਿਨਾ ਕਾ ਅੰਧੁਲਾ ਸਿਖ ਭੀ ਅੰਧੇ
ਕਰਮ ਕਰੇਨਿ ॥ ਓਇ ਭਾਣੈ ਚਲਨਿ ਆਪਣੈ
ਨਿਤ ਝੂਠੇ ਝੂਠੇ ਬੋਲੇਨਿ ॥ ਕੂੜ ਕੁਸਤੁ ਕਮਾਵੇ
ਪਰ ਨਿੰਦਾ ਸਦਾ ਕਰੇਨਿ ॥ ਓਇ ਆਪਿ ਡੁਬੇ
ਪਰ ਨਿੰਦਕਾ ਸਗਲੇ ਕੁਲ ਡੋਬੇਨਿ ॥ ਨਾਨਕ

persons are dishonoured and punished. Let someone deliberate on how to purify the filth of such persons (full of falsehood). The only approach to purify such persons would be to get imbued with the love of the Lord's True Name by (meeting) joining the company of the True Guru, who would (remove) cast away all the sins. Let us all salute the person, who recites True Name himself and enables (helps) others as well to recite True Name. The True Name helps us to cast away the filth of falsehood and one becomes pure and truthful by reciting True Name. O Nanak ! May the Lord-benefactor, with all these virtues, (be ever-existent) live for ever, to bestow His favours always. (2)

Pour'i : O Lord ! There is no other benefactor as Great as Yourself, so whom else should we approach with our supplications ? The person could get rid of his egoism, provided he is blessed with the Guru's Grace. O Lord ! Your Greatness lies in the fact, that You are free from the love of worldly pleasures. Whosoever is bestowed with Your Grace, gets united with the Lord through the Guru's guidance. The nectar of True Name is available within each individual but only few Guru-minded persons are enabled to partake of this nectar (through His Grace). (9)

Slok M- 3 : (Ba'ba'nia' kahanian' pu't sap'ut karain.....)

The intelligent (wise) and virtuous sons always discuss and relate the stories of their great grand parents (elders) euologising their virtues) They accept and follow the things which the Guru loves and function according to the Guru's Will. (as ordained by the Guru). Even if you were to seek the advice of Smritis, Shastras, Vyas, Rishi Sukhdev, Narad or the sayings of great men (who have done Lord's worship), all say the same thing. The persons, who are made (enabled) by the True Lord to engage in Truth, always remain immersed in the True Lord. O Nanak ! Blessed and praise worthy are the persons, who have attained salvation alongwith the whole clan (all family members). (1)

M - 3 : The persons (followers) whose Guru is blind with ignorance, also get engrossed in blind and futile acts or rituals. Such persons always function as per their self-willed decisions and always tell lies, engrossed in falsehood. They are always engrossed in falsehood, untruth (lies) and vilification of others. Such slanderers drown themselves by vilifying others in this

ਜਿਤੁ ਓਇ ਲਾਏ ਤਿਤੁ ਲਗੇ ਉਇ ਬਪੁੜੇ ਕਿਆ
ਕਰੇਨਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਭ ਨਦਰੀ ਅੰਦਰਿ ਰਖਦਾ ਜੇਤੀ
ਸਿਸਟਿ ਸਭ ਕੀਤੀ ॥ ਇਕਿ ਕੂੜਿ ਕੁਸਤਿ
ਲਾਇਅਨੁ ਮਨਮੁਖ ਵਿਗੁਤੀ ॥ ਗੁਰਮੁਖਿ ਸਦਾ
ਧਿਆਈਐ ਅੰਦਰਿ ਹਰਿ ਪ੍ਰੀਤੀ ॥ ਜਿਨ ਕਉ
ਪੋਤੈ ਪੁੰਨੁ ਹੈ ਤਿਨੁ ਵਾਤਿ ਸਿਪੀਤੀ ॥ ਨਾਨਕ
ਨਾਮੁ ਧਿਆਈਐ ਸਚੁ ਸਿਫਤਿ ਸਨਾਈ ॥੧੦॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਸਤੀ ਪਾਪੁ ਕਰਿ ਸਤੁ ਕਮਾਹਿ ॥ ਗੁਰ ਦੀਖਿਆ
ਘਰਿ ਦੇਵਣ ਜਾਹਿ ॥ ਇਸਤਰੀ ਪੁਰਖੈ ਖਟਿਐ
ਭਾਉ ॥ ਭਾਵੈ ਆਵਉ ਭਾਵੈ ਜਾਉ ॥ ਸਾਸਤੁ
ਬੇਦੁ ਨ ਮਾਨੈ ਕੋਇ ॥ ਆਪੇ ਆਪੈ ਪੂਜਾ ਹੋਇ ॥
ਕਾਜੀ ਹੋਇ ਕੈ ਬਹੈ ਨਿਆਇ ॥ ਵੇਰੇ ਤਸਬੀ
ਕਰੇ ਖੁਦਾਇ ॥ ਵਢੀ ਲੈ ਕੈ ਹਕੁ ਗਵਾਏ ॥ ਜੇ
ਕੋ ਪੁਛੈ ਤਾ ਪੜਿ ਸੁਣਾਏ ॥ ਤੁਰਕ ਮੰਤ੍ਰ ਕਨਿ
ਰਿਦੈ ਸਮਾਹਿ ॥ ਲੋਕ ਮੁਹਾਵਹਿ ਚਾੜੀ ਖਾਹਿ ॥
ਚਉਕਾ ਦੇ ਕੈ ਸੁਚਾ ਹੋਇ ॥ ਐਸਾ ਹਿੰਦੂ ਵੇਖਹੁ
ਕੋਇ ॥ ਜੋਗੀ ਗਿਰਹੀ ਜਟਾ ਬਿਭੂਤ ॥ ਆਗੈ
ਪਾਛੈ ਰੋਵਹਿ ਪੂਤ ॥ ਜੋਗੁ ਨ ਪਾਇਆ ਜੁਗਤਿ
ਗਵਾਈ ॥ ਕਿਤੁ ਕਾਰਣਿ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥
ਨਾਨਕ ਕਲਿ ਕਾ ਏਹੁ ਪਰਵਾਣੁ ॥ ਆਪੇ ਆਖਣੁ
ਆਪੇ ਜਾਣੁ ॥ ੧ ॥

ocean of life and manage to drown the whole clan alongwith them. (They mingle with dust alongwith all the family members). O Nanak ! What could these helpless persons do as they have to function as ordained by the Lord, according to His Will (and as it pleases Him). (2)

Pour'i : The Lord takes care of (keeps an eye on) all the beings (people), created by Him; some of them are engaged in worldly falsehood, being self-willed (faithless) and made to function with vicious thoughts. However, the Guru-minded persons always recite the Lord's True Name, being imbued with the love of the Lord through the Guru's guidance. The persons, who are blessed with doing virtuous deeds, are always singing the praises of the Lord with the tongue. O Nanak ! Let us recite True Name, so as to realise the True Lord (Truth).(10)

Slok M - 1 (Sati paap kar sat kamaieh.....)

The persons, who call themselves truthful, though engaged in falsehood, are engrossed in sinful actions and proclaim themselves to be telling the Truth, and then proceed to their followers for giving them guidance as Gurus. The love of the wife with her spouse is purely based on his earnings, otherwise he has no regard or respect in the house and moves around (comes to goes) without being cared for. Infact, everyone is interested in his own worship (care and respect for self) and no one is bothered about the (advice) teachings of the Vedas and Shastras. The Kazi (muslim judge) occupies the chair of (giving) justice and decides the cases against the rightful person by accepting bribe, though outwardly he is engaged in prayers with a rosary in hand. If anyone were to question his decision (justice), he would quote the Koran in support (of his decision). The Hindus are saying the Muslim's (Kalma) prayers and are immersed in them (outwardly) and then engage themselves in slander for money. Though they try to purify themselves by applying cowdung in the kitchen. Such is the state of the Hindus, which could be verified. The Yogis are living like house-holders, with a tuft of hair on head and the body smeared with ashes while their children (sons) are crying and wailing all around them.

Thus the Yogis have not realised the true path (Yoga) of the Lord, having lost the mode of uniting with the Lord. What for have they got themselves disgraced ? (with ashes thrown on the head) O Nanak ! These are the happenings (the state of

ਮ: ੧ ॥ ਹਿੰਦੂ ਕੈ ਘਰਿ ਹਿੰਦੂ ਆਵੈ ॥ ਸੂਤੁ
ਜਨੇਊ ਪੜਿ ਗਲਿ ਪਾਵੈ ॥ ਸੂਤੁ ਪਾਇ ਕਰੇ
ਬੁਰਿਆਈ ॥ ਨਾਤਾ ਧੋਤਾ ਥਾਇ ਨ ਪਾਈ ॥
ਮੁਸਲਮਾਨੁ ਕਰੇ ਵਡਿਆਈ ॥ ਵਿਣੁ ਗੁਰ ਪੀਰੈ
ਕੋ ਥਾਇ ਨ ਪਾਈ ॥ ਰਾਹੁ ਦਸਾਇ ਓਥੈ ਕੋ ਜਾਇ
॥ ਕਰਣੀ ਬਾਝਹੁ ਭਿਸਤਿ ਨ ਪਾਇ ॥ ਜੋਗੀ ਕੈ
ਘਰਿ ਜੁਗਤਿ ਦਸਾਈ ॥ ਤਿਤੁ ਕਾਰਣਿ ਕਨਿ
ਮੁੰਦ੍ਰਾ ਪਾਈ ॥ ਮੁੰਦ੍ਰਾ ਪਾਇ ਫਿਰੈ ਸੰਸਾਰਿ ॥ ਜਿਥੈ
ਕਿਥੈ ਸਿਰਜਣਹਾਰੁ ॥ ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਵਾਟਾਉ
॥ ਚੀਰੀ ਆਈ ਢਿਲ ਨ ਕਾਉ ॥ ਏਥੈ ਜਾਣੈ ਸੁ
ਜਾਇ ਸਿਵਾਣੈ ॥ ਹੋਰੁ ਫਕਤੁ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ
॥ ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਹੋਇ ॥ ਕਰਣੀ ਬਾਝਹੁ
ਤਰੈ ਨ ਕੋਇ ॥ ਸਚੇ ਸਚੁ ਵਖਾਣੈ ਕੋਇ ॥ ਨਾਨਕ
ਅਗੈ ਪੁਛ ਨ ਹੋਇ ॥ ੨ ॥
ਪਉੜੀ ॥ ਹਰਿ ਕਾ ਮੰਦਰੁ ਆਖੀਐ ਕਾਇਆ
ਕੋਟੁ ਗੜੁ ॥ ਅੰਦਰਿ ਲਾਲ ਜਵੇਹਰੀ ਗੁਰਮੁਖਿ
ਹਰਿ ਨਾਮੁ ਪੜੁ ॥ ਹਰਿ ਕਾ ਮੰਦਰੁ ਸਰੀਰੁ ਅਤਿ
ਸੋਹਣਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦਿੜੁ ॥ ਮਨਮੁਖ ਆਖਿ
ਖੁਆਇਅਨੁ ਮਾਇਆ ਮੋਹ ਨਿਤ ਕੜੁ ॥ ਸਭਨਾ
ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਪੂਰੈ ਭਾਗਿ ਪਾਇਆ ਜਾਈ ॥
੧੧ ॥

affairs) in this age of Kal-Yug, where people ask certain questions (for discrediting others) though knowing their answer even themselves. (1)

M - 1 : The Hindus (Brahmins) are visiting their Hindu brethren (Brahmins visiting Khatri's houses) for carrying out the thread ceremony (janju) by reading Hindu (Vedic) mantras. The person (Hindu) with the sacred thread around his neck is engrossed in sinful actions, as such he does not find favour in the Lord's presence. (He is not accepted by the Lord even though he takes bath and worships) The muslmaan, on the other hand, sings the praises of (Islam) his religion, but has no value without the guidance of his Guru or pir. People are seeking the path leading to the Lord but no one (hardly any one) follows it in practice; as such no one goes to the heavens (paradise) without doing virtuous deeds.

The Yogi is also engrossed in amassing wealth, though outwardly shows his following of Yoga, for which he has worn the ear-rings (to become a Yogi). Such faithless Yogis are roaming around, wearing ear-rings to rob others. Wherever we see, we find them making followers. All the human beings in the world are just like travellers, and no one makes (brooks) any delay, when the call of death comes. Whosoever has realised the Lord in this world, would easily recognise and attain the Lord's company. Apart from them all others, whether Hindus or Muslims, are being discredited in the Lord's court. Everyone has to give the account of (account for) His actions in (this life) the Lord's court and without virtuous deeds nobody attains Salvation. (crosses the ocean successfully).

O Nanak ! The person, who has realised the True Lord in this life, does not have to face any quarries (to account for his deeds) about his conduct in the world. (2)

Pour'i : The heart is like the fortress in the fort of the human body, which is the Abode of the Lord. Let us recite the Lord's True Name through the Guru's guidance as the human heart is full of the jewels and rubies of Lord's True Name. Infact, this human frame (body) is a beautiful Abode of the Lord, so we should inculcate the love of True Name in it. The self-willed (faithless) persons, are however engrossed in the love of Maya and are completely lost in this. But the Lord is the True Master of all beings and could be attained only through good fortune if one is pre-destined by the Lord's Will. (11)

ਸਲੋਕ ਮ: ੧ ॥

Slok M - 1 : (Na sat dukhia' na sat sukhia.....)

Neither the person, undergoing (physical) sufferings with penance, realises Truth nor the person enjoying worldly pleasures attains the True Lord; even the beings living in the water (moving in ocean) realise the True Lord. Even a person by shaving off the head or keeping a tuft of hair (like the Yogis) could not realise Truth or by studying various books of lore or wandering in distant lands one does not attain the True Lord. We cannot attain the True Lord by undergoing various types of sufferings like roaming in jungles (by eating leaves and tree's bark) or by getting the body pierced with (Kal vater) Kanshi type stones or by tying the body with chains like the elephant or by grazing (eating) grass like the cows, one cannot realize Truth. The person, who is united with the Guru, who possesses all the occult powers, would be enabled to attain the Lord. O Nanak ! It is only the person, who gets honoured with the unison of the Lord, by reciting True Name (inculcating the love of the Lord in the heart) through the Guru's Word. All the human frames (bodies) have been created by the Lord, who is pervading all the beings, but if someone is misled by the Lord Himself, who is pervading all the beings, then who could guide him on the right path ? If someone is shown the right path (of reciting True Name) by the Lord, then who could mislead him on to wrong path ? Who else could lead a person on to the (right) path of the True Name, if one is put on the wrong path (is misled) by the Lord from the very beginning. (as predestined for him by the Lord's Will ? (1)

M - 1: The true householder is one, who controls and subdues the mind and then meditates on the Lord, leading a disciplined life and imparts (enables) others also with this boon (knowledge) (of giving alms) and then offers his body even in alms (with complete self-surrender). Such a person is as pure as the waters of the river Ganga, who recites the True Name of the Lord, and is an embodiment of Truth; infact there is no difference between him and the True Lord, being merged with Him completely. (2)

M - 1 : The true mendicant is one who (burns) casts away his egoism and engages himself in the meditation of the Lord's True Name as the boon of his efforts (who partakes the food

ਨਾ ਸਤਿ ਦੁਖੀਆ ਨਾ ਸਤਿ ਸੁਖੀਆ ਨਾ ਸਤਿ
ਪਾਣੀ ਜੰਤ ਫਿਰਹਿ ॥ ਨਾ ਸਤਿ ਮੁੰਡ ਮੁਡਾਈ
ਕੇਸੀ ਨਾ ਸਤਿ ਪੜਿਆ ਦੇਸ ਫਿਰਹਿ ॥ ਨਾ ਸਤਿ
ਰੁਖੀ ਬਿਰਖੀ ਪਥਰ ਆਪੁ ਤਛਾਵਹਿ ਦੁਖ ਸਹਹਿ
॥ ਨਾ ਸਤਿ ਹਸਤੀ ਬਧੇ ਸੰਗਲ ਨਾ ਸਤਿ ਗਾਈ
ਘਾਹੁ ਚਰਹਿ ॥ ਜਿਸੁ ਹਥਿ ਸਿਧਿ ਦੇਵੈ ਜੇ ਸੋਈ
ਜਿਸ ਨੋ ਦੇਇ ਤਿਸੁ ਆਇ ਮਿਲੈ ॥ ਨਾਨਕ ਤਾ
ਕਉ ਮਿਲੈ ਵਡਾਈ ਜਿਸੁ ਘਟ ਭੀਤਰਿ ਸਬਦੁ
ਰਵੈ ॥ ਸਭਿ ਘਟ ਮੇਰੇ ਹਉ ਸਭਨਾ ਅੰਦਰਿ
ਜਿਸਹਿ ਖੁਆਈ ਤਿਸੁ ਕਉਣੁ ਕਰੈ ॥ ਜਿਸਹਿ
ਦਿਖਾਲਾ ਵਾਟੜੀ ਤਿਸਹਿ ਭੁਲਾਵੈ ਕਉਣੁ ॥
ਜਿਸਹਿ ਭੁਲਾਈ ਪੰਧ ਸਿਰਿ ਤਿਸਹਿ ਦਿਖਾਵੈ
ਕਉਣੁ ॥ ੧ ॥

ਮ: ੧ ॥ ਸੋ ਗਿਰਹੀ ਜੋ ਨਿਗ੍ਰਹੁ ਕਰੈ ॥ ਜਪੁ
ਤਪੁ ਸੰਜਮੁ ਭੀਖਿਆ ਕਰੈ ॥ ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੇ
ਸਰੀਰੁ ॥ ਸੋ ਗਿਰਹੀ ਗੰਗਾ ਕਾ ਨੀਰੁ ॥ ਬੋਲੈ
ਈਸਰੁ ਸਤਿ ਸਰੂਪੁ ॥ ਪਰਮ ਤੰਤ ਮਹਿ ਰੇਖ ਨ
ਰੂਪੁ ॥ ੨ ॥

ਮ: ੧ ॥ ਸੋ ਅਉਧੂਤੀ ਜੋ ਧੂਪੈ ਆਪੁ ॥ ਭੀਖਿਆ
ਭੋਜਨੁ ਕਰੈ ਸੰਤਾਪੁ ॥ ਅਉਹਨ ਪਟਣ ਮਹਿ
ਭੀਖਿਆ ਕਰੈ ॥ ਸੋ ਅਉਧੂਤੀ ਸਿਵ ਪੁਰਿ ਚੜੈ ॥

ਬੋਲੈ ਗੋਰਖੁ ਸਤਿ ਸਰੂਪੁ ॥ ਪਰਮ ਤੰਤ ਮਹਿ ਰੇਖ
ਨ ਰੂਪੁ ॥ ੩ ॥

ਮ: ੧ ॥ ਸੋ ਉਦਾਸੀ ਜਿ ਪਾਲੇ ਉਦਾਸੁ ॥
ਅਰਧ ਉਰਧ ਕਰੇ ਨਿਰੰਜਨ ਵਾਸੁ ॥ ਚੰਦ ਸੂਰਜ
ਕੀ ਪਾਏ ਗੰਢਿ ॥ ਤਿਸੁ ਉਦਾਸੀ ਕਾ ਪੜੈ ਨ ਕੰਪੁ
॥ ਬੋਲੈ ਗੋਪੀ ਚੰਦੁ ਸਤਿ ਸਰੂਪੁ ॥ ਪਰਮ ਤੰਤ
ਮਹਿ ਰੇਖ ਨ ਰੂਪੁ ॥ ੪ ॥

ਮ: ੧ ॥ ਸੋ ਪਾਖੰਡੀ ਜਿ ਕਾਇਆ ਪਖਾਲੇ ॥
ਕਾਇਆ ਕੀ ਅਗਨਿ ਬ੍ਰਹਮੁ ਪਰਜਾਲੇ ॥ ਸੁਪਨੈ
ਬਿੰਦੁ ਨ ਦੇਈ ਝਰਣਾ ॥ ਤਿਸੁ ਪਾਖੰਡੀ ਜਰਾ ਨ
ਮਰਣਾ ॥ ਬੋਲੈ ਚਰਪਟੁ ਸਤਿ ਸਰੂਪੁ ॥ ਪਰਮ
ਤੰਤ ਮਹਿ ਰੇਖ ਨ ਰੂਪੁ ॥ ੫ ॥

ਮ: ੧ ॥ ਸੋ ਬੈਰਾਗੀ ਜਿ ਉਲਟੇ ਬ੍ਰਹਮੁ ॥
ਗਗਨ ਮੰਡਲ ਮਹਿ ਰੋਧੈ ਬੰਸੁ ॥ ਅਹਿਨਿਸਿ
ਅੰਤਰਿ ਰਹੈ ਧਿਆਨਿ ॥ ਤੇ ਬੈਰਾਗੀ ਸਤ ਸਮਾਨਿ
॥ ਬੋਲੈ ਭਰਥਰਿ ਸਤਿ ਸਰੂਪੁ ॥ ਪਰਮ ਤੰਤ ਮਹਿ
ਰੇਖ ਨ ਰੂਪੁ ॥ ੬ ॥

ਮ: ੧ ॥ ਕਿਉ ਮਰੈ ਮੰਦਾ ਕਿਉ ਜੀਵੈ ਜੁਗਤਿ
॥ ਕੰਨ ਪੜਾਇ ਕਿਆ ਖਾਜੈ ਭੁਗਤਿ ॥ ਆਸਤਿ
ਨਾਸਤਿ ਏਕੋ ਨਾਉ ॥ ਕਉਣੁ ਸੁ ਅਖਰੁ ਜਿਤੁ
ਰਹੈ ਹਿਆਉ ॥ ਧੂਪ ਛਾਵ ਜੇ ਸਮ ਕਰਿ ਸਹੈ ॥

of True Name as his alms collection) and joins in this penance. He collects (seeks) the Guru's guidance (as his alms in the town of his heart) in his heart as the result of his meditation, and attains the perfect Lord in response to (return for) his worship and meditation. O Gorakh Nath ! O embodiment of Truth ! There is no distinction between the True Lord and such a mendicant as both have merged (with each other). (3)

M - 1 : The real (udasi) mendicant and detached person is one, who remains completely aloof from the effects of Maya (worldly falsehood) and remains immersed in the Lord, who is pervading the whole world including the (earth) lands and the skies. He merges his heart in peace and knowledge (like the moon and the sun) and the body of such a mendicant does not perish. O Gopi Chand, the personification of Truth ! There is no difference or distinction between him and the Lord, as they are merged in each other. (4)

M - 1: The Guru said, O Charpat Yogi ! Such a mendicant is a true Yogi, who keeps his body clean and purifies himself by burning the vicious thoughts within through the light of Lord's knowledge, (by preserving his semen even during his dreams) by being a celibate even in the dreams, as such a worldly person does not undergo the sufferings of old age or death. Then there is no distinction between the Lord and such a mendicant. (5)

M - 1 : The true bairagi (detached person) is one who has diverted his mind towards the True Lord with full faith in his heart like a pillar supporting the sky and remains immersed in the Lord's love and meditation. Such a (Variagi) detached person is a true personification of the Lord. O Bharthar Yogi ! There is no distinction between him and the Lord, as both are merged in each other. (6)

M - 1 : Q : How to subdue and control our vicious thoughts (filthy mind) and how to learn the true path of leading a purposeful life ? After wearing ear-rings (piercing the ears with holes) what type of food should be taken ?

A : It is only the True Name (of the Lord) which is an embodiment of this world. And further casts away the vicious thoughts from the mind. The knowledge of the mode of leading a fruitful life is by reciting True Name of the omni-present Lord.

ਤਾ ਨਾਨਕੁ ਆਖੈ ਗੁਰੁ ਕੇ ਕਹੈ ॥ ਛਿਅ ਵਰਤਾਰੇ
ਵਰਤਹਿ ਪੂਤ ॥ ਨਾ ਸੰਸਾਰੀ ਨਾ ਅਉਪੂਤ ॥
ਨਿਰੰਕਾਰਿ ਜੋ ਰਹੈ ਸਮਾਇ ॥ ਕਾਹੇ ਭੀਖਿਆ
ਮੰਗਣਿ ਜਾਇ ॥ ੭ ॥

ਪਉੜੀ ॥ ਹਰਿ ਮੰਦਰੁ ਸੋਈ ਆਖੀਐ ਜਿਥਹੁ
ਹਰਿ ਜਾਤਾ ॥ ਮਾਨਸ ਦੇਹ ਗੁਰ ਬਚਨੀ ਪਾਇਆ
ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਤਾ ॥ ਬਾਹਰਿ ਮੂਲਿ ਨ
ਖੋਜੀਐ ਘਰ ਮਾਹਿ ਬਿਧਾਤਾ ॥ ਮਨਮੁਖ ਹਰਿ
ਮੰਦਰ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਤਿਨੀ ਜਨਮੁ ਗਵਾਤਾ
॥ ਸਭ ਮਹਿ ਇਕੁ ਵਰਤਦਾ ਗੁਰ ਸਬਦੀ
ਪਾਇਆ ਜਾਈ ॥ ੧੨ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਮੂਰਖੁ ਹੋਵੈ ਸੋ ਸੁਣੈ ਮੂਰਖ ਕਾ ਕਹਣਾ ॥ ਮੂਰਖ
ਕੇ ਕਿਆ ਲਖਣ ਹੈ ਕਿਆ ਮੂਰਖ ਕਾ ਕਰਣਾ ॥
ਮੂਰਖੁ ਓਹੁ ਜਿ ਮੁਗਧੁ ਹੈ ਅਹੰਕਾਰੇ ਮਰਣਾ ॥
ਏਤੁ ਕਮਾਣੈ ਸਦਾ ਦੁਖ ਦੁਖ ਹੀ ਮਹਿ ਰਹਣਾ ॥
ਅਤਿ ਪਿਆਰਾ ਪਵੈ ਖੂਹਿ ਕਿਹੁ ਸੰਜਮੁ ਕਰਣਾ ॥
ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਕਰੇ ਵੀਚਾਰੁ ਓਸੁ ਅਲਿਪਤੋ
ਰਹਣਾ ॥ ਹਰਿ ਨਾਮੁ ਜਪੈ ਆਪਿ ਉਧਰੈ ਓਸੁ
ਪਿਛੈ ਡੁਬਦੇ ਭੀ ਤਰਣਾ ॥ ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ
ਸੋ ਕਰੇ ਜੋ ਦੇਇ ਸੁ ਸਹਣਾ ॥ ੧ ॥

ਮ: ੧ ॥ ਨਾਨਕੁ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ

Q: What is the 'Word' (teachings) by reciting which our honour and prestige is kept intact.

A: O Nanak ! The person, who (takes) accepts joy and sorrow at the same face value and follows the Guru's advice (guidance), is enabled to maintain (preserve) his prestige and honour. The true Yogi is one who is the follower of either of the six types of Yogis but keeps himself purified of heart. He should not have the (pride) egoistic tendencies of being a householder or a Yogi. The person, who is imbued with the love of the formless Lord, need not go abegging for alms in the world. (7)

Pour'i : The True Abode of the Lord (Harmandir) is the place, where from we get the realisation of the Lord. This human life becomes fruitful only when we realise the omni-present (Prime-soul) Lord pervading all the beings (souls) in equal measure through the Guru's Word (guidance). The Lord is then realised within the innerself (heart), without having to wander around the world to seek the Lord. The faithless persons have wasted this life without realising the Abode of the Lord within, as it is only through the Guru's Word (Sabad) that we attain the Lord (self-realisation) and unite with Him. (12)

Slok M -3 (Moorakh hovai so sunnai moorakh.....)

The foolish person listens to the advice of the fool. What are the signs and symptoms of a foolish person, and what are his actions like ?

The foolish person is one who is beset with lack of understanding and egoistic tendencies, as with such behaviour he is always suffering and surrounded by various afflictions.

If some dear friend is (going to fall in the well) getting involved in vicious or sinful actions, then we should do something to save him. The Guru-minded person always deliberates on his actions (before getting involved), but in case of a fool, it is better to remain away (aloof) from him. However, the person engaged in the recitation of True Name swims across this ocean of life himself and helps others, who were being drowned, to cross this ocean as well. O Nanak ! The Lord does (as per His Will) whatever pleases Him and we should accept (all joy and sorrow) whatever He bestows on us, without a murmur. (with pleasure). (1)

M - 1: Nanak says, " O my mind ! Let us listen to the right type of advice. The Lord would demand an account of

ਸਹੀ ॥ ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ
॥ ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ
॥ ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਹੋਸੀ ਆਇ ਤਈ ॥
ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ ॥
ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥ ੨ ॥
ਪਉੜੀ ॥ ਹਰਿ ਕਾ ਸਭੁ ਸਰੀਰੁ ਹੈ ਹਰਿ ਰਵਿ
ਰਹਿਆ ਸਭੁ ਆਪੈ ॥ ਹਰਿ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ
ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਪੈ ॥ ਗੁਰ ਪਰਸਾਦੀ
ਸਾਲਾਹੀਐ ਹਰਿ ਭਗਤੀ ਰਾਪੈ ॥ ਸਭੁ ਮਨੁ ਤਨੁ
ਹਰਿਆ ਹੋਇਆ ਅਹੰਕਾਰੁ ਗਵਾਪੈ ॥ ਸਭੁ ਕਿਛੁ
ਹਰਿ ਕਾ ਖੇਲੁ ਹੈ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਈ ॥੧੩॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦ੍ਰੁ ਰੋਆਇਆ ॥ ਪਰਸ
ਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ ॥ ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ
ਖਾਇ ॥ ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥ ਰੋਵੈ
ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ ॥ ਸੀਤਾ ਲਖਮਣੁ
ਵਿਛੁੜਿ ਗਇਆ ॥ ਰੋਵੈ ਦਹਸਿਰੁ ਲੰਕ ਗਵਾਇ
॥ ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਡਉਰੂ ਵਾਇ ॥ ਰੋਵਹਿ
ਪਾਂਡਵ ਭਏ ਮਜੂਰ ॥ ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ
ਹਦੂਰਿ ॥ ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਇ ਗਇਆ ॥ ਏਕੀ
ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ ॥ ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ
ਪੀਰ ॥ ਅੰਤਿ ਕਾਲਿ ਮਤੁ ਲਾਗੈ ਭੀੜ ॥ ਰੋਵਹਿ
ਰਾਜੇ ਕੰਨ ਪੜਾਇ ॥ ਘਰਿ ਘਰਿ ਮਾਗਹਿ

all our actions (good or bad) when He would produce details of our doings, (in life). All those persons would be asked to be produced before Him, whose account goes against them, as the god of death, Ajraeel would be (standing over their heads) ready to take action against them. The sinners would not know where to go, when they have to pass through this tortuous path (of hell with the Yama) not knowing the path of escape from their sufferings. O Nanak ! In the end, Truth would prevail and the falsehood will fail miserably. (2)

Pour'i : The Lord has created everything including this human body, and the Lord is pervading all the beings in equal measure. But it is rather impossible to evaluate the Greatness (limits) of the Lord, and nothing could be mentioned about Him, as He is indescribable. We could get engaged in singing the praises of the Lord through the Guru's Grace and benevolence, thus worshipping the Lord. The persons, who have cast away (subdued) their egoism have flourished with their body and mind blossoming (with True Name). But only the Guru-minded persons have realised the Truth, that (everything is being managed by the Lord) the whole drama is being enacted by the Lord. (13)

Slok M - 1 (*Sahansar daan dei Inder rua'ya.....*)

We are always punished for our misdeeds (actions) in the Lord's court and then wail over our fate just as the god Inder cried and wailed when he was cursed by Rishi Gautam to have thousand male organs (all over the body) or Paras Ram wailed over the murder of Jandagan by Bahu or the father of king Dasrath cried over his plight in begging for food. Then again Ram Chander wailed over his plight in being ordered out of the kingdom (for fourteen years) and Ravana wailed over the loss of his kingdom of Lanka due to his misdeed of kidnapping Sita with the beat of a small drum (in the disguise of a Sadhu). The again the Pandavas wailed over their fate in working as labourers whereas their Master (Lord) Krishna was always on their side or Janmeja wails on his mistake though taught (trained) by Rishi Vyas and becoming a sinner for a single misconduct. Even all the Seikhs, mendicants and Muslim Pirs wail over the fear of death and sufferings at the (time of death) end of life.

Even the kings with parted ears to wear the ear-rings of Yogis and then going from house to house begging for alms have cried and wailed at their fate. O Nanak ! The whole world

ਭੀਖਿਆ ਜਾਇ ॥ ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ
ਜਾਇ ॥ ਪੰਡਿਤ ਰੋਵਹਿ ਗਿਆਨੁ ਗਵਾਇ ॥
ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭੱਤਾਰੁ ॥ ਨਾਨਕ ਦੁਖੀਆ
ਸਭੁ ਸੰਸਾਰੁ ॥ ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ ॥
ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ ਲਾਇ ॥ ੧ ॥

ਮ: ੧ ॥ ਜਪੁ ਤਪੁ ਸਭੁ ਕਿਛੁ ਮੰਨਿਐ ਅਵਰਿ
ਕਾਰਾ ਸਭਿ ਬਾਇ ॥ ਨਾਨਕ ਮੰਨਿਆ ਮੰਨੀਐ
ਬੁਝੀਐ ਗੁਰ ਪਰਸਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਕਾਇਆ ਹੰਸ ਧੁਰਿ ਮੇਲੁ ਕਰਤੈ
ਲਿਖਿ ਪਾਇਆ ॥ ਸਭ ਮਹਿ ਗੁਪਤੁ ਵਰਤਦਾ
ਗੁਰਮੁਖਿ ਪ੍ਰਗਟਾਇਆ ॥ ਗੁਣ ਗਾਵੈ ਗੁਣ
ਉਚਰੈ ਗੁਣ ਮਾਹਿ ਸਮਾਇਆ ॥ ਸਚੀ ਬਾਣੀ
ਸਚੁ ਹੈ ਸਚੁ ਮੇਲਿ ਮਿਲਾਇਆ ॥ ਸਭੁ ਕਿਛੁ
ਆਪੇ ਆਪਿ ਹੈ ਆਪੇ ਦੇਇ ਵਡਿਆਈ ॥੧੪॥

ਸਲੋਕ ਮ: ੨ ॥

ਨਾਨਕ ਅੰਧਾ ਹੋਇ ਕੈ ਰਤਨਾ ਪਰਖਣ ਜਾਇ ॥
ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਈ ਆਵੈ ਆਪੁ ਲਖਾਇ ॥
੧ ॥

ਮ: ੨ ॥ ਰਤਨਾ ਕੇਰੀ ਗੁਥਲੀ ਰਤਨੀ ਖੋਲੀ
ਆਇ ॥ ਵਖਰ ਤੈ ਵਣਜਾਰਿਆ ਦੁਹਾ ਰਹੀ
ਸਮਾਇ ॥ ਜਿਨ ਗੁਣੁ ਪਲੈ ਨਾਨਕਾ ਮਾਣਕ
ਵਣਜਹਿ ਸੇਇ ॥ ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਨੀ ਅੰਧੇ
ਵਤਹਿ ਲੋਇ ॥ ੨ ॥

is undergoing sufferings due to something or the other just as the miser wails over the loss of his amassed wealth or the Pandit wails over the loss of his knowledge, the woman cries at the loss of her spouse (a young girl cries over not having the spouse). Infact, only the person who recites the Lord's True Name, leaves this world, having won the battle of life, as apart from True Name all other activities or rituals are of no avail (towards a spiritual bliss). (1)

M - 1: All the meditation and penance with the recitation of True Name only is worthwhile and acceptable to the Lord, as all other efforts are futile (without the support of True Name). O Nanak ! This human being gets known and acclaimed in the world with the support (recitation) True Name only but this realisation comes through the Guru's Grace alone. (2)

Pour'i : The Lord has pre-destined for us (from the very beginning) the union of the soul and the human body, while the Lord Himself (Prime-soul) remains hidden in the body, which is realised by the Guru-minded person only on enlightenment. The Guru-minded person then sings the praises of the Lord, being engaged in discourses of Lord's praises and imbued with its love. Such truthful persons speak the Truth as they have been united with the Guru through the Lord's Grace, and get the realisation that the Lord is all powerful, being all in all, who bestows greatness and honour on the Guru-minded persons. (14)

Slok M - 2 (Nanak andha hoiekai ratna parkhan.....)

O Nanak ! The blind ignorant person is engaged in testing and evaluating the greatness of the holy saints, as such he does not acquire any knowledge of the jewel (of True Name), rather proves his foolishness to the world. (1)

M - 1: It is only through the Guru's guidance that the true value of these jewels (of True Name and Lord's worship) was realised in the company of the holy saints. Then both the saintly traders (dealers in True Name) and the worldly persons were immersed in the Lord's True Name. O Nanak ! Infact it is only the Guru-minded persons, who are in the possession of various virtues (of True Name) and deal in the merchandise of True Name only in the business of life, whereas the blind and ignorant faithless persons do not realise the value of these jewels (of True Name) and wander aimlessly in the world. (without any fruitful efforts). (2)

ਪਉੜੀ ॥ ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ
ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥ ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ
ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥ ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ
ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥ ਤਿਤੁ ਘਟ ਅੰਤਰਿ
ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥ ਸਭ ਮਹਿ ਏ
ਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥੧॥

ਸਲੋਕ ਮ: ੨ ॥

ਅੰਧੇ ਕੈ ਰਾਹਿ ਦਸਿਐ ਅੰਧਾ ਹੋਇ ਸੁ ਜਾਇ ॥
ਹੋਇ ਸੁਜਾਖਾ ਨਾਨਕਾ ਸੇ ਕਿਉ ਉਝੜਿ ਪਾਇ ॥
ਅੰਧੇ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਮੁਖਿ ਲੋਇਣ
ਨਾਹਿ ॥ ਅੰਧੇ ਸੇਈ ਨਾਨਕਾ ਖਸਮਹੁ ਘੁਬੇ ਜਾਹਿ
॥੧॥

ਮ: ੨ ॥ ਸਾਹਿਬਿ ਅੰਧਾ ਜੋ ਕੀਆ ਕਰੇ ਸੁਜਾਖਾ
ਹੋਇ ॥ ਜੇਹਾ ਜਾਣੈ ਤੇਹੋ ਵਰਤੈ ਜੇ ਸਉ ਆਖੇ
ਕੋਇ ॥ ਜਿਥੈ ਸੁ ਵਸਤੁ ਨ ਜਾਪਈ ਆਪੇ ਵਰਤਉ
ਜਾਣਿ ॥ ਨਾਨਕ ਗਾਹਕੁ ਕਿਉ ਲਏ ਸਕੈ ਨ
ਵਸਤੁ ਪਛਾਣਿ ॥੨॥

ਮ: ੨ ॥ ਸੇ ਕਿਉ ਅੰਧਾ ਆਖੀਐ ਜਿ ਹੁਕਮਹੁ
ਅੰਧਾ ਹੋਇ ॥ ਨਾਨਕ ਹੁਕਮੁ ਨ ਬੁਝਈ ਅੰਧਾ
ਕਹੀਐ ਸੋਇ ॥੩॥

ਪਉੜੀ ॥ ਕਾਇਆ ਅੰਦਰਿ ਗੜੁ ਕੋਟੁ ਹੈ ਸਭਿ
ਦਿਸੰਤਰ ਦੇਸਾ ॥ ਆਪੇ ਤਾੜੀ ਲਾਈਅਨੁ ਸਭ
ਮਹਿ ਪਰਵੇਸਾ ॥ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਾਜੀਅਨੁ ਆਪਿ
ਗੁਪਤੁ ਰਖੇਸਾ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਜਾਣਿਆ ਸਚੁ

Pour'i : There are nine known outlets (doors) of this fort of human body, whereas the Tenth outlet (door) is kept as a close secret. All the secrets of the Lord and Nature are not (known) realised by the common human being, but these secrets are realised by the Guru-minded persons, through the Guru's guidance (Guru's Word). Thus they are enabled to listen to the all-pervasive (unstrung) music of Nature through the Guru's Word (sabad) and they are united with the Lord, being enlightened by the Guru and immersed in the Lord's worship. They get the realisation that the Lord is pervading in all the beings equally, who has created the whole Universe. (15)

Slok M - 2 (*Andhai kai ra'he dasiai andha.....*)

O Nanak ! It is only the blind ignorant person who follows the teachings and guidance of another blind and faithless person. Why should a person, with open eyes, (who knows the Truth) follow the path of ignorance and wilderness. (by following a faithless person).

O Nanak ! The persons, without having the two eyes, are not really called blind men but those persons, who are separated and devoid of Lord's True Name, are truly blind. (1)

M - 2 : It is only the Lord Himself, who had made the person blind and ignorant, who could enlighten him with the eyes of knowledge (when it pleases Him). Such a person follows his own mind according to his own vicious thinking and cannot be led on to the right path by any wise person. Such a faithless (self-willed) person does not realise the value of the company of holy saints, where Truth is enshrined, but runs after his own vicious and sinful actions only. O Nanak ! How could an ignorant person, without the true realisation (about the value of the jewel of True Name) attain the Truth (or True Lord) without proper guidance ? (2)

M - 2 : The person, who has been made (ignorant) blind as per Lord's Will, cannot be called a blind man. O Nanak ! The person, who does not follow the Lord's Will, is truly a blind man. (3)

Pour'i : The Lord, who is pervading all over the world, various countries including foreign lands, is prevalent in the fort of this human body as well and is abiding in silent meditation within all the beings, being omni-present. He has created the whole Universe, but remains hidden within all the beings Himself, and the True Lord could be realised only

ਪਰਗਟੀਏਸਾ ॥ ਸਭੁ ਕਿਛੁ ਸਚੇ ਸਚੁ ਹੈ ਗੁਰਿ
ਸੋਝੀ ਪਾਈ ॥ ੧੬ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਸਾਵਣੁ ਰਾਤਿ ਅਹਾੜੁ ਦਿਹੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ
ਖੇਤ ॥ ਲਬੁ ਵੜ੍ਹ ਦਰੋਗੁ ਬੀਉ ਹਾਲੀ ਰਾਹਕੁ
ਹੇਤ ॥ ਹਲੁ ਬੀਚਾਰੁ ਵਿਕਾਰ ਮਣੁ ਹੁਕਮੀ ਖਟੇ
ਖਾਇ ॥ ਨਾਨਕ ਲੇਖੈ ਮੰਗਿਐ ਅਉਤੁ ਜਣੇਦਾ
ਜਾਇ ॥ ੧ ॥

ਮ: ੧ ॥ ਭਉ ਭੁਇ ਪਵਿਤੁ ਪਾਣੀ ਸਤੁ ਸੰਤੋਖੁ
ਬਲੇਦ ॥ ਹਲੁ ਹਲੇਮੀ ਹਾਲੀ ਚਿਤੁ ਚੇਤਾ ਵੜ੍ਹ
ਵਖਤ ਸੰਜੋਗੁ ॥ ਨਾਉ ਬੀਜੁ ਬਖਸੀਸ ਬੋਹਲ
ਦੁਨੀਆ ਸਗਲ ਦਰੋਗ ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੁ
ਹੋਇ ਜਾਵਹਿ ਸਗਲ ਵਿਜੋਗ ॥ ੨ ॥
ਪਉੜੀ ॥ ਮਨਮੁਖਿ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਦੂਜੈ ਭਾਇ
ਬੋਲੈ ॥ ਦੂਜੈ ਭਾਇ ਸਦਾ ਦੁਖੁ ਹੈ ਨਿਤ ਨੀਰੁ
ਵਿਰੋਲੈ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਥਿ ਤਤੁ
ਕਢੋਲੈ ॥ ਅੰਤਰਿ ਪਰਗਾਸੁ ਘਟਿ ਚਾਨਣਾ ਹਰਿ
ਲਧਾ ਟੋਲੈ ॥ ਆਪੇ ਭਰਮਿ ਭੁਲਾਇਦਾ ਕਿਛੁ
ਕਹਣੁ ਨ ਜਾਈ ॥ ੧੭ ॥

ਸਲੋਕ ਮ: ੨ ॥

ਨਾਨਕ ਚਿੰਤਾ ਮਤਿ ਕਰਹੁ ਚਿੰਤਾ ਤਿਸ ਹੀ ਹੋਇ
॥ ਜਲ ਮਹਿ ਜੰਤ ਉਪਾਇਅਨੁ ਤਿਨਾ ਭਿ ਰੋਜੀ

through the service of the Guru. The Guru has made us realise that the Lord is an embodiment of Truth and (is known through Truth) everything of His is True. (16)

Slok M - 1 (Sa'van raat ahar' deh ka'm karod.....)

The months of savan and ahar' (July and August) constitute the night and day of this human being, alongwith the crops of sexual desires and anger in the two fields of this period. The greed is like the watering of the fields alongwith the falsehood (telling lies) as the seed to be sown in the fields, by the ploughing of the fields with worldly love, which is false and transient. The plough (hoe) consists of vicious thoughts with the mind engrossed in sinful actions and then this human being undergoes sufferings as per the Lord's Will. O Nanak ! When this man is asked to give an account of his actions performed in the world to the Lord's court, then he cannot avoid (help) his parents even from (falling) being thrown into the hell.

M - 1 : The fear (wonder-awe) of the Lord should be the soil (Earth) and purity of mind as the water supply, alongwith Truth and contentment as the two bullocks. The humility should be the hoe (plough) with the mind (thought) as the farmer (plough- man) and the (recitation of True Name) Lord's worship is like watering at the right sowing time. The seed should consist of the recitation of True Name, with the Guru's Grace and knowledge as the harvest (bohal) alongwith the realisation of worldly falsehood as the (cloth) covering of the bohal (harvest). O Nanak ! By engaging in the farming activity with the Lord's Grace and benevolence, would result in removing the separation from the Lord. (The Lord's unison could be achieved with the recitation of True Name with love and devotion). (2)

Pour'i : The self-willed (faithless) persons are engrossed in the darkness of worldly attachments, resulting in their functioning (speaking) with dual-mindedness. But this dual-mindedness bring them misery and suffering only, as it amounts to futile efforts like churning the water. (with no output). However, the Guru-minded persons are engaged in the recitation of True Name, resulting in their realisation of Truth like churning for the butter from their efforts. Thus they get enlightened within their hearts (with the light of true knowledge) and attain the True Lord as a result of their (seeking) efforts. Infact, the Lord Himself has led the whole world astray, by engrossing it in dual -mindedness, and nothing more could be said in this regard. (it is all beyond our comprehension) (17)

Slok M - 2 : (Nanak chinta ma't karoh.....)

O Nanak ! Let us not worry about anything, regarding our worldly requirements, as the Lord is always taking care to provide us with all our necessities of life. Even the beings, created in water, are provided with their livelihood by the Lord,

ਦੇਇ ॥ ਓਥੈ ਹਟੁ ਨ ਚਲਈ ਨਾ ਕੋ ਕਿਰਸ
ਕਰੇਇ ॥ ਸਉਦਾ ਮੂਲਿ ਨ ਹੋਵਈ ਨਾ ਕੋ ਲਏ
ਨ ਦੇਇ ॥ ਜੀਆ ਕਾ ਆਹਾਰੁ ਜੀਅ ਖਾਣਾ ਏਹੁ
ਕਰੇਇ ॥ ਵਿਚਿ ਉਪਾਏ ਸਾਇਰਾ ਤਿਨਾ ਭਿ ਸਾਰ
ਕਰੇਇ ॥ ਨਾਨਕ ਚਿੰਤਾ ਮਤ ਕਰਹੁ ਚਿੰਤਾ ਤਿਸ
ਹੀ ਹੋਇ ॥ ੧ ॥

ਮ: ੧ ॥ ਨਾਨਕ ਇਹੁ ਜੀਉ ਮਛਲੀ ਝੀਵਰੁ
ਤ੍ਰਿਸਨਾ ਕਾਲੁ ॥ ਮਨੁਆ ਅੰਧੁ ਨ ਚੇਤਈ ਪੜੈ
ਅਚਿੰਤਾ ਜਾਲੁ ॥ ਨਾਨਕ ਚਿਤੁ ਅਚੇਤੁ ਹੈ ਚਿੰਤਾ
ਬਧਾ ਜਾਇ ॥ ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਆਪੇ
ਲਏ ਮਿਲਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸੇ ਜਨ ਸਾਚੇ ਸਦਾ ਸਦਾ ਜਿਨੀ
ਹਰਿ ਰਸੁ ਪੀਤਾ ॥ ਗੁਰਮੁਖਿ ਸਚਾ ਮਨਿ ਵਸੈ
ਸਚੁ ਸਉਦਾ ਕੀਤਾ ॥ ਸਭੁ ਕਿਛੁ ਘਰ ਹੀ ਮਾਹਿ
ਹੈ ਵਡਭਾਗੀ ਲੀਤਾ ॥ ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਮਰਿ
ਗਈ ਹਰਿ ਗੁਣ ਗਾਵੀਤਾ ॥ ਆਪੇ ਮੇਲਿ
ਮਿਲਾਇਅਨੁ ਆਪੇ ਦੇਇ ਬੁਝਾਈ ॥ ੧੮ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਵੇਲਿ ਪਿੰਞਾਇਆ ਕਤਿ ਵੁਠਾਇਆ ॥ ਕਟਿ ਕੁਟਿ
ਕਰਿ ਖੁੰਬਿ ਚੜਾਇਆ ॥ ਲੋਹਾ ਵਢੇ ਦਰਜੀ
ਪਾੜੇ ਸੂਈ ਧਾਗਾ ਸੀਵੈ ॥ ਇਉ ਪਤਿ ਪਾਟੀ
ਸਿਫਤੀ ਸੀਪੈ ਨਾਨਕ ਜੀਵਤ ਜੀਵੈ ॥ ਹੋਇ ਪੁਰਾਣਾ
ਕਪੜੁ ਪਾਟੈ ਸੂਈ ਧਾਗਾ ਰੀਵੈ ॥ ਮਾਹੁ ਪਖੁ ਕਿਹੁ

where there is no farming activity nor there are any shops (market) for these requirements. There is no marketing activity (in the water) and neither anybody buys nor sells anything (as everything is provided free of cost). Infact, in the waters (oceans) all the beings live by eating the smaller beings present therein, which sustains all the beings in water, thus the Lord is sustaining all the beings created in the oceans. O Nanak ! Let us not bother about anything as the Lord Himself is providing all our needs and requirements, so we need not entertain any worries. (1)

M - 1 : O Nanak ! This human being with worldly desires is like the fish while the death is like the shikari (hunter) ready to catch hold of it. This blind and foolish human mind does not worship the Lord (by reciting True Name) while the god of death catches hold of this human being suddenly (without notice). O Nanak ! This human being has forsaken (forgotten) the Lord completely, thus he is always engulfed by worries and afflictions. (worldly bondage). If the Lord bestows His Grace and benevolence on us, then He enables us to merge with (unite with) Him effortlessly (through His Grace). (2)

Pour'i : The persons, who, have partaken (of) the nectar of the Lord's True Name, have been purified and become True for all times. Infact, such Guru-minded persons are engaged in the business of Truth by reciting True Name, through the Guru's guidance. Everything is actually available within the human body, but very few fortunate persons only, pre-destined by the Lord's Will, could realise the Truth. The persons, who have subdued (controlled) their worldly desires, have sung the praises of the Lord, (thus merging with Him). It is through the Grace of the Lord alone that one gets the true realisation by joining the company of the holy saints. (18)

Slok M - 1 : (Veil pinjha'ya kat vuna'ya.....)

The cotton is first passed through rollers, for ginning, then by spinning, the cotton is woven into cloth, then beaten, bleached and steamed for washing (cleaning) it. The cloth is then cut by the scissors (of iron) and torn by the tailor (into small pieces) and then it is stitched with needle and thread (into different shapes of clothes). O Nanak ! By singing the praises of the Master (Lord), the lost honour is restored if the human being leads a true life (with Lord's worship). When the cloth gets old and gets tattered, it could be patched up with the help of needle and thread, but this old and patched up cloth hardly lasts for a short while and does not last for a month or even a fortnight. However, the Truth never gets old and

ਚਲੈ ਨਾਹੀ ਘੜੀ ਮੁਹਤੁ ਕਿਛੁ ਹੋਵੈ ॥ ਸਚੁ ਪੁਰਾਣਾ
ਹੋਵੈ ਨਾਹੀ ਸੀਤਾ ਕਦੇ ਨ ਪਾਟੈ ॥ ਨਾਨਕ ਸਾਹਿਬੁ

ਸਚੇ ਸਚਾ ਤਿਚਰੁ ਜਾਪੀ ਜਾਪੈ ॥ ੧ ॥

ਮ: ੧ ॥ ਸਚ ਕੀ ਕਾਤੀ ਸਚੁ ਸਭੁ ਸਾਰੁ ॥

ਘਾੜਤ ਤਿਸ ਕੀ ਅਪਰ ਅਪਾਰ ॥ ਸਬਦੇ ਸਾਣ

ਰਖਾਈ ਲਾਇ ॥ ਗੁਣ ਕੀ ਥੋਕੈ ਵਿਚਿ ਸਮਾਇ ॥

ਤਿਸ ਦਾ ਕੁਠਾ ਹੋਵੈ ਸੇਖੁ ॥ ਲੋਹੁ ਲਬੁ ਨਿਕਥਾ

ਵੇਖੁ ॥ ਹੋਇ ਹਲਾਲੁ ਲਗੈ ਹਕਿ ਜਾਇ ॥ ਨਾਨਕ

ਦਰਿ ਦੀਦਾਰਿ ਸਮਾਇ ॥ ੨ ॥

ਮ: ੧ ॥ ਕਮਰਿ ਕਟਾਰਾ ਬੰਗੁੜਾ ਬੰਕੇ ਕਾ

ਅਸਵਾਰੁ ॥ ਗਰਬੁ ਨ ਕੀਜੈ ਨਾਨਕਾ ਮਤੁ ਸਿਰਿ

ਆਵੈ ਭਾਰੁ ॥ ੩ ॥

ਪਉੜੀ ॥ ਸੇ ਸਭਸੰਗਤਿ ਸਬਦਿ ਮਿਲੈ ਜੋ

ਗੁਰਮੁਖਿ ਚਲੈ ॥ ਸਚੁ ਧਿਆਇਨਿ ਸੇ ਸਚੇ ਜਿਨ

ਹਰਿ ਖਰਚੁ ਧਨੁ ਪਲੈ ॥ ਭਗਤ ਸੋਹਨਿ ਗੁਣ

ਗਾਵਦੇ ਗੁਰਮਤਿ ਅਚਲੈ ॥ ਰਤਨ ਬੀਚਾਰੁ ਮਨਿ

ਵਸਿਆ ਗੁਰ ਕੈ ਸਬਦਿ ਭਲੈ ॥ ਆਪੇ ਮੇਲਿ

ਮਿਲਾਇਦਾ ਆਪੇ ਦੇਇ ਵਡਿਆਈ ॥ ੧੯ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਆਸਾ ਅੰਦਰਿ ਸਭੁ ਕੋ ਕੋਇ ਨਿਰਾਸਾ ਹੋਇ ॥

ਨਾਨਕ ਜੋ ਮਰਿ ਜੀਵਿਆ ਸਹਿਲਾ ਆਇਆ

ਸੋਇ ॥ ੧ ॥

once preserved (sewn) it never gets tattered or becomes (grows) old and worn out. O Nanak ! The True Master is ever True, being Truth personified and with the meditation, the Truth is embedded in the mind.

(The soul and Prime-soul gets merged like the cotton thread, by giving up the filth of the mind alongwith egoism and imbibing detachment, knowledge (of the Lord) and desire for salvation, the man ridding himself of all vices, gets merged with the Lord with the help of concentration of mind and love of heart like the thread and needle). (1)

M - 1 : The realisation of the fact that the True Lord is pervading within all the beings, is like having the knife of Truth, (made of the steel of Truth) which has a beautiful and charming shape (workmanship) and has been sharpened with the sharpener (stone) of the Guru's Word (Guru's guidance) and is kept safe under the cover of (sheath of) virtuous deeds (actions or qualities).

O sheikh (Muslim Pir) ! If the goat-like (being) mind is (killed) over-powered with such a knife, then you could see the blood of greed oozing out. O Nanak ! If the human being (soul) is subdued (killed) in such a manner, then he could merge with Truth (True Lord); and then gets immersed in (having) the glimpse of the True Lord. (2)

M - 1 : The human being is having a beautiful sword (tied) around the waist, while riding a beautiful steed (with the human life as the horse) and the human being possesses the sword of knowledge and wisdom. O Nanak ! We should not get engrossed by egoism (while riding this horse of human life) lest we may fall down (while facing downwards) under the load of this egoism. (3)

Pour'i : The Guru-minded persons, who join the company of holy saints (holy congregations), get merged with the True Lord through the Guru's Word (guidance). The persons, who possess the treasure of Lord's True Name, always recite the True Name of the Lord, thus getting united with Him. Such holy saints are acclaimed and honoured (in the Lord's presence) who sing the praises of the Lord through the Guru's teachings (guidance), as they are imbued with the jewel of meditation and love of the Lord in the heart. Thus the Lord enables us to join the company of such holy saints and then bestows honour and prestige by merging us with Himself. (19)

Slok M - 3 (A'sa ander sabh ko koiai nirasa hoiai.....)

O Nanak ! Everyone is functioning with the worldly hopes and desires except some Guru-minded persons, who lead a life of humility like the dead person, really make a success of this human life, leading a fruitful life. (by getting rid of their egoism). (1)

ਮ: ੩ ॥ ਨਾ ਕਿਛੁ ਆਸਾ ਹਥਿ ਹੈ ਕੇਉ ਨਿਰਾਸਾ
ਹੋਇ ॥ ਕਿਆ ਕਰੇ ਏਹ ਬਪੁੜੀ ਜਾਂ ਭੁਲਾਏ
ਸੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਧ੍ਰਿਗੁ ਜੀਵਨੁ ਸੰਸਾਰ ਸਚੇ ਨਾਮੁ
ਬਿਨੁ ॥ ਪ੍ਰਭੁ ਦਾਤਾ ਦਾਤਾਰ ਨਿਹਚਲੁ ਏਹੁ ਧਨੁ
॥ ਸਾਸਿ ਸਾਸਿ ਆਰਧੇ ਨਿਰਮਲੁ ਸੋਇ ਜਨੁ ॥
ਅੰਤਰਜਾਮੀ ਅਗਮੁ ਰਸਨਾ ਏਕੁ ਭਨੁ ॥ ਰਵਿ
ਰਹਿਆ ਸਰਬਤਿ ਨਾਨਕੁ ਬਲਿ ਜਾਈ ॥ ੨੦ ॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਸਰਵਰ ਹੰਸ ਧੁਰੇ ਹੀ ਮੇਲਾ ਖਸਮੈ ਏਵੈ ਭਾਣਾ ॥
ਸਰਵਰ ਅੰਦਰਿ ਹੀਰਾ ਮੋਤੀ ਸੋ ਹੰਸਾ ਕਾ ਖਾਣਾ
॥ ਬਗੁਲਾ ਕਾਗੁ ਨ ਰਹਈ ਸਰਵਰਿ ਜੇ ਹੋਵੈ
ਅਤਿ ਸਿਆਣਾ ॥ ਓਨਾ ਰਿਜਕੁ ਨ ਪਇਓ ਓਥੈ
ਓਨ੍ਹਾ ਹੋਰੋ ਖਾਣਾ ॥ ਸਚਿ ਕਮਾਣੈ ਸਚੇ ਪਾਈਐ
ਕੂੜੈ ਕੂੜਾ ਮਾਣਾ ॥ ਨਾਨਕ ਤਿਨ ਕੋ ਸਤਿਗੁਰੁ
ਮਿਲਿਆ ਜਿਨਾ ਧੁਰੇ ਪੈਯਾ ਪਰਵਾਣਾ ॥ ੧ ॥

ਮ: ੧ ॥ ਸਾਹਿਬੁ ਮੇਰਾ ਉਜਲਾ ਜੇ ਕੋ ਚਿਤਿ
ਕਰੇਇ ॥ ਨਾਨਕ ਸੋਈ ਸੇਵੀਐ ਸਦਾ ਸਦਾ ਜੋ
ਦੇਇ ॥ ਨਾਨਕ ਸੋਈ ਸੇਵੀਐ ਜਿਤੁ ਸੇਵੀਐ
ਦੁਖੁ ਜਾਇ ॥ ਅਵਗੁਣ ਵੰਞਨਿ ਗੁਣ ਰਵਹਿ
ਮਨਿ ਸੁਖੁ ਵਸੈ ਆਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪਿ ਤਾੜੀ
ਲਾਈਅਨੁ ॥ ਆਪੇ ਹੀ ਉਪਦੇਸਦਾ ਗੁਰਮੁਖਿ
ਪਤੀਆਈਅਨੁ ॥ ਇਕਿ ਆਪੇ ਉਝੜਿ ਪਾਇਅਨੁ
ਇਕਿ ਭਗਤੀ ਲਾਇਅਨੁ ॥ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ

M - 3 : How could this human being become free from worldly desires, as there is no useful purpose served by entertaining worldly hopes ? What could this human being do (to get away from worldly hopes) when the Lord Himself has led him astray (bound by worldly hopes) ? (2)

Pour'i : Cursed be this human life without the support of the Lord's True Name ! This True Name is the inexhaustible treasure of the Lord-benefactor, the greatest of all the benefactors. Infact, the person who recites True Name all the time (with each breath) gets purified (of mind). Let us, therefore, recite with the tongue the True Name of the Lord who is limitless, omni-scient and beyond our comprehension. O Nanak ! I would offer myself as a sacrifice to the Lord, who is pervading all the beings equally. (20)

Slok M - 1 (Sarvar hans dhurai hi mela.....)

The Guru-minded persons are enabled to join the company of holy saints like the swans at the Mansarovar-lake, as per the Lord's Will and as it pleases Him. The jewels and gems of True Name are lying in this lake of holy saints, which is the food (for thought) of these holy men. The self-willed (faithless) persons with all their cleverness (wisdom) does not relish the company of the holy saints, just as the crows or cranes do not love their stay at the Mansarovar (lake). Such self-willed (faithless) persons do not find the company of holy saints as pleasant and lovable, as they are interested in vicious and sinful actions. Whosoever is engaged in Truthfulness, attains the True Lord, whereas the faithless persons are engrossed in the worldly falsehood with pride.

O Nanak ! The persons, who are fortunate enough and pre-destined by the Lord's Will have been united with the True Guru (True Lord) through His Grace. (1)

M - 1: My True Master is pure and Truthful, and whosoever develops love for the Lord in his heart, also gets purified. O Nanak ! Let us serve and worship the Lord, who is always bestowing His favours and benedictions on us. O Nanak ! Let us serve the Lord, whose remembrance casts away all our afflictions. By singing the Lord's praises we could get rid of our vices and sins thus enjoying the bliss in our hearts. (2)

Pour'i : The Lord is pervading the whole Universe and is engaged in His aloofness in silent meditation. The Guru-minded persons have developed faith, having followed the Guru's guidance. Some persons have been led astray (misled)

ਸੋ ਬੁਝਸੀ ਆਪੇ ਨਾਇ ਲਾਈਅਨੁ ॥ ਨਾਨਕ
ਨਾਮੁ ਧਿਆਈਐ ਸਚੀ ਵਡਿਆਈ ॥ ੨੧ ॥ ੧
॥ ਸੁਧੁ ॥

ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਮਹਲਾ ੫
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸਲੋਕ ਮ: ੫ ॥

ਜੈਸਾ ਸਤਿਗੁਰੁ ਸੁਣੀਦਾ ਤੈਸੇ ਹੀ ਮੈ ਡੀਨੁ ॥
ਵਿਛੁੜਿਆ ਮੇਲੇ ਪ੍ਰਭੁ ਹਰਿ ਦਰਗਹ ਕਾ ਬਸੀਨੁ
॥ ਹਰਿ ਨਾਮੇ ਮੰਤ੍ਰ ਦ੍ਰਿੜਾਇਦਾ ਕਟੇ ਹਉਮੈ ਰੋਗੁ
॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਿਨਾ ਮਿਲਾਇਆ ਜਿਨਾ
ਧੁਰੇ ਪਇਆ ਸੰਜੋਗੁ ॥ ੧ ॥

ਮ: ੫ ॥ ਇਕੁ ਸਜਣੁ ਸਭਿ ਸਜਣਾ ਇਕੁ ਵੈਰੀ
ਸਭਿ ਵਾਦਿ ॥ ਗੁਰਿ ਪੂਰੈ ਦੇਖਾਲਿਆ ਵਿਣੁ ਨਾਵੈ
ਸਭ ਬਾਦਿ ॥ ਸਾਕਤ ਦੁਰਜਨ ਭਰਮਿਆ ਜੋ
ਲਗੇ ਦੂਜੈ ਸਾਦਿ ॥ ਜਨ ਨਾਨਕਿ ਹਰਿ ਪ੍ਰਭੁ
ਬੁਝਿਆ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਪਰਸਾਦਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਬਟਨਹਾਰੈ ਥਾਟੁ ਆਪੇ ਹੀ ਬਟਿਆ
॥ ਆਪੇ ਪੂਰਾ ਸਾਹੁ ਆਪੇ ਹੀ ਖਟਿਆ ॥ ਆਪੇ
ਕਰਿ ਪਾਸਾਹੁ ਆਪੇ ਰੰਗ ਰਟਿਆ ॥ ਕੁਦਰਤਿ
ਕੀਮ ਨ ਪਾਇ ਅਲਖ ਬ੍ਰਹਮਣਿਆ ॥ ਅਗਮ
ਅਥਾਹ ਬੇਅੰਤ ਪਰੈ ਪਰਟਿਆ ॥ ਆਪੇ ਵਡ
ਪਾਤਿਸਾਹੁ ਆਪਿ ਵਜੀਰਟਿਆ ॥ ਕੋਇ ਨ ਜਾਣੈ
ਕੀਮ ਕੇਵਡੁ ਮਟਿਆ ॥ ਸਚਾ ਸਾਹਿਬੁ ਆਪਿ
ਗੁਰਮੁਖਿ ਪਰਗਟਿਆ ॥ ੧ ॥

ਸਲੋਕੁ ਮ: ੫ ॥

ਸੁਣਿ ਸਜਣ ਪ੍ਰੀਤਮ ਮੇਰਿਆ ਮੈ ਸਤਿਗੁਰੁ ਦੇਹੁ

by the Lord, while some others are made to engage in His worship. He only understands His secrets, whom the Lord Himself enables to realise and engage in True Name O Nanak! Let us recite True Name to attain honour and acclaim with the Lord. (21 - 1 - Checked)

Ramkali Ki Vaar Mahala - 5 *Ik onkar satgur prasad (Jaisa satgur sunida taiso hi mein deeth.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

I have seen and realised the True Guru exactly similar to what I had heard about Him, as the Guru unites us with the True Lord, being the intermediary (pleader) of the Lord's Court. O Nanak ! The Guru enables us to hear and recite the Lord's True Name, by ridding us of our malady of egoism, but helps those fortunate persons only, who are pre-destined by the Lord's Will, to unite with the Lord. (1)

M - 5 : If the True Lord is befriended by us, the whole world becomes friendly to us but with the Lord's (enmity) displeasure, the whole world becomes unfriendly and against us. (gets engaged in wrangles). The perfect Guru has made us realise that except the recitation of True Name all other efforts are fruitless. The faithless persons are lost in vicious and sinful actions, being engrossed in dual-mindedness. O Nanak ! The devotees have realised the True Lord through the Grace and benevolence of the Guru. (2)

Pour'i : The Lord-Creator has Himself enacted the worldly drama and created this Universe. The Lord Himself is the perfect True Master (the king emperor) and Himself has earned the wealth of True Name as a householder. He Himself has enacted this whole worldly drama and Himself enjoys the love of the worldly pleasures. O Lord ! No one could ever imagine and evaluate the extent and grandeur of Your Nature, and no one could ever find the extent of Your Greatness, being beyond our comprehension. You are limitless and Your depth is beyond our probe. You are the greatest King-emperor and You are Your own advisor (like the minister) No one has been able to evaluate Your Greatness or the extent of Your Great Abode. Infact, the True Lord has revealed Himself to the Guru-minded persons, who get enlightened by Him. (1)

Slok M - 5 *(Su'nn sajan pritam meria'.....)*

O my beloved Lord ! Pray listen to my prayers (supplications) and enable me to perceive and unite with the

ਦਿਖਾਲਿ ॥ ਹਉ ਤਿਸੁ ਦੇਵਾ ਮਨੁ ਆਪਣਾ ਨਿਤ
ਹਿਰਦੈ ਰਖਾ ਸਮਾਲਿ ॥ ਇਕਸੁ ਸਤਿਗੁਰ ਬਾਹਰਾ
ਧ੍ਰਿਗੁਜੀਵਣੁ ਸੰਸਾਰਿ ॥ ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਿਨਾ
ਮਿਲਾਇਓਨੁ ਜਿਨ ਸਦ ਹੀ ਵਰਤੈ ਨਾਲਿ ॥੧॥

ਮ: ੫ ॥ ਮੇਰੈ ਅੰਤਰਿ ਲੋਚਾ ਮਿਲਣ ਕੀ ਕਿਉ
ਪਾਵਾ ਪ੍ਰਭ ਤੋਹਿ ॥ ਕੋਈ ਐਸਾ ਸਜਣੁ ਲੋੜਿ ਲਹੁ
ਜੋ ਮੇਲੇ ਪ੍ਰੀਤਮੁ ਮੋਹਿ ॥ ਗੁਰਿ ਪੂਰੈ ਮੇਲਾਇਆ
ਜਤ ਦੇਖਾ ਤਤ ਸੋਇ ॥ ਜਨ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ
ਸੇਵਿਆ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥੨॥

ਪਉੜੀ ॥ ਦੇਵਣਹਾਰੁ ਦਾਤਾਰੁ ਕਿਤੁ ਮੁਖਿ
ਸਾਲਾਹੀਐ ॥ ਜਿਸੁ ਰਖੈ ਕਿਰਪਾ ਧਾਰਿ ਰਿਜਰੁ
ਸਮਾਹੀਐ ॥ ਕੋਇ ਨ ਕਿਸ ਹੀ ਵਸਿ ਸਭਨਾ
ਇਕ ਧਰ ॥ ਪਾਲੇ ਬਾਲਕ ਵਾਗਿ ਦੇ ਕੈ ਆਪਿ
ਕਰ ॥ ਕਰਦਾ ਅਨਦ ਬਿਨੋਦ ਕਿਛੁ ਨ ਜਾਣੀਐ
॥ ਸਰਬ ਧਾਰ ਸਮਰਥ ਹਉ ਤਿਸੁ ਕੁਰਬਾਣੀਐ
॥ ਗਾਈਐ ਰਾਤਿ ਦਿਨੰਤੁ ਗਾਵਣ ਜੋਗਿਆ ॥
ਜੋ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ਤਿਨੀ ਹਰਿ ਰਸੁ ਭੋਗਿਆ
॥੨॥

ਸਲੋਕ ਮ: ੫ ॥

ਭੀੜਹੁ ਮੇਕਲਾਈ ਕੀਤੀਅਨੁ ਸਭ ਰਖੇ ਕੁਟੰਬੈ
ਨਾਲਿ ॥ ਕਾਰਜ ਆਪਿ ਸਵਾਰਿਅਨੁ ਸੋ ਪ੍ਰਭੁ ਸਦਾ
ਸਭਾਲਿ ॥ ਪ੍ਰਭੁ ਮਾਤ ਪਿਤਾ ਕੰਠਿ ਲਾਇਦਾ
ਲਹੁੜੇ ਬਾਲਕ ਪਾਲਿ ॥ ਦਇਆਲ ਹੋਏ ਸਭ
ਜੀਅ ਜੰਤੂ ਹਰਿ ਨਾਨਕ ਨਦਰਿ ਨਿਹਾਲ ॥੧॥

ਮ: ੫ ॥ ਵਿਣੁ ਤੁਧੁ ਹੋਰੁ ਜਿ ਮੰਗਣਾ ਸਿਰਿ

True Guru. I would surrender my (body and) mind to Him (with complete self-surrender) and always inculcate His love in my heart with great (care) devotion. This human life would be a curse without the support and love of the True Guru in this world. O Nanak ! The True Guru has been united with those persons, who have always recited Your True Name, abiding within them and being very close to them. (1)

M - 5 : O Lord ! How could I unite with You, as I am longing and pining for your union. (for meeting you) ? Let us find and search for a true friend, who would unite me with the beloved Lord. Now the Lord has enabled us to unite with the Guru, who has made us perceive the Lord pervading everywhere, wherever we look around. O Nanak ! We have served the Lord, who has no other equal or parallel in Greatness and grandeur. (2)

Pour'i : (With which tongue) How could we sing the praises of such a wonderful Lord-benefactor, who is bestowing all the favours on us, and has sustained us through His Grace and benevolence, providing us all the wealth, (of food and drinks) ? The Lord is our only support, as no one is under the care and maintenance of someone else. The Lord is sustaining all the beings, like the father looking after his child, by lending His helping hand. He is enjoying the worldly pleasures, in His blissful mood, and nothing is known about the Lord's secrets. (His functioning). I would offer myself as a sacrifice to the Lord, who is all-powerful, being omni-potent. Let us therefore sing His praises by day and night (all the time) as He is worthy of all our praise. The persons, who have sought refuge at the lotus-feet of the Guru, have enjoyed the bliss of the Lord's unison. (2)

Slok M - 5 : (Bheer'oh mokla'iee keetian sabh rakhai....)

O Brother ! Let us always worship the Lord, by reciting True Name, who has completed all our worldly chores successfully and has cast away all our sufferings and afflictions, protecting all the family interests. The Lord always sustains and cares for His devotees (disciples) like the mother and father who maintain their child with due love and care. O Nanak ! All the beings were thrilled with joy when the Lord blessed them with His favours and Grace. (1)

M - 5 : O Lord ! Apart from Your True Name, if we are trying to seek other favours from You, then it would amount to inviting various afflictions and sufferings on us. (on our head).

ਦੁਖਾ ਕੈ ਦੁਖ ॥ ਦੇਹਿ ਨਾਮੁ ਸੰਤੋਖੀਆ ਉਤਰੈ
ਮਨ ਕੀ ਭੁਖ ॥ ਗੁਰਿ ਵਣੁ ਤਿਨੁ ਹਰਿਆ
ਕੀਤਿਆ ਨਾਨਕ ਕਿਆ ਮਨੁਖ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸੇ ਐਸਾ ਦਾਤਾਰੁ ਮਨਹੁ ਨ ਵੀਸਰੈ
॥ ਘੜੀ ਨ ਮੁਹਤੁ ਚਸਾ ਤਿਸੁ ਬਿਨੁ ਨਾ ਸਰੈ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਕਿਆ ਕੇ ਲੁਕਿ ਕਰੈ ॥
ਜਿਸੁ ਪਤਿ ਰਖੈ ਆਪਿ ਸੇ ਭਵਜਲੁ ਤਰੈ ॥ ਭਗਤੁ
ਗਿਆਨੀ ਤਪਾ ਜਿਸੁ ਕਿਰਪਾ ਕਰੈ ॥ ਸੇ ਪੂਰਾ
ਪਰਧਾਨੁ ਜਿਸ ਨੋ ਬਲੁ ਧਰੈ ॥ ਜਿਸਹਿ ਜਰਾਏ
ਆਪਿ ਸੋਈ ਅਜਰੁ ਜਰੈ ॥ ਤਿਸ ਹੀ ਮਿਲਿਆ
ਸਚੁ ਮੰਤ੍ਰੁ ਗੁਰ ਮਨਿ ਧਰੈ ॥ ੩ ॥

ਸਲੋਕੁ ਮ: ੫ ॥

ਧੰਨੁ ਸੁ ਰਾਗ ਸੁਰੰਗੜੇ ਆਲਾਪਤ ਸਭ ਤਿਖ
ਜਾਇ ॥ ਧੰਨੁ ਸੁ ਜੰਤ ਸੁਹਾਵੜੇ ਜੋ ਗੁਰਮੁਖਿ
ਜਪਦੇ ਨਾਉ ॥ ਜਿਨੀ ਇਕ ਮਨਿ ਇਕੁ
ਅਰਾਧਿਆ ਤਿਨ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਤਿਨ
ਕੀ ਧੂੜਿ ਹਮ ਬਾਛਦੇ ਕਰਮੀ ਪਲੈ ਪਾਇ ॥ ਜੋ
ਰਤੇ ਰੰਗਿ ਗੋਵਿੰਦ ਕੈ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ
॥ ਆਖਾ ਬਿਰਥਾ ਜੀਅ ਕੀ ਹਰਿ ਸਜਣੁ ਮੇਲਹੁ
ਰਾਇ ਗੁਰਿ ਪੂਰੈ ਮੇਲਾਇਆ ਜਨਮ ਮਰਣ ਦੁਖ
ਜਾਇ ॥ ਜਨ ਨਾਨਕ ਪਾਇਆ ਅਗਮ ਰੂਪੁ
ਅਨਤ ਨ ਕਾਹੂ ਜਾਇ ॥ ੧ ॥

ਮ: ੫ ॥ ਧੰਨੁ ਸੁ ਵੇਲਾ ਘੜੀ ਧੰਨੁ ਧਨੁ ਮੁਰਤੁ

O benevolent Lord ! May we be bestowed with Your True Name, so as to satiate our hunger for worldly pleasures and possessions, being fully contented. O Nanak ! The Lord has enabled the whole world to blossom forth like all the vegetation being filled with greenery, so what to say of this human being? (who is blessed with all the favours). (2)

Pour'i : Let us not forsake such a Lord-benefactor, without whose benevolence we cannot exist (thrive) even for a moment. How could we do anything in hiding from Him, when He is pervading equally everywhere within and without. (inside and outside) The Lord has enabled some persons to swim across this ocean of life successfully, who are blessed with His protective care. (whose honour is saved by Him). The persons, blessed with His Grace, is a true saint, gyani (learned person) or one engaged in penance. The person, bestowed with His strength and power is truly great. The person, bestowed with His support, is enabled to bear the unbearable even. Whosoever has imbibed the Guru's teachings, has inculcated the love of the Lord in his heart, through the Guru's guidance. (3)

Slok M - 5 (Dhan so ra'g surungar'ai alapat sabh tikh.....)

Blessed and praiseworthy are the ragas and the sub-ragas (sons of ragas) by singing which (by singing such musical tunes) the thirst of worldly desires is quenched! (one feels satiated with peace of mind). Blessed are the persons, who recite the Lord's True Name in the company of the Guru-minded persons! I would offer myself as a sacrifice to such persons (surrender myself to), who have worshipped the one Lord-sublime with concentration of mind (love) and devotion. We are seeking the holy dust of their lotus-feet (for applying to our foreheads), which could be (had) gained only with good fortune, if pre-destined by the Lord's Grace. I would offer myself as a sacrifice to such persons who are immersed in the love and devotion (worship) of the True-Govind. I would explain the state of my mind (my love) to such persons with a request to enable me unite with the beloved Lord. The persons, who have been united with the Lord by the perfect Guru, have cast away the pangs of the cycle of births and deaths. O Nanak ! When we get merged with the limitless and formless Lord, the mind does not waver any more and wander from the union of the Lord.(1)

M - 5 : Blessed is the time, the moment and praiseworthy

ਪਲੁ ਸਾਰੁ ॥ ਧੰਨੁ ਸੁ ਦਿਨਸੁ ਸੰਜੋਗੜਾ ਜਿਤੁ
ਡਿਠਾ ਗੁਰ ਦਰਸਾਰੁ ॥ ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ
ਹਰਿ ਪਾਇਆ ਅਗਮ ਅਪਾਰੁ ॥ ਹਉਮੈ ਤੁਟਾ
ਮੋਹੜਾ ਇਕੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥ ਜਨੁ ਨਾਨਕੁ
ਲਗਾ ਸੇਵ ਹਰਿ ਉਧਾਰਿਆ ਸਗਲ ਸੰਸਾਰੁ ॥੨॥

ਪਉੜੀ ॥ ਸਿਫਤਿ ਸਲਾਹਣੁ ਭਗਤਿ ਵਿਰਲੇ
ਦਿਤੀਅਨੁ ॥ ਸਉਪੇ ਜਿਸੁ ਭੰਡਾਰ ਫਿਰਿ ਪੁਛ ਨ
ਲੀਤੀਅਨੁ ॥ ਜਿਸ ਨੋ ਲਗਾ ਰੰਗੁ ਸੇ ਰੰਗਿ
ਰਤਿਆ ॥ ਓਨਾ ਇਕੋ ਨਾਮੁ ਅਧਾਰੁ ਇਕਾ ਉਨ
ਭਤਿਆ ॥ ਓਨਾ ਪਿਛੈ ਜਗੁ ਭੁੰਚੈ ਭੋਗਈ ॥
ਓਨਾ ਪਿਆਰਾ ਰਬੁ ਓਨਾਹਾ ਜੋਗਈ ॥ ਜਿਸੁ
ਮਿਲਿਆ ਗੁਰੁ ਆਇ ਤਿਨਿ ਪ੍ਰਭੁ ਜਾਣਿਆ ॥
ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਜਿ ਖਸਮੈ ਭਾਣਿਆ ॥੪॥

ਸਲੋਕ ਮ: ੫ ॥

ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਦੋਸਤੀ ਹਰਿ ਇਕਸੈ
ਨਾਲਿ ਮੈ ਰੰਗੁ ॥ ਹਰਿ ਇਕੋ ਮੇਰਾ ਸਜਣੋ ਹਰਿ
ਇਕਸੈ ਨਾਲਿ ਮੈ ਸੰਗੁ ॥ ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ
ਗੋਸਟੇ ਮੁਹੁ ਮੈਲਾ ਕਰੈ ਨ ਭੰਗੁ ॥ ਜਾਣੈ ਬਿਰਥਾ
ਜੀਅ ਕੀ ਕਦੇ ਨ ਮੋੜੈ ਰੰਗੁ ॥ ਹਰਿ ਇਕੋ ਮੇਰਾ
ਮਸਲਤੀ ਭੰਨਣ ਘੜਨ ਸਮਰਥੁ ॥ ਹਰਿ ਇਕੋ
ਮੇਰਾ ਦਾਤਾਰੁ ਹੈ ਸਿਰਿ ਦਾਤਿਆ ਜਗ ਹਥੁ ॥
ਹਰਿ ਇਕਸੈ ਦੀ ਮੈ ਟੇਕ ਹੈ ਜੋ ਸਿਰਿ ਸਭਨਾ

is the fortunate day alongwith the time of meeting the Guru! Blessed is the actual day of uniting with the Guru, when I got a chance of perceiving the Guru in person! All our heart's desires were fulfilled by uniting with the limitless and unfathomable Lord. O Nanak ! By the support of Lord's True Name alone, we got rid of our egoistic tendencies, and worldly attachments. By serving the Lord, we were enabled to cross this ocean of life succesfully alongwith the whole world. (The world has attained salvation by reciting True Name). (2)

Pour'i : Very few persons have been blessed with the boon of Lord's worship by singing His praises. Once some one has been bestowed with the wealth of True Name by the Lord, then He does not take it back (or ask for the accounts, how it has been (spent) utilised.) Such a person, imbued with the love of the Lord, then remains completely immersed in the bliss of reciting True Name. Then such persons rely only on the support of Lord's True Name, which is their mainstay in life. (their food for thought). It is through the guidance, (help) of such persons alone that the whole world enjoys the bliss of the Lord's unison. They have developed such a great love for the Lord that He belongs to them only. (The Lord is under their control now). The persons, united with the Guru have realised and attained the Lord. I would offer myself as a sacrifice to such persons, who have won the pleasure and acceptance of the Lord. (4)

Slok M - 5 (Har iksai naal mein dosti har iksai.....)

I have developed friendship (befriended) with the One Lord-sublime, having inculcated His love in my heart. I have only one companion, the Lord-sublime, whose company I always keep and enjoy. I only discuss my problems with the Lord-Almighty, who does not show any disregard for my requirements (who does not cause any sufferings to me.) The Lord is always considerate to me, knowing my inner feelings (of the mind) and never stops responding to my love. (always reciprocates my love and devotion for Him). The True Lord, who is all powerful and capable of creating and destroying this world, is my only advisor. The Lord is our only benefactor, who is the greatest benefactor of all, with His helping hand (who is the supporter of all benefactors). I depend only on the support of the Lord-sublime, who is the mainstay of the whole world. (with His supporting hand over all). The Guru has united

ਸਮਰਥੁ ॥ ਸਤਿਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ਮਸਤਕਿ
ਪਰਿ ਕੈ ਹਥੁ ॥ ਵਡਾ ਸਾਹਿਬੁ ਗੁਰੂ ਮਿਲਾਇਆ
ਜਿਨਿ ਤਾਰਿਆ ਸਗਲ ਜਗਤੁ ॥ ਮਨ ਕੀਆ
ਇਛਾ ਪੂਰੀਆ ਪਾਇਆ ਪੁਰਿ ਸੰਜੋਗ ॥ ਨਾਨਕ

ਪਾਇਆ ਸਚੁ ਨਾਮੁ ਸਦ ਹੀ ਭੋਗੇ ਭੋਗ ॥ ੧ ॥

ਮ: ਪ ॥ ਮਨਮੁਖਾ ਕੇਰੀ ਦੋਸਤੀ ਮਾਇਆ ਕਾ
ਸਨਬੰਧ ॥ ਵੇਖਦਿਆ ਹੀ ਭਜਿ ਜਾਨਿ ਕਦੇ ਨ

ਪਾਇਨਿ ਬੰਧੁ ॥ ਜਿਚਰੁ ਪੈਨਨਿ ਖਾਵਨੇ ਤਿਚਰੁ

ਰਖਨਿ ਗੰਢੁ ॥ ਜਿਤੁ ਦਿਨਿ ਕਿਛੁ ਨ ਹੋਵਈ

ਤਿਤੁ ਦਿਨਿ ਬੋਲਨਿ ਗੰਧੁ ॥ ਜੀਅ ਕੀ ਸਾਰ ਨ

ਜਾਣਨੀ ਮਨਮੁਖ ਅਗਿਆਨੀ ਅੰਧੁ ॥ ਕੂੜਾ ਗੰਢੁ

ਨ ਚਲਈ ਚਿਕੜਿ ਪਥਰ ਬੰਧੁ ॥ ਅੰਧੇ ਆਪੁ ਨ

ਜਾਣਨੀ ਫਕੜੁ ਪਿਟਨਿ ਧੰਧੁ ॥ ਝੂਠੈ ਮੋਹਿ

ਲਪਟਾਇਆ ਹਉ ਹਉ ਕਰਤ ਬਿਹੰਧੁ ॥ ਕ੍ਰਿਪਾ

ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਪੁਰਿ ਪੂਰਾ ਕਰਮੁ ਕਰੇਇ ॥

ਜਨ ਨਾਨਕ ਸੇ ਜਨ ਉਬਰੇ ਜੇ ਸਤਿਗੁਰ ਸਰਣਿ

ਪਰੇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜੋ ਰਤੇ ਦੀਦਾਰ ਸੇਈ ਸਚੁ ਹਾਕੁ ॥

ਜਿਨੀ ਜਾਤਾ ਖਸਮੁ ਕਿਉ ਲਭੈ ਤਿਨਾ ਖਾਕੁ ॥

ਮਨੁ ਮੈਲਾ ਵੇਕਾਰੁ ਹੋਵੈ ਸੰਗਿ ਪਾਕੁ ॥ ਦਿਸੈ

ਸਚਾ ਮਹਲੁ ਖੁਲੈ ਭਰਮ ਤਾਕੁ ॥ ਜਿਸਹਿ ਦਿਖਲੇ

ਮਹਲੁ ਤਿਸੁ ਨ ਮਿਲੈ ਧਾਕੁ ॥ ਮਨੁ ਤਨੁ ਹੋਇ

ਨਿਹਾਲੁ ਬਿੰਦਕ ਨਦਰਿ ਝਾਕੁ ॥ ਨਉ ਨਿਧਿ

me with the holy saints by keeping His helping hand on my shoulders (on the head) The Guru has then united me with the Lord, who has granted salvation to the whole world. All our worldly desires (of the mind) were fulfilled by getting merged with the Lord, as pre-destined by the Lord's Will. O Nanak ! We have attained the True Name, thus always enjoying the bliss of life. (1)

The faithless persons have developed the love of Maya (worldly falsehood) only. They never seek the company of the holy saints as they are always caught in the bondage of Maya. (They run away from others, who could give them peace of mind). They keep the company of such friends, who could meet their selfish ends by providing them food and drinks and keep their company so long their needs are met. When their selfish motives are not served, then they use abusive language. (They use disrespectful language, when their needs are not met). The faithless (self-willed) persons are ignorant like blind fools and have no self-realisation (have no knowledge of the soul) Their friendship is temporary, false and short-lived just as the stones joined with mud cannot stay in position for long. Such blind fools have not realised the Lord, (without having self-realisation) being engrossed in vicious and sinful actions. (worldly bondage). They have spent their lives in egoism and I-am-ness, being engrossed in the love of the worldly falsehood. The persons, who are blessed with the Lord's Grace, lead a successful life (with their functions completed successfully) as per the Lord's Will. O Nanak ! The persons, who have sought the support of the True Guru, have attained salvation in this life. (have crossed this ocean of life successfully). (2)

Pour'i : The persons, who are imbued with the love of the Lord, are known as Truthful (True). How could we seek the dust of the lotus-feet of the persons, who have realised the Lord-spouse. The mind, which is rendered impure due to vicious and sinful actions, could be purified in the company of such Guru-minded persons. All our doubts and misgivings are cast away, when the Lord's Abode (The True Palace of Lord) is perceived by us, and the persons who are enabled to perceive the Lord's presence, never come to grief. (on any account). The body and mind (soul) gets thrilled with the blissful presence of the Lord, when one is blessed with the Lord's Grace. The treasure of True Name (like the nine worldly

ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰ ਕੈ ਸਬਦਿ ਲਾਗੁ ॥ ਤਿਸੈ
ਮਿਲੈ ਸੰਤ ਖਾਕੁ ਮਸਤਕਿ ਜਿਸੈ ਭਾਗੁ ॥ ੫ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਹਰਣਾਖੀ ਕੂ ਸਚੁ ਵੈਣੁ ਸੁਣਾਈ ਜੋ ਤਉ ਕਰੇ
ਉਧਾਰਣੁ ॥ ਸੁੰਦਰ ਬਚਨ ਤੁਮ ਸੁਣਹੁ ਛਬੀਲੀ
ਪਿਰੁ ਤੈਡਾ ਮਨ ਸਾਧਾਰਣੁ ॥ ਦੁਰਜਨ ਸੇਤੀ ਨੇਹੁ
ਰਚਾਇਓ ਦਸਿ ਵਿਖਾ ਮੈ ਕਾਰਣੁ ॥ ਊਣੀ ਨਾਹੀ
ਬੂਣੀ ਨਾਹੀ ਨਾਹੀ ਕਿਸੈ ਵਿਹੁਣੀ ॥ ਪਿਰੁ ਛੈਲੁ
ਛਬੀਲਾ ਛਡਿ ਗਵਾਇਓ ਦੁਰਮਤਿ ਕਰਮਿ
ਵਿਹੁਣੀ ॥ ਨਾ ਹਉ ਭੁਲੀ ਨਾ ਹਉ ਚੁਕੀ ਨਾ ਮੈ
ਨਾਹੀ ਦੇਸਾ ॥ ਜਿਤੁ ਹਉ ਲਾਈ ਤਿਤੁ ਹਉ
ਲਗੀ ਤੂ ਸੁਣਿ ਸਚੁ ਸੰਦੇਸਾ ॥ ਸਾਈ ਸੁਹਾਗਣਿ
ਸਾਈ ਭਾਗਣਿ ਜੈ ਪਿਰਿ ਕਿਰਪਾ ਧਾਰੀ ॥ ਪਿਰਿ
ਅਉਗਣ ਤਿਸ ਕੇ ਸਭਿ ਗਵਾਏ ਗਲ ਸੇਤੀ
ਲਾਇ ਸਵਾਰੀ ॥ ਕਰਮਹੀਣ ਧਨ ਕਰੈ ਬਿਨੰਤੀ
ਕਦਿ ਨਾਨਕ ਆਵੈ ਵਾਰੀ ॥ ਸਭਿ ਸੁਹਾਗਣਿ
ਮਾਣਹਿ ਰਲੀਆ ਇਕ ਦੇਵਹੁ ਰਾਤਿ ਮੁਰਾਰੀ ॥
੧ ॥

ਮ: ੫ ॥ ਕਾਹੇ ਮਨ ਤੂ ਭੋਲਤਾ ਹਰਿ ਮਨਸਾ
ਪੂਰਣਹਾਰੁ ॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਇ ਤੂ ਸਭਿ
ਦੁਖ ਵਿਸਾਰਣਹਾਰੁ ॥ ਹਰਿ ਨਾਮਾ ਆਰਾਧਿ ਮਨ
ਸਭਿ ਕਿਲਵਿਖ ਜਾਹਿ ਵਿਕਾਰ ॥ ਜਿਨ ਕਉ
ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਰੰਗੁ ਲਗਾ ਨਿਰੰਕਾਰ ॥
ਓਨੀ ਛਡਿਆ ਮਾਇਆ ਸੁਆਵੜਾ ਧਨੁ ਸੰਚਿਆ
ਨਾਮੁ ਅਪਾਰੁ ॥ ਅਠੇ ਪਹਰ ਇਕਤੈ ਲਿਵੈ ਮਨੋਨਿ

treasures) is attained by following the Guru's Word (Sabad). The person, who is fortunate enough and pre-destined by the Lord's Will, gains the holy dust of the lotus-feet of the saints. (5)

Slok M - 5 (*Harnakhi ku sach va'in sunaiee.....*)

O beautiful person (with deer-like eyes) possessing knowledge and truthfulness ! I would give you some discourses which could grant you salvation. O charming persons! Listen to some beautiful Words that your Lord-spouse is capable of fulfilling all your worldly desires (Your wishes). Let me know why you are attached to vicious thoughts and sinful actions (of vices) like sexual desires, specially when you are not devoid of any virtues, or not being dishonoured by your Lord-spouse, being bereft of any other qualities. O unfortunate and foolish person ! Why have you forsaken Your beautiful and charming Lord-spouse, having engrossed in vicious or sinful actions ? (The person replied) O friend, Neither I have forgotten the Lord-spouse, nor have I committed any mistakes. Neither I am engrossed in egoism, nor am I full of faults or shortcomings. You listen to me. The fact is that I am engaged in those functions only as ordained by the Lord-spouse, as per His Will. (I have followed His dictates only). But the person, blessed with the Grace of the Lord, is truly fortunate and enjoys the conjugal bliss of the Lord-spouse. The Lord has taken such a person in His embrace, having overlooked all his flaws and by making him praiseworthy. (like the wedded woman being accepted and loved by her spouse', notwithstanding her shortcomings). O Nanak ! The unfortunate person exclaims with disappointment. O Lord ! When shall I enjoy the bliss of Your union? O Lord ! May I be also given the chance of Your love and union during this human life, while all the blessed persons are enjoying the conjugal bliss of the spouse). (1)

M - 5 : O my mind ! Why are you wavering in disappointment, when the Lord is ever willing to fulfil all our desires ? O human being ! You should recite the Lord's True Name through the Guru's guidance, who is capable of ridding you of all your ills and afflictions. O My mind ! Try to recite the Lord's True Name so as to get rid of all your sins and vices. The fortunate persons, who are pre-destined by the Lord's Will, always (win) gain the love and affection of the Lord-creator. Infact, they have amassed the wealth of True Name, having

ਹੁਕਮੁ ਅਪਾਰੁ ॥ ਜਨੁ ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਇਕੁ
ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਪਿਆਰੁ ॥ ੨ ॥
ਪਉੜੀ ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸ ਨੋ
ਸਦਾ ਸੁਖ ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸੁ ਜਮ
ਨਹਿ ਦੁਖ ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸੁ ਕਿ
ਕਾੜਿਆ ॥ ਜਿਸ ਦਾ ਕਰਤਾ ਮਿਤ੍ਰੁ ਸਭਿ ਕਾਜ
ਸਵਾਰਿਆ ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਸੇ
ਪਰਵਾਨੁ ਜਨੁ ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਬਹੁਤਾ
ਤਿਸੁ ਧਨੁ ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਸੇ ਵਡ
ਪਰਵਾਰਿਆ ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਨਿ
ਕੁਲ ਉਧਾਰਿਆ ॥ ੬ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਅੰਦਰਹੁ ਅੰਨਾ ਬਾਹਰਹੁ ਅੰਨਾ ਕੂੜੀ ਕੂੜੀ ਗਾਵੈ
॥ ਦੇਹੀ ਧੋਵੈ ਚਕ੍ਰ ਬਣਾਏ ਮਾਇਆ ਨੇ ਬਹੁ
ਧਾਵੈ ॥ ਅੰਦਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਫਿਰਿ
ਫਿਰਿ ਆਵੈ ਜਾਵੈ ॥ ਨੀਂਦ ਵਿਆਪਿਆ ਕਾਮਿ
ਸੰਤਾਪਿਆ ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਕਹਾਵੈ ॥ ਬੈਸਨੋ
ਨਾਮੁ ਕਰਮ ਹਉ ਜੁਗਤਾ ਤੁਹ ਕੁਟੇ ਕਿਆ ਫਲੁ
ਪਾਵੈ ॥ ਹੀਸਾ ਵਿਚਿ ਬੈਠਾ ਬਗੁ ਨ ਬਣਈ ਨਿਤ
ਬੈਠਾ ਮਛੀ ਨੇ ਤਾਰ ਲਾਵੈ ॥ ਜਾ ਹੀਸ ਸਭਾ
ਵੀਚਾਰੁ ਕਰਿ ਦੇਖਨਿ ਤਾ ਬਗਾ ਨਾਲਿ ਜੋੜੁ ਕਦੇ
ਨ ਆਵੈ ॥ ਹੀਸਾ ਹੀਰਾ ਮੋਤੀ ਚੁਗਣਾ ਬਗੁ ਡਡਾ
ਭਾਲਣ ਜਾਵੈ ॥ ਉਡਰਿਆ ਵੇਚਾਰਾ ਬਗੁਲਾ
ਮਤੁ ਹੋਵੈ ਮੰਝੁ ਲਖਾਵੈ ॥ ਜਿਤੁ ਕੇ ਲਾਇਆ
ਤਿਤ ਹੀ ਲਾਗਾ ਕਿਸੁ ਦੇਸੁ ਦਿਚੈ ਜਾ ਹਰਿ ਦੇਵੈ

discarded the love of (Maya) worldly falsehood. O Nanak !
Such fortunate persons follow the Lord's Will, by imbibing the
love of the Lord-spouse all the twenty-four hours (eight pehars).
I would also seek the boon of True Name alone, so as to get a
glimpse of the Lord-spouse, having inculcated His love in my
heart. (2)

Pour'i : The person, who always (remembers) worships
the Lord, always enjoys the bliss of life by inculcating His
love in the heart. Whosoever has served the Lord with love
and devotion, does not suffer (punishment) at the hands of
Yama. What is the disappointment of the person, who entertains
the Lord's worship always, and being the friend of the Lord-
creator always leads a successful and fruitful life? The person,
who worships the Lord, is always accepted by the Lord in His
presence, and amasses the wealth of True Name. Such a person,
serving the Lord, enjoys the pleasure of having a large family,
and such a person helps his whole clan (family) to attain
salvation (from the worldly bondage). (6)

Slok M - 5 (*Andhroh anha bahroh anha.....*)

This human being, devoid of (the eyes of) knowledge
and detachment, is blind from inside and without the study of
books of lore is blind from outside and engages himself in
discourses of falsehood only. He washes the body and bathes
and carves out circles on his forehead, while engrossed in the
love of Maya (worldly falsehood). This human being goes on
passing through the cycle of births and deaths, as the filth of
his vicious thoughts does not leave him. He is always engrossed
in the slumber of ignorance and the love of sexual desires
though outwardly repeats the Name of Ram (God) or makes
others as well to recite True Name. He is always engaged in
fruitless efforts (like beating the rice-husk, which is useless)
being engrossed in his egoistic tendencies and performs
wasteful actions. He does not fit in the company of holy saints
(holy congregations) just as a crane in the company of swans
does not feel at ease, as he is always on the look-out of catching
a fish. (instead of looking for gems). When the association of
(collected swans) Guru-minded persons deliberates on True
Name, the faithless person does not fit in their company (as he
can think of sinful actions only) just as the swans cannot think
in the terms of crane's interest. The swans are engaged in

ਭਾਵੈ ॥ ਸਤਿਗੁਰੁ ਸਰਵਰੁ ਰਤਨੀ ਭਰਪੂਰੇ ਜਿਸੁ
ਪ੍ਰਾਪਤਿ ਸੋ ਪਾਵੈ ॥ ਸਿਖ ਹੋਸ ਸਰਵਰਿ ਇਕਠੇ
ਹੋਏ ਸਤਿਗੁਰੁ ਕੈ ਹੁਕਮਾਵੈ ॥ ਰਤਨ ਪਦਾਰਥ
ਮਾਣਕ ਸਰਵਰਿ ਭਰਪੂਰੇ ਖਾਇ ਖਰਚਿ ਰਹੇ ਤੋਟਿ
ਨ ਆਵੈ ॥ ਸਰਵਰ ਹੋਸੁ ਦੂਰਿ ਨ ਹੋਈ ਕਰਤੇ ਏ
ਵੈ ਭਾਵੈ ॥ ਜਨ ਨਾਨਕ ਜਿਸ ਦੈ ਮਸਤਕਿ ਭਾਗੁ
ਧੁਰਿ ਲਿਖਿਆ ਸੋ ਸਿਖੁ ਗੁਰੁ ਪਹਿ ਆਵੈ ॥ ਆਪਿ
ਤਰਿਆ ਕੁਟੰਬ ਸਭਿ ਤਾਰੇ ਸਭਾ ਸ੍ਰਿਸਟਿ ਛਡਾਵੈ
॥ ੧ ॥

ਮ: ੫ ॥ ਪੰਡਿਤੁ ਆਖਾਏ ਬਹੁਤੀ ਰਾਹੀ ਕੋਰੜ
ਮੋਨ ਜਿਨੇਹਾ ॥ ਅੰਦਰਿ ਮੋਹੁ ਨਿਤ ਭਗਮਿ
ਵਿਆਪਿਆ ਤਿਸਟਸਿ ਨਾਹੀ ਦੇਹਾ ॥ ਕੂੜੀ ਆਵੈ
ਕੂੜੀ ਜਾਵੈ ਮਾਇਆ ਕੀ ਨਿਤ ਜੋਹਾ ॥ ਸਚੁ ਕਹੈ
ਤਾ ਛੋਹੋ ਆਵੈ ਅੰਤਰਿ ਬਹੁਤਾ ਰੋਹਾ ॥
ਵਿਆਪਿਆ ਦੁਰਮਤਿ ਕੁਬੁਧਿ ਕੁਮੂੜਾ ਮਨਿ
ਲਾਗਾ ਤਿਸੁ ਮੋਹਾ ॥ ਠਗੈ ਸੇਤੀ ਠਗੁ ਰਲਿ
ਆਇਆ ਸਾਥੁ ਭਿ ਇਕੋ ਜੋਹਾ ॥ ਸਤਿਗੁਰੁ
ਸਰਾਵੁ ਨਦਰੀ ਵਿਚਦੋ ਕਵੈ ਤਾਂ ਉਘੜਿ
ਆਇਆ ਲੋਹਾ ॥ ਬਹੁਤੇਰੀ ਥਾਈ ਰਲਾਇ
ਰਲਾਇ ਦਿਤਾ ਉਘੜਿਆ ਪੜਦਾ ਅਗੈ ਆਇ
ਖਲੋਹਾ ॥ ਸਤਿਗੁਰੁ ਕੀ ਜੇ ਸਰਣੀ ਆਵੈ ਫਿਰਿ
ਮਨੁਰਹੁ ਕੰਚਨੁ ਹੋਹਾ ॥ ਸਤਿਗੁਰੁ ਨਿਰਵੈਰੁ ਪੁਤ੍ਰੁ
ਸਤ੍ਰੁ ਸਮਾਨੇ ਅਉਗਣ ਕਟੇ ਕਰੇ ਸੁਧੁ ਦੇਹਾ ॥
ਨਾਨਕ ਜਿਸੁ ਧੁਰਿ ਮਸਤਕਿ ਹੋਵੈ ਲਿਖਿਆ ਤਿਸੁ

partaking pearls and rubies, whereas the crane is in search of fish or worms. So the crane goes off from this assembly of swans, lest the truth of his being a crane may not leak-out. This human being is engaged in those functions (sinful actions) as dictated by the Lord's Will and behaves like a crane as per His ordains, so who else could we blame for his behaviour ? The Guru is the like the ocean of virtues but only the person who gets united with Him, attains those virtues. The swan-like sikhs have joined the company of holy saints as per the Guru's Will or Guru's ordains. The sikhs then partake of the nectar of True Name like the swans collecting pearls and rubies form the (ocean like Guru) company of holy saints and then make use of these virtues and there is no shortage even on making use of them. (by spending them there is no dearth). Moreover, the swan-like Sikhs never remain away from the sarovar (tank) of holy saints as they are pre-destined by the Lord's Will. O Nanak! The fortunate sikh, who is pre-destined by the Lord's Will, joins the company of the Guru. Such a person then attains salvation alongwith the whole family (the whole clan) and helps the world as well towards salavation from worldly bondage.(1)

M - 5 : The person, who calls himself a Pandit follows various paths (by studying different books of lore) and is hard of heart without any humility. (like the hard moth). He never attains peace and tranquillity of mind as he is engrossed in worldly attachments and labouring under whims and fancies including dual-mindedness. He is full of egoism and anger and gets enraged when Truth (true facts) is revealed to him, being engrossed in the love of worldly falsehood. His mind is engulfed by worldly attachment because of his vicious thoughts due to his evil training or foolish thinking. Such a deceitful person gets the company of another cheat as both are of the same type (nature). When he was confronted with the True Guru as the jeweller, his real self of an untruthful person (like the iron-base metal coated with gold) was revealed. Though he tried to mingle with swan-like Guru-minded persons, his mean actions revealed his true picture alongwith his sinful actions. But if he were to seek the Guru's guidance, he could again he converted from iron into gold (from faithless person to a virtuous Guru-minded person like the golden touch of the gold stone, pa'ras). The Guru bears no enmity to anyone for

ਸਤਿਗੁਰ ਨਾਲਿ ਸਨੇਹਾ ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ
ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਜਿਸੁ ਕਿਰਪਾਲੁ ਹੋਵੈ ਤਿਸੁ
ਰਿਦੈ ਵਸੇਹਾ ॥ ਆਵਣ ਜਾਣਾ ਤਿਸ ਕਾ ਕਟੀਐ
ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਹਾ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜੋ ਤੁਧੁ ਭਾਣਾ ਜੰਤੁ ਸੇ ਤੁਧੁ ਬੁਝਈ ॥
ਜੋ ਤੁਧੁ ਭਾਣਾ ਜੰਤੁ ਸੁ ਦਰਗਹ ਸਿਝਈ ॥ ਜਿਸ
ਨੋ ਤੇਰੀ ਨਦਰਿ ਹਉਮੈ ਤਿਸੁ ਗਈ ॥ ਜਿਸ ਨੋ ਤੂੰ
ਸੰਤਸਟ ਕਲਮਲ ਤਿਸੁ ਖਈ ॥ ਜਿਸ ਕੈ ਸੁਆਮੀ
ਵਲਿ ਨਿਰਭਉ ਸੇ ਭਈ ॥ ਜਿਸ ਨੋ ਤੂੰ ਕਿਰਪਾਲੁ
ਸਚਾ ਸੇ ਬਿਅਈ ॥ ਜਿਸ ਨੋ ਤੇਰੀ ਮਇਆ ਨ
ਪੋਹੈ ਅਗਨਈ ॥ ਤਿਸ ਨੋ ਸਦਾ ਦਇਆਲੁ
ਜਿਨਿ ਗੁਰ ਤੇ ਮਤਿ ਲਈ ॥ ੭ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਕਿਰਪਾਲ ਅਪੇ ਬਖਸਿ ਲੈ ॥ ਸਦਾ
ਸਦਾ ਜਪੀ ਤੇਰਾ ਨਾਮੁ ਸਤਿਗੁਰ ਪਾਇ ਪੈ ॥ ਮਨ
ਤਨ ਅੰਤਰਿ ਵਸੁ ਦੂਖਾ ਨਾਸੁ ਹੋਇ ॥ ਹਥ ਦੇਇ
ਆਪਿ ਰਖੁ ਵਿਆਪੈ ਭਉ ਨ ਕੋਇ ॥ ਗੁਣ ਗਾਵਾ
ਦਿਨੁ ਰੈਣਿ ਦੇਤੇ ਕੰਮਿ ਲਾਇ ॥ ਸੰਤ ਜਨਾ ਕੈ
ਸੰਗਿ ਹਉਮੈ ਰੋਗੁ ਜਾਇ ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਖਸਮੁ
ਏਕੋ ਰਵਿ ਰਹਿਆ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਚੁ ਸਚੇ
ਸਚੁ ਲਹਿਆ ॥ ਦਇਆ ਕਰਹੁ ਦਇਆਲ
ਅਪਣੀ ਸਿਫਤਿ ਦੇਹੁ ॥ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ
ਨਾਨਕ ਪ੍ਰੀਤਿ ਦੇਹ ॥ ੧ ॥

ਮ: ੧ ॥ ਏਕੋ ਜਪੀਐ ਮਨੈ ਮਾਹਿ ਇਕਸ ਕੀ
ਸਰਣਾਇ ॥ ਇਕਸੁ ਸਿਉ ਕਰਿ ਪਿਰਹੜੀ ਦੂਜੀ

whom the son or the enemy are alike and purifies the body by eliminating vicious thoughts or sinful actions. O Nanak ! The person, who is fortunate enough, being pre-destined by the Lord's Will, gets imbued with the love and devotion of the True Guru. The person, who is blessed with the Guru's Grace and benevolence, inculcates the love of the Guru's Word and the nectar-like teachings (ba'ni) through His Grace. He then enjoys the eternal bliss by cutting the shackles of his bondage in the cycle of births and deaths. (2)

Pour'i : O Lord ! The person, who has won your acceptance, could realise Your secrets or Truth. The person accepted by the Lord, winning His pleasure, is received with honour in the Lord's presence. Whosoever is bestowed with the Lord's Grace, casts away his egoism, and such a person gets rid of his sins having won over His pleasure and acceptance. The person, who has the support of the Lord, becomes fearless and attains Truth through the Grace of the Lord, O Lord! The person, who is blessed with Your benevolence, is not pestered by the fire of worldly desires as he is bestowed with Your Grace through the Guru's guidance.(7)

Slok M - 5 (Kar kirpa kirpal aapai bakhas lai.....)

O Lord-benefactor ! May I be blessed with Your benevolence through Your Grace! May I always recite Your True Name by seeking the support and guidance of the True Guru, so that all my sufferings or afflictions are cast away (destroyed) by inculcating the love of True Guru in my heart! (by falling at the lotus-feet of the Guru). May You protect my honour with Your helping hand, getting me rid of my fear-complex. O Lord ! May I be assigned with the only task of singing Your praises day and night ! We could cast away the malady of egoism in the company of the holy saints. The same Lord -sublime is pervading the whole Universe, being omnipresent. We could realise the Truth and the True Lord through the Guru's Grace. O Lord-benefactor ! May You bestow the boon of singing Your praises on me through Your benevolence! O Nanak ! We have developed love for having a glimpse of the Lord. (1)

M - 1 : Let us take refuge at the lotus-feet of the one Lord-sublime and recite True Name with love and devotion. We should inculcate the love of the Lord alone in the heart, without looking upto some other power, which does not exist. Let us seek our requirements (needs) from the Lord-benefactor

ਨਾਹੀ ਜਾਇ ॥ ਇਕੋ ਦਾਤਾ ਮੰਗੀਐ ਸਭੁ ਕਿਛੁ
ਪਲੈ ਪਾਇ ॥ ਮਨਿ ਤਨਿ ਸਾਸਿ ਗਿਰਾਸਿ ਪ੍ਰਭੁ
ਇਕੋ ਇਕੁ ਧਿਆਇ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ
ਸਚੁ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥ ਵਡਭਾਰੀ ਤੇ
ਸੰਤ ਜਨ ਜਿਨ ਮਨਿ ਵੁਠਾ ਆਇ ॥ ਜਲਿ ਥਲਿ
ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥
ਨਾਮੁ ਧਿਆਈ ਨਾਮੁ ਉਚਰਾ ਨਾਨਕ ਖਸਮ
ਰਜਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਿਸ ਨੇ ਤੂ ਰਖਵਾਲਾ ਮਾਰੇ ਤਿਸੁ
ਕਉਣੁ ॥ ਜਿਸ ਨੇ ਤੂ ਰਖਵਾਲਾ ਜਿਤਾ ਤਿਨੈ
ਭੈਣੁ ॥ ਜਿਸ ਨੇ ਤੇਰਾ ਅੰਗੁ ਤਿਸੁ ਮੁਖੁ ਉਜਲਾ ॥
ਜਿਸ ਨੇ ਤੇਰਾ ਅੰਗੁ ਸੁ ਨਿਰਮਲੀ ਹੂੰ ਨਿਰਮਲਾ
॥ ਜਿਸ ਨੇ ਤੇਰੀ ਨਦਰਿ ਨ ਲੇਖਾ ਪੁਛੀਐ ॥
ਜਿਸ ਨੇ ਤੇਰੀ ਖੁਸੀ ਤਿਨਿ ਨਉ ਨਿਧਿ ਭੁੰਚੀਐ ॥
ਜਿਸ ਨੇ ਤੂ ਪ੍ਰਭੁ ਵਲਿ ਤਿਸੁ ਕਿਆ ਮੁਹਛੰਦਰੀ
॥ ਜਿਸ ਨੇ ਤੇਰੀ ਮਿਹਰ ਸੁ ਤੇਰੀ ਬੰਦਰੀ ॥੮॥

ਸਲੋਕ ਮਹਲਾ ੫ ॥

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਸੰਤਾਂ ਸੰਗਿ ਵਿਹਾਵੇ
॥ ਤੁਧਹੁ ਭੁਲੇ ਸਿ ਜਮਿ ਜਮਿ ਮਰਦੇ ਤਿਨ ਕਦੇ
ਨ ਚੁਕਨਿ ਹਾਵੇ ॥ ੧ ॥

ਮ: ੫ ॥ ਸਤਿਗੁਰੁ ਸਿਮਰਹੁ ਆਪਣਾ ਘਟਿ
ਅਵਘਟਿ ਘਟ ਘਾਟ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਜਪੰਤਿਆ ਕੋਇ ਨ ਬੰਧੈ ਵਾਟ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤਿਥੈ ਤੂ ਸਮਰਥੁ ਜਿਥੈ ਕੋਇ ਨਾਹਿ
॥ ਓਥੈ ਤੇਰੀ ਰਖ ਅਗਨੀ ਉਦਰ ਮਾਹਿ ॥ ਸੁਣਿ
ਕੈ ਜਮ ਕੇ ਦੂਤ ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ ॥

alone, who is capable of bestowing all the favours on us. Let us always recite the True Name of the one Lord-sublime with each breath and while taking each morsel of food, (at every moment of life). We could always attain the treasure of the nectar of True Name through the company of the Guru-minded persons. The holy saints, who have inculcated the love of the Lord's True Name in the heart, are truly fortunate and predestined by the Lord's Will. The Lord is always pervading everywhere including lands, oceans and the ethereal space, as there is no other second power. O Nanak ! May I always recite True Name of the Lord through the Guru's Word, by following the Lord's Will. (2)

Pour'i : O Lord ! Who else could inflict any harm (or death) on a person, who has the True Lord as His protector ? The person, who has the protective care of the Lord, has won all the three worlds. The person, who has the support of the Lord, gets honoured and acclaimed both here and hereafter. (always wins the battle of life and proceeds with flying colours to the Lord's presence). Whosoever has the company of the Lord or who are supported by the Lord, are always pure of heart being fully purified. The person, who is blessed with the Lord's Grace, does not have to account for his actions before the god of justice. The person, who has won the Lord's pleasure, attains all the nine treasures of the world. The person, who has the support and protection of the Lord, does not need anyone else's favours. The person, blessed with the Lord's Grace, is engaged in the Lord's worship. (8)

Slok Mahala - 5 (Hoho kirpal swami merai santa sung.....)

O my True Master ! May You bless me with this boon through Your Grace so that I could lead this life in the company of the holy saints! The persons, who have forsaken the Lord, always are heaving deep sighs while suffering through the pangs of Rebirths all the time, going through the cycle of births and deaths.

M - 5: Let us always worship and serve the True Guru in all the tortuous places, and inculcate His love in the heart, doing away with our vices, so that finally we do not lose in this battle of life. By reciting Lord's True Name, we will not face any hurdles in the life or face any suffering. (2)

Pour'i : O Lord-Almighty ! You are giving Your support and protection to us when we have no body else to look upto for support. Your protective care is available in the fire of (heat

ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰ ਸਬਦੀ ਪਾਹਿ
ਪਾਹਿ ॥ ਜਿਨ ਕਉ ਲਗੀ ਪਿਆਸ ਅੰਮ੍ਰਿਤੁ
ਸੇਇ ਖਾਹਿ ॥ ਕਲਿ ਮਹਿ ਏਹੇ ਪੁੰਨੁ ਗੁਣ ਗੋਵਿੰਦ
ਗਾਹਿ ॥ ਸਭਸੈ ਨੋ ਕਿਰਪਾਲੁ ਸਮਾਲੇ ਸਾਹਿ
ਸਾਹਿ ॥ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ ਜਿ ਆਵੈ ਤੁਧੁ
ਆਹਿ ॥ ੯ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਦੂਜਾ ਤਿਸੁ ਨ ਬੁਝਾਇਹੁ ਪਾਰਬ੍ਰਹਮ ਨਾਮੁ ਦੇਹੁ
ਆਧਾਰੁ ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਸਾਹਿਬੋ ਸਮਰਥੁ
ਸਚੁ ਦਾਤਾਰੁ ॥ ਤੂ ਨਿਹਚਲੁ ਨਿਰਵੈਰੁ ਸਚੁ ਸਚਾ
ਤੁਧੁ ਦਰਬਾਰੁ ॥ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈਐ
ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥ ਪ੍ਰਭੁ ਛੋਡਿ ਹੋਰੁ ਜਿ ਮੰਗਣਾ
ਸਭੁ ਬਿਖਿਆ ਰਸ ਛਾਰੁ ॥ ਸੇ ਸੁਖੀਏ ਸਚੁ ਸਾਹੁ
ਸੇ ਜਿਨ ਸਚਾ ਬਿਉਹਾਰੁ ॥ ਜਿਨਾ ਲਗੀ ਪ੍ਰੀਤਿ
ਪ੍ਰਭੁ ਨਾਮ ਸਹਜ ਸੁਖ ਸਾਰੁ ॥ ਨਾਨਕ ਇਕੁ
ਆਰਾਧੇ ਸੰਤਨ ਰੇਣਾਰੁ ॥ ੧ ॥

ਮ: ੫ ॥ ਅਨਦ ਸੁਖ ਬਿਸ੍ਵਾਸੁ ਨਿਤ ਹਰਿ ਕਾ
ਕੀਰਤਨੁ ਗਾਇ ॥ ਅਵਰ ਸਿਆਣਪ ਛਾਡਿ
ਦੇਹਿ ਨਾਨਕ ਉਧਰਸਿ ਨਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬਹੁਤੁ
ਘਿਣਾਵਣੇ ॥ ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬੇਦ ਪੜਾਵਣੇ
॥ ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਤੀਰਥਿ ਨਾਈਐ ॥ ਨਾ
ਤੂ ਆਵਹਿ ਵਸਿ ਧਰਤੀ ਧਾਈਐ ॥ ਨਾ ਤੂ
ਆਵਹਿ ਵਸਿ ਕਿਤੇ ਸਿਆਣਪੈ ॥ ਨਾ ਤੂ ਆਵਹਿ
ਵਸਿ ਬਹੁਤਾ ਦਾਨੁ ਦੇ ॥ ਸਭੁ ਕੋ ਤੇਰੈ ਵਸਿ
ਅਗਮ ਅਗੋਚਰਾ ॥ ਤੂ ਭਗਤਾ ਕੈ ਵਸਿ ਭਗਤਾ

of) the mother's womb even. By hearing Your True Name, even the Yama runs away leaving the being safe. We could cross this arduous ocean of life through the Guru's Word alone. The persons, who are pining (feeling thirsty) for the True Name, always get a chance to partake this nectar of True Name. In this age of Kal-Yug the singing of Lord's praises is the greatest virtue. The Lord-benefactor has protected all the beings all the time (with each breath). O Lord ! The person, seeking Your support does not go empty-handed in Your protective care. (9)

Slok M - 5 (*Dooja tis na bujhaieh parbrahm.....*)

O Lord ! The person, who has been bestowed with the support of True Name by You, is not shown any other mode of support. O Lord-benefactor ! You are all-powerful and beyond our comprehension and it is rather difficult to realise (to attain) You. You are established in a permanent position, with enmity to none, and Your Abode (Palace or Court) is an embodiment of Truth. (is True and ever-existent). It is impossible to evaluate Your Greatness or limits, as it is not possible to realise Your limitless form. Apart from seeking the Lord, rest all our efforts at gaining worldly pleasures amount to vicious and useless achievements. The persons, who deal in Lord's worship (by reciting True Name) are truly wealthy (king) enjoying eternal bliss of life. The persons, who have inculcated the love of the Lord in the heart, have realised the treasure of True Name, thus enjoying the eternal bliss in the state of equipoise. O Nanak! I would seek the dust of the lotus-feet of the holy saints, who are reciting the True Name of the Lord-sublime. (1)

M - 5 : Let us always sing the praises of the Lord through the Guru's Word (Kirtan) in case we are keen to enjoy the eternal bliss and worldly pleasures. O Nanak ! Let us leave (discard) all our clever moves and attain salvation by reciting the Lord's True Name. (2)

Pour'i : O Lord ! We cannot realise You by making continuous prayers or requests or by studying Vedas only. Neither You could be attained by bathing at holy places of pilgrimage nor by wandering all over the world. Neither we could attain the Lord with our cleverness nor by giving alms in abundance. O Lord ! You are all powerful and beyond our reach and all are under Your control. You are only under the

ਤਾਨੁ ਤੇਰਾ ॥ ੧੦ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਆਪੇ ਵੈਦੁ ਆਪਿ ਨਾਰਾਇਣੁ ॥ ਏਹਿ ਵੈਦ ਜੀਅ
ਕਾ ਦੁਖੁ ਲਾਇਣੁ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ
ਰਸੁ ਖਾਇਣੁ ॥ ਨਾਨਕ ਜਿਸੁ ਮਨਿ ਵਸੈ ਤਿਸ ਕੇ
ਸਭਿ ਦੁਖ ਮਿਟਾਇਣੁ ॥ ੧ ॥

ਮ: ੫ ॥ ਹੁਕਮਿ ਉਛਲੈ ਹੁਕਮਿ ਰਹੈ ॥ ਹੁਕਮੇ
ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਸਹੈ ॥ ਹੁਕਮੇ ਨਾਮੁ ਜਪੈ
ਦਿਨੁ ਰਾਤਿ ॥ ਨਾਨਕ ਜਿਸ ਨੇ ਹੋਵੈ ਦਾਤਿ ॥

ਹੁਕਮਿ ਮਰੈ ਹੁਕਮੇ ਹੀ ਜੀਵੈ ॥ ਹੁਕਮੇ ਨਾਨਾ
ਵਡਾ ਥੀਵੈ ॥ ਹੁਕਮੇ ਸੋਗ ਹਰਖ ਆਨੰਦ ॥
ਹੁਕਮੇ ਜਪੈ ਨਿਰੋਧਰ ਗੁਰਮੰਤ ॥ ਹੁਕਮੇ ਆਵਣੁ
ਜਾਣੁ ਰਹਾਏ ॥ ਨਾਨਕ ਜਾ ਕਉ ਭਗਤੀ ਲਾਏ
॥ ੨ ॥

ਪਉੜੀ ॥ ਹਉ ਤਿਸੁ ਢਾਢੀ ਕੁਰਬਾਣੁ ਜਿ
ਤੇਰਾ ਸੇਵਦਾਰੁ ॥ ਹਉ ਤਿਸੁ ਢਾਢੀ ਬਲਿਹਾਰ
ਜਿ ਗਾਵੈ ਗੁਣ ਅਪਾਰ ॥ ਸੇ ਢਾਢੀ ਧਨੁ ਧੰਨੁ
ਜਿਸੁ ਲੋੜੇ ਨਿਰੰਕਾਰੁ ॥ ਸੇ ਢਾਢੀ ਭਾਗਨੁ ਜਿਸੁ
ਸਚਾ ਦੁਆਰ ਬਾਰੁ ॥ ਓਹੁ ਢਾਢੀ ਤੁਧੁ ਧਿਆਇ
ਕਲਾਣੇ ਦਿਨੁ ਰੈਣਾਰ ॥ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨ
ਆਵੈ ਕਦੇ ਹਾਰਿ ॥ ਕਪੜੁ ਭੋਜਨੁ ਸਚੁ ਰਹਦਾ
ਲਿਵੈ ਧਾਰ ॥ ਸੇ ਢਾਢੀ ਗੁਣਵੰਤੁ ਜਿਸ ਨੇ ਪ੍ਰਭ
ਪਿਆਰੁ ॥ ੧੧ ॥

control of holy saints, who always depend on Your support.(10)

Slok M - 5 (Aapai vaid aap Narayan.....)

The Lord Almighty is the only true physician (Vaid) whereas the worldly physicians (Vaid) are responsible for bringing worldly bondage to the human being, causing sufferings.

O Nanak ! The Guru's Word is like partaking the nectar of True Name and whosoever is imbued with the love of the Lord, gets rid of all his sufferings and afflictions. (1)

M - 5 : This human being gets engrossed in the pride of his egoism (jumps with egoistic tendencies) as per Lord's Will and it is through the Lord's Will alone that he attains humility and it is through the Lord's Will alone that he takes sufferings (sorrow) or joy at par. (undergoes suffering or enjoys pleasures as per His Will).

O Nanak ! It is through the Lord's Will alone that this human being recites True Name by day and night, but whosoever is bestowed with the boon of following Lord's Will, attains this True Name. It is through the Lord's ordains (as per His Will) that one lives this life (being born) or faces death and one attains greatness or poverty (humility) as per His Will. It is through the Lord's Will alone that one enjoys worldly pleasures and bliss and recites True Name, which gives salvation through the Guru's guidance. O Nanak ! It is through the Lord's Will alone that we are saved from going through the cycle of births and deaths, which is possible for those persons only, who are engaged in the Lord's worship. (2)

Pour'i : I would offer myself as a sacrifice to the persons, who serve the Lord by singing His praises, and sacrifice myself to the person who worships the Lord-Almighty. Blessed is the person, who is seeking the service of the formless Lord. (thus winning His pleasure) !

O Lord ! Blessed is the person singing the Lord's praises, who has attained the Lord's presence (a place in the Lord's court.) Such a devotee recites True Name by singing Your praises day and night. He is seeking the boon of the nectar of True Name and never faces defeat (helplessness) in life. His food and clothes comprise the recitation of True Name by inculcating its love in the heart. Such a singer (of the Lord's praises) is truly virtuous and full of good qualities, and is imbued with the love of the Lord. (11)

ਸਲੋਕ ਮ: ੫ ॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਅਮਿਉ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ
ਨਾਉ ॥ ਮਨਿ ਤਨਿ ਹਿਰਦੈ ਸਿਮਰਿ ਹਰਿ ਆਨ
ਪਹਰ ਗੁਣ ਗਾਉ ॥ ਉਪਦੇਸੁ ਸੁਣਹੁ ਤੁਮ
ਗੁਰਸਿਖਹੁ ਸਚਾ ਇਹੈ ਸੁਆਉ ॥ ਜਨਮੁ
ਪਦਾਰਥੁ ਸਫਲੁ ਹੋਇ ਮਨ ਮਹਿ ਲਾਇਹੁ ਭਾਉ
॥ ਸੂਖ ਸਹਜ ਆਨਦੁ ਘਣਾ ਪ੍ਰਭ ਜਪਤਿਆ
ਦੁਖੁ ਜਾਇ ॥ ਨਾਨਕ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਉਪਜੈ
ਦਰਗਹ ਪਾਈਐ ਥਾਉ ॥ ੧ ॥

ਮ: ੫ ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਗੁਰੁ ਪੂਰਾ
ਮਤਿ ਦੇਇ ॥ ਭਾਣੈ ਜਪ ਤਪ ਸੰਜਮੇ ਭਾਣੈ ਹੀ
ਕਢਿ ਲੇਇ ॥ ਭਾਣੈ ਜੋਨਿ ਭਵਾਈਐ ਭਾਣੈ ਬਖਸ
ਕਰੇਇ ॥ ਭਾਣੈ ਦੁਖੁ ਸੁਖੁ ਭੋਗੀਐ ਭਾਣੈ ਕਰਮ
ਕਰੇਇ ॥ ਭਾਣੈ ਮਿਟੀ ਸਾਜਿ ਕੈ ਭਾਣੈ ਜੋਤਿ
ਧਰੇਇ ॥ ਭਾਣੈ ਭੋਗ ਭੋਗਾਇਦਾ ਭਾਣੈ ਮਨਹਿ
ਕਰੇਇ ॥ ਭਾਣੈ ਨਰਕਿ ਸੁਰਗਿ ਅਉਤਾਰੇ ਭਾਣੈ
ਧਰਣਿ ਪਰੇਇ ॥ ਭਾਣੈ ਹੀ ਜਿਸੁ ਭਗਤੀ ਲਾਏ
ਨਾਨਕ ਵਿਰਲੇ ਹੇ ॥੨॥

ਪਉੜੀ ॥ ਵਡਿਆਈ ਸਚੇ ਨਾਮ ਕੀ ਹਉ
ਜੀਵਾ ਸੁਣਿ ਸੁਣੇ ॥ ਪਸੂ ਪਰੇਤ ਅਗਿਆਨ
ਉਧਾਰੇ ਇਕ ਖਣੇ ॥ ਦਿਨਸੁ ਰੈਣਿ ਤੇਰਾ ਨਾਉ
ਸਦਾ ਸਦ ਜਾਪੀਐ ॥ ਤ੍ਰਿਸਨਾ ਭੁਖ ਵਿਕਰਾਲ

Slok M - 5 (Amrit ba'ni amiou ras amrit harka naou.....)

The Guru's Word (bani) is the nectar of life, with its taste like the nectar, which immortalises the man and the Lord's True Name is like the nectar (elixir) of life. Let us always recite the True Name with love and devotion (with body and mind) by singing the praises of the Lord all the twenty-four hours (eight pehars). O Guru's Sikhs ! You should listen to the Guru's message (Guru's teachings) which tastes like the nectar of Truthfulness. By inculcating the love of True Name in your heart, you could make a success of this invaluable life with fruitful results. By reciting the Lord True Name, we could enjoy the eternal bliss of life in the state of equipoise and cast away all our sufferings. O Nanak ! By reciting the True Name, we could enjoy all the joy and pleasures of life and a place of honour in the Lord's presence. (Lord's court) (1)

M - 5 : O Nanak ! Let us recite the True Name by following the perfect Guru's guidance and teachings. (By following) The Guru's Will constitutes the meditation or penance and a mode of disciplined life including the casting away of all our afflictions or worldly bondage. We are passed through the cycle of Rebirths as per Lord's Will and it is through the Lord's Will alone that we are bestowed with His Grace and favours. It is through the Lord's Will that we enjoy pleasures or undergo sufferings and carry out all our worldly chores (functions) as per His Will. It is through the Lord's Will that this human body is created with the five elements (like air and water) and then provided with the soul by the Lord's Will. It is through the Lord's Will that the human being enjoys all the worldly pleasures and it is through His Will alone that one is taken out of this worldly bondage. It is as per the Lord's Will that the human being is taken to the paradise or the hell (as per his actions) and it is through the Lord's Will that one faces defeat or tribulations in life. (one falls down on the Earth) O Nanak ! There are a few (fortunate) persons only, who are enabled to engage themselves in the Lord's worship (reciting True Name). (2)

Pour'i : I am leading this life (feel thrilled with active life) by listening to the praises of the Lord being sung. (Lord's Greatness). This True Name helps the animal minded (with filthy mind) demons and ignorant persons attain salvation in a moment. We should always sing the praises of the Lord by

ਨਾਇ ਤੇਰੇ ਧ੍ਰੁਪੀਐ ॥ ਰੋਗੁ ਸੋਗੁ ਦੁਖੁ ਵੰਞੈ ਜਿਸੁ
ਨਾਉ ਮਨਿ ਵਸੈ ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਲਾਲੁ ਜੋ
ਗੁਰ ਸਬਦੀ ਰਸੈ ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਬੇਅੰਤ
ਉਧਾਰਣਹਾਰਿਆ ॥ ਤੇਰੀ ਸੇਭਾ ਤੁਧੁ ਸਚੇ ਮੇਰੇ
ਪਿਆਰਿਆ ॥ ੧੨ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਮਿਤ੍ਰੁ ਪਿਆਰਾ ਨਾਨਕ ਜੀ ਮੈ ਛਡਿ ਗਵਾਇਆ
ਰੰਗਿ ਕਸੁੰਭੈ ਭੁਲੀ ॥ ਤਉ ਸਜਣ ਕੀ ਮੈ ਕੀਮ ਨ
ਪਉਦੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਢੁ ਨ ਲਹਦੀ ॥ ੧ ॥

ਮ: ੫ ॥ ਸਸੁ ਵਿਰਾਇਣਿ ਨਾਨਕ ਜੀਉ ਸਸੁਰਾ
ਵਾਦੀ ਜੇਨੋ ਪਉ ਪਉ ਲੂਹੈ ॥ ਹਭੇ ਭਸੁ ਪੁਣੇਦੇ
ਵਤਨੁ ਜਾ ਮੈ ਸਜਣੁ ਤੂਹੈ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਿਸੁ ਤੂ ਵੁਠਾ ਚਿਤਿ ਤਿਸੁ ਦਰਦੁ
ਨਿਵਾਰਣੋ ॥ ਜਿਸੁ ਤੂ ਵੁਠਾ ਚਿਤਿ ਤਿਸੁ ਕਦੇ ਨ

ਹਾਰਣੋ ॥ ਜਿਸੁ ਮਿਲਿਆ ਪੂਰਾ ਗੁਰੁ ਸੁ ਸਰਪਰ

ਤਾਰਣੋ ॥ ਜਿਸ ਨੋ ਲਾਏ ਸਚਿ ਤਿਸੁ ਸਚੁ

ਸਮਾਲਣੋ ॥ ਜਿਸੁ ਆਇਆ ਹਥਿ ਨਿਧਾਨੁ ਸੁ

ਰਹਿਆ ਭਾਲਣੋ ॥ ਜਿਸ ਨੋ ਇਕੋ ਰੰਗੁ ਭਗਤੁ

ਸੋ ਜਾਨਣੋ ॥ ਓਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁ ਬਿਰਹੀ ਚਾਰਣੋ

॥ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣ ਸਭੁ ਤੇਰਾ ਕਾਰਣੋ ॥

੧੩ ॥

reciting True Name so that we could get rid of the worldly desires, hunger (for more possessions) and other afflictions with the support of True Name. The person, who has inculcated the love of True Name in the heart, casts away all his sufferings, maladies and afflictions. The person, who is immersed in the Guru's Word, gains all the knowledge of the Lord. O Lord-benefactor of the whole Universe (comprising all the khandes and countries), O my beloved Lord ! You alone enjoy Your Greatness, deserving all praises. (12)

Slok M - 5 (Mitar piara Nanak Ji mein chhad gavaya....)

O Nanak ! I was lost being engrossed in the love of the worldly falsehood (Maya) like the temporary Kasumbha colour of vicious and sinful actions, thus forsaking the beloved friendly Lord and wasting this life in fruitless efforts. O friendly Lord ! I could not really realise Your worth and Greatness, as without Your support I was considered completely worthless, not worth a penny even. (1)

M - 5 : O Nanak ! The mother-in-law of lack of knowledge is my (greatest) enemy, and the father-in-law of this ignorant body is always quarrelling with me asking for food all the time, while the big brother-in-law in the form of Dharam Raj (the god of justice) is causing me fright of my life through the fear of Yama at every step. O Lord ! When You are giving me full support like a friend, then no one could cause any harm or problem to me. (they fall on the dust). (2)

Pour'i : O Lord ! Whosoever is imbued with Your love in the heart, gets rid of all his afflictions or sufferings. The person, who has inculcated the love of the Lord in the heart, never faces defeat (failure) in life. The person, who has been united with the perfect Guru, surely attains salvation. The person, who is engaged in Truthfulness, attains the True Lord. The person, who has attained the treasure of True Name, has realised Truth, thus needing no further efforts. O Lord ! The person, imbued with the love of the One Lord-sublime only, is a true saint, as he becomes humble like the dust of Your lotus-feet, having developed love for You. (Your holy feet). O Lord ! The whole worldly drama is (Your own creation) enacted by You alone, as You are the cause and effect of everything happening here. (13)

ਸਲੋਕ ਮ: ੫ ॥

ਉਸਤਤਿ ਨਿੰਦਾ ਨਾਨਕ ਜੀ ਮੈ ਹਭ ਵਵਾਈ
ਛੋੜਿਆ ਹਭੁ ਕਿਝੁ ਤਿਆਗੀ ॥ ਹਭੇ ਸਾਕ ਕੂੜਾਵੇ
ਡਿਠੇ ਤਉ ਪਲੈ ਤੈਡੈ ਲਾਗੀ ॥ ੧ ॥

ਮ: ੫ ॥ ਫਿਰਦੀ ਫਿਰਦੀ ਨਾਨਕ ਜੀਉ ਹਉ
ਫਾਵੀ ਥੀਈ ਬਹੁਤੁ ਦਿਸਾਵਰ ਪੰਧਾ ॥ ਤਾ ਹਉ
ਸੁਖਿ ਸੁਖਾਲੀ ਸੁਤੀ ਜਾ ਗੁਰ ਮਿਲਿ ਸਜਣੁ ਮੈ
ਲਧਾ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਭੇ ਦੁਖ ਸੰਤਾਪ ਜਾਂ ਤੁਧਹੁ ਭੁਲੀਐ
॥ ਜੇ ਕੀਚਨਿ ਲਖ ਉਪਾਵ ਤਾਂ ਕਹੀ ਨ ਘੁਲੀਐ
॥ ਜਿਸ ਨੇ ਵਿਸਰੈ ਨਾਉ ਸੁ ਨਿਰਧਨੁ ਕਾਂਢੀਐ ॥
ਜਿਸ ਨੇ ਵਿਸਰੈ ਨਾਉ ਸੁ ਜੋਨੀ ਹਾਂਢੀਐ ॥ ਜਿਸੁ
ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਤਿਸੁ ਜਮੁ ਡੰਡੁ ਦੇ ॥ ਜਿਸੁ
ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਰੋਗੀ ਸੇ ਗਣੇ ॥ ਜਿਸੁ
ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਸੁ ਖਰੇ ਅਹੰਕਾਰੀਆ ॥
ਸੋਈ ਦੁਹੇਲਾ ਜਗਿ ਜਿਨਿ ਨਾਉ ਵਿਸਾਰੀਆ ॥
੧੪ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਤੈਡੀ ਬੰਦਸਿ ਮੈ ਕੋਇ ਨ ਡਿਠਾ ਤੂ ਨਾਨਕ ਮਨਿ
ਭਾਣਾ ॥ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਮਿਤ੍ਰ ਵਿਚੋਲੇ ਜੈ
ਮਿਲਿ ਕੰਤੁ ਪਛਾਣਾ ॥ ੧ ॥

ਮ: ੫ ॥ ਪਾਵ ਸੁਹਾਵੇ ਜਾਂ ਤਉ ਧਿਰਿ ਜੁਲਦੇ
ਸੀਸੁ ਸੁਹਾਵਾ ਚਰਣੀ ॥ ਮੁਖੁ ਸੁਹਾਵਾ ਜਾਂ ਤਉ
ਜਸੁ ਗਾਵੈ ਜੀਉ ਪਇਆ ਤਉ ਸਰਣੀ ॥ ੨ ॥

ਪਉੜੀ ॥ ਮਿਲਿ ਨਾਰੀ ਸਤਸੰਗਿ ਮੰਗਲੁ
ਗਾਵੀਆ ॥ ਘਰ ਕਾ ਹੋਆ ਬੰਧਾਨੁ ਬਹੁੜਿ ਨ

Slok M - 5 (*Ustat ninda Nanak Ji mein habh.....*)

O Nanak ! I have given up praising or vilifying others alongwith all other worldly activities of routine nature (relationships) and have sought the support and company of the Lord alone, as all other relations were found false and temporary. (1)

M - 5 : O Nanak ! I am tired of wandering around the various forms of life in the cycle of births and deaths like roaming around unknown routes and countries. But when I attained the true friend in the Lord, through the company and guidance of the Guru, I enjoyed peace of mind and led a life of bliss and comforts. (slept in peace). (2)

Pour'i : O Lord ! By forgetting Your (worship) True Name, we are made to undergo all sorts of afflictions and sufferings, which cannot be cast away (got rid of) inspite of all our efforts. Whosoever has forsaken the recitation of True Name is to be considered as the poorest and devoid of all wealth, thus going through the cycle of births and deaths. The person, who has forgotten to worship (serve) the Lord, is punished by the Yama (god of death) and such a person having failed to inculcate the Lord's love in his heart, is considered sick and ailing. The person, who does not remember the Lord in his mind, is full of egoistic tendencies. Such a person, who has forsaken the True Name (recitation of) is to be considered as suffering in this world (14)

Slok M - 5 (*Taindi bandis mein koiai na ditha.....*)

O Nanak ! I have developed great liking and love for the Lord in my heart, and have not seen any person wanting in His love. Infact, I am a sacrifice to the friend and intermediary who has enabled me to realise the Lord (Lord's secrets) through the Guru's guidance. (1)

M - 5 : The feet are praiseworthy which tread the path towards meeting the Lord and the head, which bows in obeisance at the lotus-feet of the Lord is also blessed and praiseworthy. The tongue, which sings the praises of the Lord is also beautiful and the heart which has developed the Lord's love and support is equally praiseworthy. (2)

Pour'i : The persons, who have sung the praises of the Lord, in the company of the holy saints (like the woman praising her spouse) have realised the path of uniting with the

ਧਾਵੀਆ ॥ ਬਿਨਨੀ ਦੁਰਮਤਿ ਦੁਰਤੁ ਸੋਇ
ਕੂੜਾਵੀਆ ॥ ਸੀਲਵੰਤਿ ਪਰਧਾਨਿ ਰਿਦੈ
ਸਚਾਵੀਆ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਇਕੁ ਇਕ
ਰੀਤਾਵੀਆ ॥ ਮਨਿ ਦਰਸਨ ਕੀ ਪਿਆਸ ਚਰਣ
ਦਾਸਾਵੀਆ ॥ ਸੋਭਾ ਬਣੀ ਸੀਗਾਰੁ ਖਸਮਿ ਜਾਂ
ਰਾਵੀਆ ॥ ਮਿਲੀਆ ਆਇ ਸੰਜੋਗਿ ਜਾਂ ਤਿਸੁ
ਭਾਵੀਆ ॥ ੧੫ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਹਭਿ ਗੁਣ ਤੈਥੇ ਨਾਨਕ ਜੀਉ ਮੈ ਕੂ ਥੀਏ ਮੈ
ਨਿਰਗੁਣ ਤੇ ਕਿਆ ਹੋਵੈ ॥ ਤਉ ਜੇਵਡੁ ਦਾਤਾਰੁ
ਨ ਕੋਈ ਜਾਚਰੁ ਸਦਾ ਜਾਚੋਵੈ ॥ ੧ ॥

ਮ: ੫ ॥ ਦੇਹ ਛਿਜੰਦੜੀ ਊਣ ਮਝੂਣਾ ਗੁਰਿ
ਸਜਣਿ ਜੀਉ ਧਰਾਇਆ ॥ ਹਭੇ ਸੁਖ ਸੁਹੇਲੜਾ
ਸੁਤਾ ਜਿਤਾ ਜਗੁ ਸਥਾਇਆ ॥ ੨ ॥

ਪਉੜੀ ॥ ਵਡਾ ਤੇਰਾ ਦਰਬਾਰੁ ਸਚਾ ਤੁਧੁ ਤਖਤੁ
॥ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹੁ ਨਿਹਚਲੁ ਚਉਰੁ ਛਤੁ
॥ ਜੋ ਭਾਵੈ ਪਾਰਬ੍ਰਹਮ ਸੋਈ ਸਚੁ ਨਿਆਉ ॥ ਜੋ
ਭਾਵੈ ਪਾਰਬ੍ਰਹਮ ਨਿਥਾਵੈ ਮਿਲੈ ਥਾਉ ॥ ਜੋ ਕੀਨ੍ਹੀ
ਕਰਤਾਰਿ ਸਾਈ ਭਲੀ ਗਲ ॥ ਜਿਨ੍ਹੀ ਪਛਾਤਾ
ਖਸਮੁ ਸੇ ਦਰਗਾਹ ਮਲ ॥ ਸਹੀ ਤੇਰਾ ਫੁਰਮਾਨੁ
ਕਿਨੈ ਨ ਫੇਰੀਐ ॥ ਕਾਰਣ ਕਰਣ ਕਰੀਮ ਕੁਦਰਤਿ
ਤੇਰੀਐ ॥ ੧੬ ॥

Lord-spouse without going through the cycle of births and deaths. Such persons have cast away their false and self-willed thinking (wisdom) and the false sense of prestige. (egoism). The person, who has inculcated the love of the Lord in his heart, is truly contented, peaceful and acclaimed. They have followed the one Lord who is realised by them as pervading all the beings and all the places equally. I have accepted the service of the Lord -sublime, having developed the urge and, longing for a glimpse of the Lord. When the Lord's conjugal bliss was attained by him, all his embellishment and beautification was rewarded. By winning the acceptance of the Lord, they got united with the Lord-spouse. (15)

Slok M - 5 (*Hobh gu'nn taindai Nanak jiu mein ku*)

O Nanak ! All the virtues and favours I have been bestowed by the Lord only, as I am virtueless, capable of doing nothing worthwhile. O Lord ! There is no other benefactor as great as Yourself, and I am always seeking favours from You like a beggar. (1)

M - 5 : I was devoid of any qualities and was always fretting with this worry, thus wasting the life in fruitless activities, but the friendly Guru has helped me out, with His support and guidance. Now I have attained the bliss of life and am leading a purposeful life (sleeping in comfort) having won the battle of life. (2)

Pour'i : O Lord ! Your Abode is really Great in the form of Your holy congregations and Your (throne) court is equally true, deserving all praise. You are the king of kings, being the king-emperor with a stabilised Abode, being honoured and acclaimed with praise and knowledge. (as the wisk over your head). Whatever pleases the Lord, is the true justice (being enacted by the Lord) and even the helpless person, gaining the Lord's acceptance, finds an honourable position through His Grace. Whatever the Lord does, should be accepted with pleasure (as per His Will) The persons, who have realised the Lord-spouse, are always received with honour in the Lord's presence. O Lord ! Your dictates and ordains (Your Will) are true and final, which no one could disregard. O Lord-benefactor! You are the cause and effect of everything happening in the world, through the wonderful Nature, being responsible for all blessings to the mankind. (16)

ਸਲੋਕ ਮ: ੫ ॥

ਸੋਇ ਸੁਣੰਦੜੀ ਮੇਰਾ ਤਨੁ ਮਨੁ ਮਉਲਾ ਨਾਮੁ
ਜਪੰਦੜੀ ਲਾਲੀ ॥ ਪੰਥਿ ਜੁਲੰਦੜੀ ਮੇਰਾ ਅੰਦਰੁ
ਠੰਢਾ ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲੀ ॥ ੧ ॥

ਮ: ੫ ॥ ਹਨ ਮੰਝਾਹੂ ਮੈ ਮਾਣਕੁ ਲਧਾ ॥ ਮੁਲਿ
ਨ ਘਿਧਾ ਮੈ ਕੂ ਸਤਿਗੁਰਿ ਦਿਤਾ ॥ ਢੂੰਢ ਵਵਾਈ
ਬੀਆ ਬਿਤਾ ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਨਾਨਕ ਜਿਤਾ ॥
੨ ॥

ਪਉੜੀ ॥ ਜਿਸ ਕੈ ਮਸਤਕਿ ਕਰਮੁ ਹੋਇ ਸੇ
ਸੇਵਾ ਲਾਗਾ ॥ ਜਿਸੁ ਗੁਰ ਮਿਲਿ ਕਮਲੁ
ਪ੍ਰਗਾਸਿਆ ਸੇ ਅਨਦਿਨੁ ਜਾਗਾ ॥ ਲਗਾ ਰੰਗੁ
ਚਰਣਾਰਬਿੰਦ ਸਭੁ ਭ੍ਰਮੁ ਭਉ ਭਾਗਾ ॥ ਆਤਮੁ
ਜਿਤਾ ਗੁਰਮਤੀ ਆਰੰਜਤ ਪਾਗਾ ॥ ਜਿਸਹਿ
ਧਿਆਇਆ ਪਾਰਬ੍ਰਹਮੁ ਸੋ ਕਲਿ ਮਹਿ ਤਾਗਾ ॥
ਸਾਧੂ ਸੰਗਤਿ ਨਿਰਮਲਾ ਅਠਸਠਿ ਮਜਨਾਗਾ ॥
ਜਿਸੁ ਪ੍ਰਭੁ ਮਿਲਿਆ ਆਪਣਾ ਸੋ ਪੁਰਖੁ ਸਭਾਗਾ
॥ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਿਸੁ ਏਵਡ ਭਾਗਾ
॥ ੧੭ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਜਾਂ ਪਿਰੁ ਅੰਦਰਿ ਤਾਂ ਧਨ ਬਾਹਰਿ ॥ ਜਾਂ ਪਿਰੁ
ਬਾਹਰਿ ਤਾਂ ਧਨ ਮਾਹਰਿ ॥ ਬਿਨੁ ਨਾਵੈ ਬਹੁ ਫੇਰ
ਫਿਰਾਹਰਿ ॥ ਸਤਿਗੁਰਿ ਸੰਗਿ ਦਿਖਾਇਆ
ਜਾਹਰਿ ॥ ਜਨ ਨਾਨਕ ਸਚੇ ਸਚਿ ਸਮਾਹਰਿ ॥
੧ ॥

Slok M - 5 (Soiai sunandr'i mera ta'n ma'n moula.....)

O Lord ! By listening to Your praises (being sung) my body and mind got satisfied and thrilled, and by reciting Your True Name, I became completely immersed and satiated. By following the path of the holy saints alongwith knowledge, my heart was fully contented and became peaceful and by seeing a glimpse of the Lord I enjoyed the bliss of life. (1)

M - 5 : I have realised the jewel of True Lord in the depth of my heart, which has been bestowed by the True Guru and not obtained on payment by me (through my own efforts). Now my search has ended as the mind is at peace. O Nanak ! I have now won the battle of life; which is invaluable. (2)

Pour'i : The fortunate person, who is pre-destined by the Lord's Will, gets engaged in the service of the Lord. The person, whose heart gets blossomed forth like the lotus-flower, in the company of the Guru, becomes enlightened (awakened) with the light of knowledge day and night. By taking the support of the lotus-feet of the Lord (by inculcating the love of the Lord) all our doubts, misgivings and fear-complex are cast away. (are made to run away). The person, who has won over (controlled) the mind, through the Guru's guidance, has attained the impershiable (ever-existent) Lord. The person, who has remembered (worshipped) the Lord, has attained peace and stability of mind by gaining knowledge like a gyani in this age of Kal-Yug. The person, who has purified himself in the company of holy saints, could be considered having bathed at all the (Hindu) sixty-eight holy places of pilgrimage. O Nanak ! The person, who has attained the Lord, is truly fortunate being pre-destined by the Lord's Will. I would offer my self as a sacrifice to such a person, who is fortunate enough (to attain the Lord) (17)

Slok M - 5 (Ja' (n) pir ander ta (n) dhan ba'hir.....)

When the Lord's love is inculcated in the heart, then the person (like the wedded wife) concerned became totally unaware of the worldly chores, whereas when the Lord's love was not imbibed in the heart, the person was totally engrossed in the worldly pleasures and bondage. (like the woman involved in her household affairs rather than the love of the spouse). Without the support of True Name, one wanders around in the cycle of Rebirths; but in the company of the True Guru one perceives the Lord-sublime openly (one is enlightened with

ਮ: ੫ ॥ ਆਹਰ ਸਭਿ ਕਰਦਾ ਫਿਰੈ ਆਹਰੁ

ਇਕੁ ਨ ਹੋਇ ॥ ਨਾਨਕ ਜਿਤੁ ਆਹਰਿ ਜਗੁ

ਉਧਰੈ ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਵਡੀ ਹੂ ਵਡਾ ਅਪਾਰੁ ਤੇਰਾ ਮਰਤਬਾ

॥ ਰੰਗ ਪਰੰਗ ਅਨੇਕ ਨ ਜਾਪਨਿ ਕਰਤਬਾ ॥

ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਸਭੁ ਕਿਛੁ ਜਾਣਲਾ ॥ ਸਭੁ

ਕਿਛੁ ਤੇਰੈ ਵਸਿ ਤੇਰਾ ਘਰੁ ਭਲਾ ॥ ਤੇਰੈ ਘਰਿ

ਆਨੰਦੁ ਵਧਾਈ ਤੁਧੁ ਘਰਿ ॥ ਮਾਣੁ ਮਹਤਾ ਤੇਜੁ

ਆਪਣਾ ਆਪਿ ਜਰਿ ॥ ਸਰਬ ਕਲਾ ਭਰਪੂਰੁ

ਦਿਸੈ ਜਤ ਕਤਾ ॥ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਤੁਧੁ

ਆਗੈ ਬਿਨਵਤਾ ॥ ੧੮ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਛਤਰੇ ਬਾਜਾਰ ਸੋਹਨਿ ਵਿਚਿ ਵਪਾਰੀਏ ॥ ਵਖਰੁ

ਹਿਕੁ ਅਪਾਰੁ ਨਾਨਕ ਖਟੇ ਸੋ ਧਣੀ ॥ ੧ ॥

ਮਹਲਾ ੫ ॥ ਕਬੀਰਾ ਹਮਰਾ ਕੋ ਨਹੀ ਹਮ

ਕਿਸ ਹੂ ਕੇ ਨਾਹਿ ॥ ਜਿਨਿ ਇਹੁ ਰਚਨੁ

ਰਚਾਇਆ ਤਿਸ ਹੀ ਮਾਹਿ ਸਮਾਹਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਫਲਿਉ ਬਿਰਖੁ ਸੁਹਾਵੜਾ ਹਰਿ

ਸਫਲ ਅੰਮ੍ਰਿਤਾ ॥ ਮਨੁ ਲੋਚੈ ਉਨ੍ ਮਿਲਣ ਕਉ

ਕਿਉ ਵੰਞੈ ਘਿਤਾ ॥ ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ

ਓਹੁ ਅਗਮੁ ਅਜਿਤਾ ॥ ਓਹੁ ਪਿਆਰਾ ਜੀਆ

ਕਾ ਜੋ ਖੋਲ੍ਹੈ ਭਿਤਾ ॥ ਸੇਵਾ ਕਰੀ ਤੁਸਾੜੀਆ ਮੈ

ਦਸਿਹੁ ਮਿਤਾ ॥ ਕੁਰਬਾਣੀ ਵੰਞਾ ਵਾਰਣੈ ਬਲੇ

ਬਲਿ ਕਿਤਾ ॥ ਦਸਨਿ ਸੰਤ ਪਿਆਰਿਆ ਸੁਣਹੁ

the love of the Lord). O Nanak ! The devotee thus immerses in the Lord's love and enjoys the bliss of His unison. (1)

M - 5 : This man is engrossed in all other activities except the recitation of True Name, which could unite him with the Lord. O Nanak ! There is hardly any Guru-minded person, who realises and makes an honest effort towards attaining the Lord, which casts away all the afflictions. (2)

Pour'i : O True Lord ! Your might and power is limitless, with the highest status, which is beyond our comprehension. Your functions are multi-coloured (with multi-facets) and cannot be appreciated or known by us. You are abiding within all the beings, thus knowing all their inner feelings. Everything is under Your control and the company of Your holy saints is very pleasing and worthwhile. The bliss of life and all the joy is attained through the company of Your holy saints (Your Abode), and all the praises are showered in this love of Your saints. You could only appreciate and bear the light and strength of Your Great might by Yourself. (within You). The Lord is (all powerful) omni-potent and omni-scient, being seen everywhere as He is pervading all over the world. O Nanak ! I would pray to such a Lord, being the slave of His slaves (and seek His Grace only). (18)

Slok M - 5 (Chhatrai bajar sohan vitch vapariyai.....)

O Nanak ! In the markets of the three worlds, the (Guru-minded) dealers (in the True Name) are most praise-worthy, as such (wealthy) holy saints are dealing only in the True Name of the Lord as the merchandise of business. (1)

Mahala - 5: O Kabir ! There is none known (true friend) to us and we also do not befriend anyone else, as we are only imbued with the love of the True Lord, who has created this whole Universe or enacted this worldly drama. (2)

Pour'i : The Lord is blossoming forth like a benevolent and ever-green tree, which is bearing the fruit of the nectar-like True Name. How could we unite with such a Lord, for whose unison the heart is pining and longing all the time ? The Lord is invincible, limitless and above the formal signs or symbols of the four Varunas (casts of Brahims and Khatrias etc.) The person, who reveals the secret of this ignorance with knowledge is my dearest friend. O dear friends and holy saints ! I would serve you with all my might, if you could unite me with the Lord. I would offer myself as a sacrifice to such holy

ਲਾਇ ਚਿਤਾ ॥ ਜਿਸੁ ਲਿਖਿਆ ਨਾਨਕ ਦਾਸ
ਤਿਸੁ ਨਾਉ ਅੰਮ੍ਰਿਤੁ ਸਤਿਗੁਰਿ ਦਿਤਾ ॥ ੧੯ ॥

ਸਲੋਕ ਮਹਲਾ ੫ ॥

ਕਬੀਰ ਧਰਤੀ ਸਾਧ ਕੀ ਤਸਕਰ ਬੈਸਹਿ ਗਾਹਿ
॥ ਧਰਤੀ ਭਾਰਿ ਨ ਬਿਆਪਈ ਉਨ ਕਉ ਲਾਹੂ
ਲਾਹਿ ॥ ੧ ॥

ਮਹਲਾ ੫ ॥ ਕਬੀਰ ਚਾਵਲ ਕਾਰਣੇ ਤੁਖ ਕਉ
ਮੁਹਲੀ ਲਾਇ ॥ ਸੰਗਿ ਕੁਸੰਗੀ ਬੈਸਤੇ ਤਬ ਪੂਛੇ
ਧਰਮ ਰਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪੇ ਹੀ ਵਡ ਪਰਵਾਰੁ ਆਪਿ
ਇਕਾਤੀਆ ॥ ਆਪਣੀ ਕੀਮਤਿ ਆਪਿ ਆਪੇ
ਹੀ ਜਾਤੀਆ ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਆਪਿ
ਉਪੰਨਿਆ ॥ ਆਪਣਾ ਕੀਤਾ ਆਪਿ ਆਪਿ
ਵਰੰਨਿਆ ॥ ਧੰਨੁ ਸੁ ਤੇਰਾ ਬਾਨੁ ਜਿਥੈ ਤੂੰ ਵੁਠਾ ॥
ਧੰਨੁ ਸੁ ਤੇਰੇ ਭਗਤ ਜਿਨ੍ਹੀ ਸਚੁ ਤੂੰ ਡਿਠਾ ॥ ਜਿਸ
ਨੇ ਤੇਰੀ ਦਇਆ ਸਲਾਹੇ ਸੋਇ ਤੁਧੁ ॥ ਜਿਸੁ
ਗੁਰ ਭੇਟੇ ਨਾਨਕ ਨਿਰਮਲ ਸੋਈ ਸੁਧੁ ॥ ੨੦ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਫਰੀਦਾ ਭੂਮਿ ਰੰਗਾਵਲੀ ਮੰਝਿ ਵਿਸੁਲਾ ਬਾਗੁ
॥ ਜੇ ਨਰ ਪੀਰਿ ਨਿਵਾਜਿਆ ਤਿਨ੍ਹਾਂ ਅੰਚ ਨ ਲਾਗੁ
॥ ੧ ॥

ਮ: ੫ ॥ ਫਰੀਦਾ ਉਮਰ ਸੁਹਾਵੜੀ ਸੰਗਿ
ਸੁਵੰਨੀ ਦੇਹ ॥ ਵਿਰਲੇ ਕੋਈ ਪਾਈਅਨ੍ਹਿ ਜਿਨ੍ਹਾਂ
ਪਿਆਰੇ ਨੇਹ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਦਇਆ ਧਰਮੁ
ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਏ ॥ ਜਿਸੁ ਬੁਝਾਇਹਿ ਅਗਨਿ

saints. The saints said, "O dear friend ! Listen to us carefully. O Nanak ! The fortunate devotee (slave), pre-destined with the Lord's Will, is blessed with the nectar of True Name. (19)

Slok Mahala - 5 (*Kabir dharti sadh ki taskar baiseh*)

O Kabir ! The body (land) of this human being has been occupied (usurped) by the five thieves like sexual desires. But the Earth cannot bear the load of such vices, as both the thieves and saints are gaining by listening to the Lord's True Name. (1)

Mahala - 5 : O Kabir ! The virtuous persons also get punished for the sake of (vicious) sinners just as the rice husk also get a beating while removing rice from it. That is how the god of justice (Dharam Raj) wants our explanation for keeping bad company of the sinners in life. (2)

Pour'i : The Lord Himself has created this Universe (like a grand family) and at times He remains aloof in complete silence. He alone could evaluate His Greatness, as no one else knows His limits or Vastness. There is no other power, as He is the sole creator of this whole Universe. He alone could describe his Vast Universe as He has created this worldly drama Himself. Blessed is the Abode of the Lord, where He abides ! O Lord ! Blessed and praise-worthy are Your saints, who have been enabled to realise Truth by You! The person, who is blessed with Your benevolence, alone could sing Your praises. O Nanak! The person, who gets united with the Guru, becomes perfect and purified. (20)

Slok M - 5 (*Farida bhoom rangavali manjh visula....*)

O Farid ! This human mind was supposed to be blissful like the Earth blossoming with greenery, but is engrossed (with the garden) by vicious and sinful actions. The persons, blessed by the Grace of holy saints (Pirs), are not affected by the fire of vices and sins (as the fire does not harm them). (1)

M - 5 : O Farid ! This human age (life) is wonderful and pleasant, alongwith a beautiful body as well. But there are very few fortunate persons, who are imbued with the love of the beloved Lord. (2)

Pour'i : The person, who is bestowed by the Lord with the virtues of meditation, penance, disciplined life, kindness and religious aptitude, gains these virtues through the Grace of the Lord only. Whosoever gets the fire of worldly desires extinguished by the Lord's Grace, gets engaged with the

ਆਪਿ ਸੋ ਨਾਮੁ ਧਿਆਏ ॥ ਅੰਤਰਜਾਮੀ ਅਗਮ
ਪੁਰਖੁ ਇਕ ਦ੍ਰਿਸਟਿ ਦਿਖਾਏ ॥ ਸਾਧਸੰਗਤਿ ਕੈ
ਆਸਰੈ ਪ੍ਰਭੁ ਸਿਉ ਰੰਗੁ ਲਾਏ ॥ ਅਉਗਣ ਕਟਿ
ਮੁਖੁ ਉਜਲਾ ਹਰਿ ਨਾਮਿ ਤਰਾਏ ॥ ਜਨਮ ਮਰਣ
ਭਉ ਕਟਿਓਨੁ ਫਿਰਿ ਜੋਨਿ ਨ ਪਾਏ ॥ ਅੰਧ ਕੂਪੁ
ਤੇ ਕਾਢਿਅਨੁ ਲੜੁ ਆਪਿ ਫੜਾਏ ॥ ਨਾਨਕ
ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਰਖੇ ਗਲਿ ਲਾਏ ॥੨੧॥

ਸਲੋਕ ਮ: ੫ ॥

ਮੁਹਬਤਿ ਜਿਸੁ ਖੁਦਾਇ ਦੀ ਰਤਾ ਰੰਗਿ ਚਲੂਲਿ
॥ ਨਾਨਕ ਵਿਰਲੇ ਪਾਈਅਹਿ ਤਿਸੁ ਜਨ ਕੀਮ
ਨ ਮੂਲਿ ॥ ੧ ॥

ਮ: ੫ ॥ ਅੰਦਰੁ ਵਿਧਾ ਸਚਿ ਨਾਇ ਬਾਹਰਿ ਭੀ
ਸਚੁ ਡਿਠੈਮਿ ॥ ਨਾਨਕ ਰਵਿਆ ਹਭ ਥਾਇ ਵਣਿ
ਤ੍ਰਿਣਿ ਤ੍ਰਿਭਵਣਿ ਰੋਮਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪੇ ਕੀਤੇ ਰਚਨੁ ਆਪੇ ਹੀ ਰਤਿਆ
॥ ਆਪੇ ਹੋਇਓ ਇਕੁ ਆਪੇ ਬਹੁ ਭਤਿਆ ॥
ਆਪੇ ਸਭਨਾ ਮੰਝਿ ਆਪੇ ਬਾਹਰਾ ॥ ਆਪੇ ਜਾਣਹਿ
ਦੂਰਿ ਆਪੇ ਹੀ ਜਾਹਰਾ ॥ ਆਪੇ ਹੋਵਹਿ ਗੁਪਤੁ
ਆਪੇ ਪਰਗਟੀਐ ॥ ਕੀਮਤਿ ਕਿਸੈ ਨ ਪਾਇ
ਤੇਰੀ ਬਟੀਐ ॥ ਗਹਿਰ ਗੰਭੀਰੁ ਅਥਾਹੁ ਅਪਾਰੁ
ਅਗਣਤੁ ਤੂੰ ॥ ਨਾਨਕ ਵਰਤੈ ਇਕੁ ਇਕੋ ਇਕੁ
ਤੂੰ ॥੨੨॥ ੧ ॥੨॥ ਸੁਧੁ ॥
ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਰਾਇ ਬਲਵੰਤਿ ਤਥਾ
ਸਤੈ ਡੂਮਿ ਆਖੀ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

recitation of True Name. The person, who gets a glimpse of the omni-scient, and limitless Lord (who is beyond our reach), gets immersed in the love of the Lord through the company and support of the holy saints. (holy congregations). Such persons attain salvation through the Lord's True Name, by casting away their vicious actions with an enlightened mind. (and received with flying colours) They get emancipated from the fear of births and deaths, as such they are not passed through the cycle of Rebirths. The Lord has taken out such persons from the depth of the blind well (of ignorance) by extending His helping hand. O Nanak ! The Lord has united such persons with Himself through His Grace and taken in His embrace.(21)

Slok M - 5 (*Moha'bat jis khudaie' di rata rung chalool....*)

The person, who has developed the love of the Lord, is always imbued with the greatest love of the Lord-sublime. O Nanak ! There are very few such type of persons to be found (in the world), whose greatness can not be evaluated by us. (1)

M - 5 : The persons, whose heart has been pierced with the Lord's love (who have inculcated the Lord's love in the heart) always perceive the True Lord alone pervading around them. (outside as well). O Nanak ! They have perceived the Lord-sublime pervading all over the place, in all the three worlds including the jungles, and all the vegetation. (in all the beings, big or small). (2)

Pour'i : The Lord has created the whole Universe and is pervading in all the beings. He Himself is prevailing (existing) aloof as a single entity while He alone is present in all the forms of beings being omni-present. The Lord is present in all the beings (as the light within all) and is also seen pervading outside, in the Nature all around. He Himself has made us realise Him as a distant entity, whereas He Himself has appeared within some Guru-minded persons (having enlightened them). He Himself remains hidden (in Nature) and has revealed His form (to some Guru-minded persons) to some persons, but no one has been able to find the limits of Your creation. (to evaluate Your creation). O Lord ! You are limitless, unfathomable, beyond our comprehension and indescribable. O Nanak ! The Lord alone is pervading the whole Universe during all the three ages at all times. (22 - 12 - Checked)

Ramkali Ki Vaar Rai Balwand Tatha Satai Doom Aakhi
Ik onkar satgur prasad (Naou karta kadar karai kiu bol hovai.....)

ਨਾਉ ਕਰਤਾ ਕਾਦਰੁ ਕਰੇ ਕਿਉ ਬੋਲੁ ਹੋਵੈ
ਜੋਖੀਵਦੈ ॥ ਦੇ ਗੁਨਾ ਸਤਿ ਭੈਣ ਭਰਵ ਹੈ
ਪਾਰੰਗਤਿ ਦਾਨੁ ਪੜੀਵਦੈ ॥ ਨਾਨਕਿ ਰਾਜੁ
ਚਲਾਇਆ ਸਚੁ ਕੋਟੁ ਸਤਾਣੀ ਨੀਵ ਦੈ ॥ ਲਹਣੇ
ਧਰਿਓਨੁ ਛਤੁ ਸਿਰਿ ਕਰਿ ਸਿਫਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵਦੈ
॥ ਮਤਿ ਗੁਰ ਆਤਮ ਦੇਵ ਦੀ ਖੜਗਿ ਜੋਰਿ
ਪਰਾਕੁਇ ਜੀਅ ਦੈ ॥ ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ
ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵਦੈ ॥ ਸਹਿ ਟਿਕਾ ਦਿਤੋਸੁ
ਜੀਵਦੈ ॥ ੧ ॥ ਲਹਣੇ ਦੀ ਫੇਰਾਈਐ ਨਾਨਕਾ
ਦੋਹੀ ਖਟੀਐ ॥ ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ
ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥ ਝੁਲੈ ਸੁ ਛਤੁ
ਨਿਰੰਜਨੀ ਮਲਿ ਤਖਤੁ ਬੈਠਾ ਗੁਰ ਹਟੀਐ ॥
ਕਰਹਿ ਜਿ ਗੁਰ ਫੁਰਮਾਇਆ ਸਿਲ ਜੋਗੁ
ਅਲੂਣੀ ਚਟੀਐ ॥ ਲੰਗਰੁ ਚਲੈ ਗੁਰ ਸਬਦਿ
ਹਰਿ ਤੋਟਿ ਨ ਆਵੀ ਖਟੀਐ ॥ ਖਰਚੇ ਦਿਤਿ
ਖਸਮ ਦੀ ਆਪ ਖਹਦੀ ਖੋਰਿ ਦਬਟੀਐ ॥ ਹੋਵੈ
ਸਿਫਤਿ ਖਸਮ ਦੀ ਨੂਰੁ ਅਰਸਹੁ ਕੁਰਸਹੁ ਝਟੀਐ
॥ ਤੁਧੁ ਡਿਠੇ ਸਚੇ ਪਾਤਿਸਾਹ ਮਲੁ ਜਨਮ ਜਨਮ
ਦੀ ਕਟੀਐ ॥ ਸਚੁ ਜਿ ਗੁਰਿ ਫੁਰਮਾਇਆ ਕਿਉ
ਏਦੁ ਬੋਲਹੁ ਹਟੀਐ ॥ ਪੁੜੀ ਕਉਲੁ ਨ ਪਾਲਿਓ
ਕਰਿ ਪੀਰਹੁ ਕੰਨ ਮੁਰਟੀਐ ॥ ਦਿਲਿ ਖੋਟੈ ਆਕੀ

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

(This Vaar has been sung by the Guru's musicians Rai balwand and Satta in praise of the first five Gurus in pursuance of their repentance, having disrespected the Gurus earlier).

How could anyone sing the praises of the Lord-creator, who has created the whole Universe and whatever He does is beyond evaluation ? The virtuous persons possess the qualities of Truthfulness, contentment, mighty, friendliness, alongwith salvation, being bestowed by the Lord. Guru Nanak had started (initiated) the kingdom of Lord's True Name, like a fort (of True Name), by keeping the foundation of this fort with faith and worship of the Lord, as the main pillar. Then Guru Nanak placed this great responsibility of Guruship (kingship) on Lehna (Guru Angad), who used to partake the nectar of True Name. Then Guru Nanak passed on the sword of the Lord's spiritual enlightenment to Guru Anagad Dev in the form of His teachings (Message), on which the (second) Guru has based His life style of guiding the human beings with spiritual living as the mainstay. Guru Nanak thus started the system of Guruship even in His life time itself by passing on the Guruship to His follower (devotee) Angad. Thus Guru Nanak (The True king-emperor) made Guru Angad as the next Guru, and started this system of enjoining His follower to continue propagation, of His Message of Truth. (1)

The followers, who used to mention Guru Nanak as the Great Guru, were made to recite the praises of Guru Angad as the Great Guru. The same light (enlightenment) of Guru Nanak was thus passed on to Guru Angad, who started following the same system of imparting the Guru's Message to the followers, as if Guru Nanak's soul had been passed on to the next Guru, (Guru Angad), who had become a personifications of Guru Nanak. Now Guru Angad is following the same principles as enunciated by Guru Nanak and practising the Lord's worship as per the Guru's guidance, thus leading a life of complete detachment and self-surrender by reciting True Name. The Guru's kitchen (langar) is being (maintained) run as before, alongwith the imparting of the Guru's Word (sabad) and there is no dearth in the wealth or distribution of the True Name to the masses. Now Guru Angad is making use of the treasure of True Name Himself, bestowed by Guru Nanak, and is passing on the same message of True Name to His followers, without any dearth of this Treasure. When the praises of the Lord are being sung in the court (darbar) of Guru Angad, it appears as if the Great light of the Lord-sublime has dawned on the whole congregation of the Guru, through the Guru's guidance and His Grace.

O Lord ! We could cut off the worldly bondage and cast

ਫਿਰਨਿ ਬੰਨ੍ਹਿ ਭਾਰੁ ਉਚਾਇਨਿ ਛਟੀਐ ॥ ਜਿਨਿ
ਆਖੀ ਸੋਈ ਕਰੇ ਜਿਨਿ ਕੀਤੀ ਤਿਨੈ ਥਟੀਐ ॥
ਕਉਣੁ ਹਾਰੇ ਕਿਨਿ ਉਵਟੀਐ ॥ ੨ ॥ ਜਿਨਿ
ਕੀਤੀ ਸੋ ਮੰਨਣਾ ਕੋ ਸਾਲੁ ਜਿਵਾਹੇ ਸਾਲੀ ॥
ਧਰਮ ਰਾਇ ਹੈ ਦੇਵਤਾ ਲੈ ਗਲਾ ਕਰੇ ਦਲਾਲੀ
॥ ਸਤਿਗੁਰੁ ਆਖੈ ਸਚਾ ਕਰੇ ਸਾ ਬਾਤ ਹੋਵੈ
ਦਰਹਾਲੀ ॥ ਗੁਰ ਅੰਗਦ ਦੀ ਦੋਹੀ ਫਿਰੀ ਸਚੁ
ਕਰਤੈ ਬੰਧਿ ਬਹਾਲੀ ॥ ਨਾਨਕੁ ਕਾਇਆ ਪਲਟੁ
ਕਰਿ ਮਲਿ ਤਖਤੁ ਬੈਠਾ ਸੈ ਡਾਲੀ ॥ ਦਰੁ ਸੇਵੇ
ਉਮਤਿ ਖੜੀ ਮਸਕਲੈ ਹੋਇ ਜੰਗਾਲੀ ॥ ਦਰਿ
ਦਰਵੇਸੁ ਖਸੰਮ ਦੈ ਨਾਇ ਸਚੈ ਬਾਣੀ ਲਾਲੀ ॥
ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ਜਿਸੁ ਬਹੁਤੀ ਛਾਉ
ਪੜਾਲੀ ॥ ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ
ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ ॥ ਗੁਰਸਿਖਾ ਕੇ ਮੁਖ
ਉਜਲੇ ਮਨਮੁਖ ਬੀਏ ਪਰਾਲੀ ॥ ਪਏ ਕਬੂਲੁ
ਖਸੰਮ ਨਾਲਿ ਜਾਂ ਘਾਲ ਮਰਦੀ ਘਾਲੀ ॥ ਮਾਤਾ
ਖੀਵੀ ਸਹੁ ਸੋਇ ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ ॥ ੩ ॥
ਹੋਰਿਓ ਗੰਗ ਵਹਾਈਐ ਦੁਨਿਆਈ ਆਖੈ ਕਿ
ਕਿਓਨੁ ॥ ਨਾਨਕ ਈਸਰਿ ਜਗਨਾਥਿ ਉਚਹਦੀ
ਵੈਣੁ ਵਿਰਿਕਿਓਨੁ ॥ ਮਾਧਾਣਾ ਪਰਬਤੁ ਕਰਿ
ਨੇਤ੍ਰ ਬਾਸਕੁ ਸਬਦਿ ਰਿੜਕਿਓਨੁ ॥ ਚਉਦਹ

away the filth (of mind) of various ages (births in different forms of life) by perceiving the True Guru. Why should we forget the True message of Guru Nanak that hence forth Guru angad would be the True Guru ? However the sons (Sri Chand and Lachhmi Das) of Guru Nanak refused to accept this verdict and would not accept Guru Angad as the next Guru. (in the place of Guru Nanak). The two sons of Guru Nanak, with a faithless mind, rebelled against this verdict, carrying the load of their egoistic tendencies on their mind (head). Guru Angad had always carried out the ordains of Guru Nanak and functioned according to His guidance, as such the Guruship was passed on (offered) to Guru Angad in view of His following the Guru's Will. Now the worldly people are wondering as to who will win and who will lose in the final analysis, whether the son or the devout follower will get the Guruship. (2)

Now we have to accept Guru Angad as our Guru, who has been offered the Guruship (by Guru Nanak), and try to sort out Truth from falsehood. (the real grain from the chaff). Dharam Rai is the god of justice, who will listen to the arguments (story) of the assistants and would decide on the basis of justice, giving the reward of their various actions (to the people). Whatever has been stated by the Guru, the god of justice, is deciding the case accordingly, giving the justice and whatever the Guru says, comes to pass as Truthful. The call of Guru Angad, being the next Guru, has been given throughout and the Lord has established this system of selecting the next Guru based on Truth, which has become the accepted procedure. O Nanak ! The Lord Himself having transformed His body, alongwith His devotees, sikhs and sons has occupied the throne of Guruship. The devotees and the congregation are standing at the gates of the Guru, and the sinners in the world have been offered this weapon of service only to wash away all their sins by the Guru. Now all the devotees waiting at the gates of Guru Nanak are waiting like saints, imbued with the love of the Lord. Balwand says, the spouse of Guru Nanak is very gentle with a loving care for all the sikhs, sons and devotees and looks after them with loving regard. The Guru's kitchen (langar) serves the nectar like delicious food including milk pudding (kheer) alongwith money to the poor and needy. The Guru-minded sikhs are received with honour (with due respect and care) while the faithless (self-willed) persons are presenting themselves with disrespect and disdain. The persons, who have served Guru Angad by following the dictates of Guru Nanak as per His Will have been accepted with (prestige) honour in the Lord's presence. The mother Khivi's spouse is the Lord Himself in the form of Guru Angad, who has taken the full load of the whole world on His head for its salvation (from worldly bondage) The Whole world is wondering and asking why Guru Nanak has given the Guru-

ਰਤਨ ਨਿਕਾਲਿਅਨੁ ਕਰਿ ਆਵਾ ਗਉਣੁ
ਚਿਲਕਿਓਨੁ ॥ ਕੁਦਰਤਿ ਅਹਿ ਵੇਖਾਲਿਅਨੁ
ਜਿਨਿ ਐਵਡ ਪਿਡ ਠਿਣਕਿਓਨੁ ॥ ਲਹਣੇ
ਧਰਿਓਨੁ ਛਤ੍ਰੁ ਸਿਰਿ ਅਸਮਾਨਿ ਕਿਆੜਾ
ਛਿਕਿਓਨੁ ॥ ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਮਾਹਿ ਆਪੁ
ਆਪੈ ਸੇਤੀ ਮਿਕਿਓਨੁ ॥ ਸਿਖਾਂ ਪੁਤ੍ਰਾਂ ਘੋਖਿ ਕੈ
ਸਭ ਉਮਤਿ ਵੇਖਹੁ ਜਿ ਕਿਓਨੁ ॥ ਜਾਂ ਸੁਧੋਸੁ ਤਾਂ
ਲਹਣਾ ਟਿਕਿਓਨੁ ॥ ੪ ॥ ਫੇਰਿ ਵਸਾਇਆ
ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੁਰੁ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ
ਨਾਲਿ ਤਪੁ ਹੋਰੁ ਮੁਖੁ ਗਰੁਰੁ ॥ ਲਬੁ ਵਿਣਾਰੇ
ਮਾਣਸਾ ਜਿਉ ਪਾਣੀ ਬੂਰੁ ॥ ਵਰ੍ਹਿਐ ਦਰਗਹ
ਗੁਰੁ ਕੀ ਕੁਦਰਤੀ ਨੂਰੁ ॥ ਜਿਤੁ ਸੁ ਹਾਥ ਨ
ਲਭਈ ਤੂੰ ਓਹੁ ਠਰੁਰੁ ॥ ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ
ਹੈ ਤੁਧੁ ਵਿਚਿ ਭਰਪੂਰੁ ॥ ਨਿੰਦਾ ਤੇਰੀ ਜੇ ਕਰੇ ਸੇ
ਵੈ ਚੁਰੁ ॥ ਨੇੜੈ ਦਿਸੈ ਮਾਤ ਲੋਕੁ ਤੁਧੁ ਸੁਝੈ ਦੂਰੁ
॥ ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੁਰੁ
॥ ੫ ॥ ਸੇ ਟਿਕਾ ਸੇ ਬੈਹਣਾ ਸੇਈ ਦੀਬਾਣੁ ॥
ਪਿਯੂ ਦਾਦੇ ਜੇਵਿਹਾ ਪੋਤਾ ਪਰਵਾਣੁ ॥ ਜਿਨਿ
ਬਾਸਕੁ ਨੇੜੈ ਘਤਿਆ ਕਰਿ ਨੇਹੀ ਤਾਣੁ ॥ ਜਿਨਿ
ਸਮੁੰਦੁ ਵਿਰੋਲਿਆ ਕਰਿ ਮੇਰੁ ਮਧਾਣੁ ॥ ਚਉਦਹ
ਰਤਨ ਨਿਕਾਲਿਅਨੁ ਕੀਤੋਨੁ ਚਾਨਾਣੁ ॥ ਘੋੜਾ

ship to His follower instead of the sons, which amounts to making the river Ganga flow in the west from its normal course to the East. The embodiment of the Lord, Guru Nanak, who is the Master of the world, has recited His words of greater spiritual heights than anyone else. It was Guru Nanak alone who has churned the ocean with the help of a stirrer of the mountains tied to the string of a snake. Then He has created the fourteen jewels by churning the oceans and illumined the whole world with His enlightenment (which was), engrossed in the cycle of births and deaths. He has created this whole Universe as a huge and Vast town thus showing His Greatness and power. Thus Guru Nanak has bestowed (Lehna) Guru Angad with the canopy of Guruship and spread the name of Guru Angad with virtuous praises in the sky of this world. The soul of Guru Nanak then merged within the soul of Guru Angad and united completely with each other, just as water mingles with water (without any distinction) and Guru Angad became an embodiment of Guru Nanak. The whole sikh congregation says that Guru Nanak has enacted this drama by deliberating over the qualities and virtues of His sikhs and sons before deciding on the next Guru, which we are beholding. Having pondered carefully over His decision He decided finally and anointed (Lehna) Guru Angad as the next Guru. (4)

Then Guru Angad, the son of Pheru, established the town of Khadu'r on the banks of Ravi. O Guru Angad! You have always inculcated the virtues of meditation, penance and a disciplined life, having cast away your egoism. The human beings are destroyed by greed just as water is spoiled (made filthy) with the leaves or dust falling from the trees. But in the Guru's (court) presence the Natural and spiritual light shines forth (with enlightenment of soul) with the recitation of True Name.

O Guru ! You are such a (cooling) power which bestows (gives) peace and tranquillity of mind and whose depth cannot be probed, being beyond our reach. Infact, all the nine worldly treasures are to be found in the form of True Name in Your company (Your holy congregations) and whosoever vilifies You, gets perished (destroyed) completely. So Guru Angad (the son of Pheru) had established the town of Khadur (with the Lord's Grace). (5)

The same grandeur, with the anointing of the third Guru (Guru Amar Das) in the holy congregation is to be seen, when Guru Amar Das, just as the grandson like his father or grand father is accepted as the new successor to the throne. (Guru Amar Das was accepted just as Guru Nanak and Guru Anagad had been functioning earlier). Thus the cord of Sheshnag (Python) was made for churning the milk with the strength of his spiritual power as the churning. Guru Amar Das, a personification of the Lord, then churned the ocean by using

ਕੀਤੇ ਸਹਜ ਦਾ ਜਤੁ ਕੀਓ ਪਲਾਣੁ ॥ ਧਣਖੁ
ਚੜਾਇਓ ਸਤ ਦਾ ਜਸ ਹੰਦਾ ਬਾਣੁ ॥ ਕਲਿ
ਵਿਚਿ ਧੂ ਅੰਧਾਰੁ ਸਾ ਚੜਿਆ ਹੈ ਭਾਣੁ ॥ ਸਤਹੁ
ਖੇਤੁ ਜਮਾਇਓ ਸਤਹੁ ਛਾਵਾਣੁ ॥ ਨਿਤ ਰਸੋਈ
ਤੇਰੀਐ ਘਿਉ ਮੈਦਾ ਖਾਣੁ ॥ ਚਾਰੇ ਕੁੰਡਾਂ ਸੁਝੀਓਸੁ
ਮਨ ਮਹਿ ਸਬਦੁ ਪਰਵਾਣੁ ॥ ਆਵਾ ਗਉਣੁ
ਨਿਵਾਰਿਓ ਕਰਿ ਨਦਰਿ ਨੀਸਾਣੁ ॥ ਅਉਤਰਿਆ
ਅਉਤਾਰੁ ਲੈ ਸੋ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥ ਝਖੜਿ ਵਾਉ
ਨ ਡੋਲਈ ਪਰਬਤੁ ਮੇਰਾਣੁ ॥ ਜਾਣੈ ਬਿਰਥਾ ਜੀਅ
ਕੀ ਜਾਣੀ ਹੂ ਜਾਣੁ ॥ ਕਿਆ ਸਾਲਾਹੀ ਸਚੇ
ਪਾਤਿਸਾਹ ਜਾਂ ਤੂ ਸੁਘੜੁ ਸੁਜਾਣੁ ॥ ਦਾਨੁ ਜਿ
ਸਤਿਗੁਰ ਭਾਵਸੀ ਸੋ ਸਤੇ ਦਾਣੁ ॥ ਨਾਨਕ ਹੰਦਾ
ਛਤ੍ਰੁ ਸਿਰਿ ਉਮਤਿ ਹੈਰਾਣੁ ॥ ਸੋ ਟਿਕਾ ਸੋ ਬੈਰਾਣੁ
ਸੋਈ ਦੀਬਾਣੁ ॥ ਪਿਯੂ ਦਾਦੇ ਜੇਵਿਹਾ ਧੋਤ੍ਰੁ
ਪਰਵਾਣੁ ॥ ੬ ॥ ਧੰਨੁ ਧੰਨੁ ਰਾਮਦਾਸ ਗੁਰੁ ਜਿਨਿ
ਸਿਰਿਆ ਤਿਨੈ ਸਵਾਰਿਆ ॥ ਪੂਰੀ ਹੋਈ
ਕਰਮਾਤਿ ਆਪਿ ਸਿਰਜਣਹਾਰੈ ਧਾਰਿਆ ॥
ਸਿਖੀ ਅਤੈ ਸੰਗਤੀ ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ
ਨਮਸਕਾਰਿਆ ॥ ਅਟਲੁ ਅਬਾਹੁ ਅਤੇਲੁ ਤੂ
ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਵਾਰਿਆ ॥ ਜਿਨ੍ਹੀ ਤੂੰ ਸੇਵਿਆ

(making) the mountain Me'r (mundrachal) as the churner, and enlightened the whole world by producing the fourteen jewels (gems) from the ocean. He made the horse of knowledge, with the saddle of celibacy and decorated it with equipoise. Then He made the bow of truthfulness and made (used) the arrow of Lord's praises. (singing of Lord's praises). In the pitch darkness of Kal-Yug (due to ignorance of men), the sun of Guru Amar Das appeared on the horizon with the rays of His light (for enlightenment of the world). Then He sowed the seed of Truth in the field of this human body by singing the praises of the Lord and protected this field with due care and light of Truthfulness. O Guru! In Your kitchen the sweet pudding of ghee, flour and sugar was being prepared and served daily. (There was a preparation and distribution of love, knowledge and Lord's worship in Your Kitchen) The person, who inculcated the love of the Guru's Word (Guru's Message) in his heart, perceived the same Lord-sublime pervading in all the four directions of the Universe. Moreover, with His Grace and benevolence, the Guru has emancipated the world (human beings) from the cycle of births and deaths and You have appeared on the scene as an embodiment of Great Guru Nanak (for blessing the world with His light of knowledge). O Guru ! You are steady and established in the world like the mountain of Sumer, which does not bend (give way) under the pressure of the storm of blowing winds (of vicious and sinful actions based on vices and sins) in the world. O omni-scient Guru ! You know the pangs of separation (from the Lord) of this human being; and his suffering due to ignorance. O (Guru) True king-emperor ! How could I sing Your praises, when You are an (embodiment) personification of Truth and wisdom. O True Guru ! May You bestow the boon of True Name, which is Your Main love and attraction, on this slave (devotee) of the singer Sata. The canopy of Guru Nanak is (waving) fluttering over Your head, which has pleased and thrilled the whole sikh world. (Your sikh devotees) Thus Guru Amar Das has been accepted and honoured as the Great Guru on the footsteps of Guru Nanak and Guru Angad (The grandson of the great father and grandfather), with the same grandeur, status and acclaim all over the world. (6)

Blessed and praiseworthy is the (next) Guru Ram Das who has been created and anointed for the Guruship by the Lord. O Guru ! You have been bestowed with all the occult powers (magical powers). being an embodiment of the Lord, who has appeared in the form of the Lord-Greater.

O Guru ! All the sikh congregations of far and near have acclaimed and saluted You as the next (fourth) Guru, being an incarnation of the Lord. You are limitless, ever-existent, indescribable and beyond our comprehension and we are

ਭਾਉ ਕਰਿ ਸੇ ਤੁਧੁ ਪਾਰਿ ਉਤਾਰਿਆ ॥ ਲਭੁ
ਲੋਭੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਮੋਹੁ ਮਾਰਿ ਕਢੇ ਤੁਧੁ
ਸਪਰਵਾਰਿਆ ॥ ਧੰਨੁ ਸੁ ਤੇਰਾ ਥਾਨੁ ਹੈ ਸਚੁ ਤੇਰਾ
ਪੈਸਕਾਰਿਆ ॥ ਨਾਨਕੁ ਤੂ ਲਹਣਾ ਤੂਹੈ ਗੁਰੁ
ਅਮਰੁ ਤੂ ਵੀਚਾਰਿਆ ॥ ਗੁਰੁ ਡਿਠਾ ਤਾਂ ਮਨੁ
ਸਾਧਾਰਿਆ ॥ ੭ ॥ ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ
ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ ॥ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓਨੁ
ਆਪੇ ਹੀ ਥੀਮੁ ਖਲੋਆ ॥ ਆਪੇ ਪਟੀ ਕਲਮ
ਆਪਿ ਆਪਿ ਲਿਖਣਹਾਰਾ ਹੋਆ ॥ ਸਭ ਉਮਤਿ
ਆਵਣ ਜਾਵਣੀ ਆਪੇ ਹੀ ਨਵਾ ਨਿਰੋਆ ॥
ਤਖਤਿ ਬੈਠਾ ਅਰਜਨ ਗੁਰੂ ਸਤਿਗੁਰ ਕਾ ਖਿਵੈ
ਚੰਦੋਆ ॥ ਉਗਵਣਹੁ ਤੈ ਆਥਵਣਹੁ ਚਹੁ ਚਕੀ
ਕੀਅਨੁ ਲੋਆ ॥ ਜਿਨ੍ਹੀ ਗੁਰੂ ਨ ਸੇਵਿਓ ਮਨਮੁਖਾ
ਪਇਆ ਮੋਆ ॥ ਦੂਣੀ ਚਉਣੀ ਕਰਾਮਾਤਿ ਸਚੇ
ਕਾ ਸਚਾ ਢੋਆ ॥ ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ
ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ ॥ ੮ ॥ ੧ ॥

ਰਾਮਕਲੀ ਬਾਣੀ ਭਗਤਾ ਕੀ ॥
ਕਬੀਰ ਜੀਉ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਕਾਇਆ ਕਲਾਲਨਿ ਲਾਹਨਿ ਮੇਲਉ ਗੁਰ ਕਾ
ਸਬਦੁ ਗੁਣੁ ਕੀਨੁ ਰੇ ॥ ਤ੍ਰਿਸਨਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਦ

unable to probe Your depth and Greatness. The persons, who have served You with love and devotion, have been enabled to cross this ocean of life successfully. You have helped Your Sikhs (devotees) to cast away their vices like greed, attachment, sexual desires, anger and egoism. Blessed and praise worthy is Your Abode of Amritsar (Darbar Sahib) and the sikh congregations are equally true and praise worthy. O Guru Ram Das ! You are considered as equally Great as Guru Nanak, Guru Angad (Lehna) and Guru Amar Das, which we have realised after great deliberations. By perceiving a glimpse of the Great Guru, we have been purified and the mind has become peaceful. (7)

O Lord ! The four Gurus including Guru Nanak, Guru Angad, Guru Amar Das and Guru Ram Das have been acclaimed earlier in the four ages (in the world) and You have appeared Yourself as the fifth Guru, Guru Arjan. (Just as Vasdev, Hari, Gobind and Ram had appeared in the four Yugas) The Lord Himself has appeared in the form of the fifth Guru now. Guru Arjan has become the pillar and strength of the sikh cult (sikh Panth) just as Guru Nanak had created (started) this religion, (just as the Lord has sustained the whole world after its creation) like the Lord, creating, and maintaining this world. Guru Arjan has assumed the same Role as the Lord in the form of the paper, pen and writer with His ordains (dictates) being followed everywhere. The Sikh devotees visit and perceive (come and go) the Guru, who is ever-green and enlightening all the time just as the world follows the cycle of Rebirths with the Lord remaining ever-existent. Guru Arjan, a personification of the Lord, is established and acclaimed as the Guru, providing enlightenment to the world, and seated on the throne with a canopy overhead, (as the king-emperor of sikhs) as the True Guru. The Guru has enlightened the whole world from East to West (the place of sunrise to the place of Sunset) like the True Lord pervading the whole world. O Guru ! The faithless persons, who have not served You by following Your guidance have been punished with spiritual death. O True King-Guru ! You are having all the occult powers and your union is equally True (with Guru Ram Das) with the Lord. You have shone forth as the fifth Guru with the same brilliance as the previous four Gurus in the whole world (in all the four ages). (8 - 1)

Ramkali Bani Bhagta Ki Kabir Jio Ik onkar satgur prasad (Ka'ya kalalan lahin mailou Gur ka Sabad.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Yogi ! This human body is the Earth (dust) sucking the wine, with the molasses (sugar) of Guru's guidance (Guru's Word) which constitute the whole system of wine extraction.

ਮਤਸਰ ਕਾਟਿ ਕਾਟਿ ਕਸੁ ਦੀਨੁ ਰੇ ॥ ੧ ॥

ਕੋਈ ਹੈ ਰੇ ਸੰਤੁ ਸਹਜ ਸੁਖ ਅੰਤਰਿ ਜਾ ਕਉ

ਜਪੁ ਤਪੁ ਦੇਉ ਦਲਾਲੀ ਰੇ ॥ ਏਕ ਬੁੰਦ ਭਰਿ

ਤਨੁ ਮਨੁ ਦੇਵਉ ਜੋ ਮਦੁ ਦੇਇ ਕਲਾਲੀ ਰੇ ॥ ੧

॥ ਰਹਾਉ ॥ ਭਵਨ ਚਤੁਰ ਦਸ ਭਾਠੀ ਕੀਨੀ

ਬ੍ਰਹਮ ਅਗਨਿ ਤਨਿ ਜਾਰੀ ਰੇ ॥ ਮੁਦ੍ਰਾ ਮਦਕ

ਸਹਜ ਧੁਨਿ ਲਾਗੀ ਸੁਖਮਨ ਪੋਚਨਹਾਰੀ ਰੇ ॥ ੨

॥ ਤੀਰਥ ਬਰਤ ਨੇਮ ਸੁਚਿ ਸੰਜਮ ਰਵਿ ਸਸਿ

ਗਹਨੈ ਦੇਉ ਰੇ ॥ ਸੁਰਤਿ ਪਿਆਲ ਸੁਧਾ ਰਸੁ

ਅੰਮ੍ਰਿਤੁ ਦੇਹੁ ਮਹਾ ਰਸੁ ਪੇਉ ਰੇ ॥ ੩ ॥ ਨਿਝਰ

ਧਾਰ ਚੁਐ ਅਤਿ ਨਿਰਮਲ ਇਹ ਰਸ ਮਨੂਆ

ਰਾਤੇ ਰੇ ॥ ਕਹਿ ਕਬੀਰ ਸਗਲੇ ਮਦ ਛੂਛੇ ਇਹੈ

ਮਹਾ ਰਸੁ ਸਾਚੇ ਰੇ ॥ ੪ ॥ ੧ ॥

ਗੁੜੁ ਕਰਿ ਗਿਆਨੁ ਪਿਆਨੁ ਕਰਿ ਮਹੂਆ ਭਉ

ਭਾਠੀ ਮਨ ਧਾਰਾ ॥ ਸੁਖਮਨ ਨਾਰੀ ਸਹਜ ਸਮਾਨੀ

ਪੀਵੈ ਪੀਵਨਹਾਰਾ ॥ ੧ ॥ ਅਉਧੁ ਮੇਰਾ ਮਨੁ

ਮਤਵਾਰਾ ॥ ਉਨਮਦ ਚਢਾ ਮਦਨ ਰਸੁ ਚਾਖਿਆ

ਤ੍ਰਿਭਵਨ ਭਇਆ ਉਜਿਆਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਦੁਇ ਪੁਰ ਜੋਰਿ ਰਸਾਈ ਭਾਠੀ ਪੀਉ ਮਹਾ ਰਸੁ

ਭਾਰੀ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਕੀਏ ਜਲੇਤਾ ਛੂਟਿ

ਗਈ ਸੰਸਾਰੀ ॥ ੨ ॥ ਪ੍ਰਗਟ ਪ੍ਰਗਾਸ ਗਿਆਨ

Then worldly desires, sexual desires, anger, egoism, and jealousy are added, cut into pieces as other components for wine making. (1)

Is there any saint enjoying the eternal bliss with whom I could discuss my thoughts (ideas) of meditation and penance. I would offer my body and mind in sacrifice (in self-surrender) to the persons who would pour a drop of this wine (of Lord's True Name) into my body. (Pause - 1)

The whole world (fourteen countries) is like the furnace, with the fire of the Lord's love burning in this body. (with the perishable world lit with the light of the Lord). The Lord's True Name is made as the worship of the Lord which is like the pipe leading to the container of the mind, with sukhmana artery as my cloth for cleaning the system (with the worship) (I am imbued with the love and devotion of the Lord with equipoise of mind). (2)

I would surrender (offer) all my (virtuous deeds like) bathing at holy places, fasting, meditation, puritanism, curbing the senses, including the sun and the moon (the sources of human life) and a disciplined life to the person, who would bless we with the boon of the nectar of concentration of mind. (for reciting True Name) and offer it to me (to drink) (3)

O Yogi ! I am imbued with the love of the nectar of True Name which is flowing within me like a continuous flow of pure nectar (of True Name) in my heart. O Kabir ! All the wines of the world are useless and worthless except the nectar of Lord's True Name, which is truly (the main wine) the worthwhile wine, with a wonderful taste. (4 - 1)

(Gur kar giyan dhian kar mahoua bhou bhathi ma'n ...)

Let us make the knowledge of the Lord as molasses and meditation on Him as the flower of mahua, following the Lord's (fear) Will, the mind as the furnace for extracting this wine; with the pipe of Sukmana artery, which is always immersed in equipoise, while the fortunate person partakes of this wine of True Name. (1)

O Audhu ! I am enamoured with this True Name. The worldly people have tasted the joy of sexual pleasures by partaking this wine, whereas with the wine of True Name, I have partaken the nectar of True Name, thus getting enlightened by the knowledge of the three worlds. (Pause - 1)

I have joined both the parts of the grinding stone, thus considering (realising) both the soul and Prime-soul as the same (the human being and the Lord as the embodiment of the same light) and with this furnace lit, I have enjoyed (partaken) the nectar of True Name. Thus I have made the sexual desires and anger as the wood for burning in this furnace and have

ਗੁਰ ਗੰਮਿਤ ਸਤਿਗੁਰ ਤੇ ਸੁਧਿ ਪਾਈ ॥ ਦਾਸੁ

ਕਬੀਰੁ ਤਾਸੁ ਮਦ ਮਾਤਾ ਉਚਕਿ ਨ ਕਬਹੂ ਜਾਈ

॥ ੩ ॥ ੨ ॥

ਤੂੰ ਮੇਰੇ ਮੇਰੁ ਪਰਬਤੁ ਸੁਆਮੀ ਓਟ ਗਹੀ ਮੈ

ਤੇਰੀ ॥ ਨਾ ਤੁਮ ਡੋਲਹੁ ਨਾ ਹਮ ਗਿਰਤੇ ਰਖਿ

ਲੀਨੀ ਹਰਿ ਮੇਰੀ ॥ ੧ ॥ ਅਬ ਤਬ ਜਬ ਕਬ

ਤੁਹੀ ਤੁਹੀ ॥ ਹਮ ਤੁਅ ਪਰਸਾਦਿ ਸੁਖੀ ਸਦ ਹੀ

॥ ੧ ॥ ਰਹਾਉ ॥ ਤੇਰੇ ਭਰੋਸੇ ਮਗਹਰ ਬਸਿਓ

ਮੇਰੇ ਤਨ ਕੀ ਤਪਤਿ ਬੁਝਾਈ ॥ ਪਹਿਲੇ ਦਰਸਨੁ

ਮਗਹਰ ਪਾਇਓ ਫੁਨਿ ਕਾਸੀ ਬਸੇ ਆਈ ॥ ੨

॥ ਜੈਸਾ ਮਗਹਰੁ ਤੈਸੀ ਕਾਸੀ ਹਮ ਏਕੈ ਕਰਿ

ਜਾਨੀ ॥ ਹਮ ਨਿਰਧਨ ਜਿਉ ਇਹੁ ਧਨੁ ਪਾਇਆ

ਮਰਤੇ ਫੂਟਿ ਗੁਮਾਨੀ ॥ ੩ ॥ ਕਰੈ ਗੁਮਾਨੁ ਚੁਭਹਿ

ਤਿਸੁ ਸੂਲਾ ਕੇ ਕਾਢਨ ਕਉ ਨਾਹੀ ॥ ਅਜੈ ਸੁ

ਚੋਭ ਕਉ ਬਿਲਲ ਬਿਲਾਤੇ ਨਰਕੇ ਘੋਰ ਪਚਾਹੀ

॥ ੪ ॥ ਕਵਨੁ ਨਰਕੁ ਕਿਆ ਸੁਰਗੁ ਬਿਚਾਰਾ

ਸੰਤਨ ਦੋਊ ਰਾਦੇ ॥ ਹਮ ਕਾਹੂ ਕੀ ਕਾਣਿ ਨ

ਕਢਤੇ ਅਪਨੇ ਗੁਰ ਪਰਸਾਦੇ ॥ ੫ ॥ ਅਬ ਤਉ

ਜਾਇ ਚਢੇ ਸਿੰਘਾਸਨਿ ਮਿਲੇ ਹੈ ਸਾਰਿੰਗਪਾਨੀ

॥ ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ

॥ ੬ ॥ ੩ ॥

cast away the love of the world or its acceptance. (2)

By the Grace of the Guru, who has attained the Lord, I have been enlightened with the True knowledge (of Lord's secrets) and thus got this realisation (self-realisation) from the True Guru. O Kabir ! I am enamoured by this wine of the Lord's attainment (Lord's love) as His slave, which never gets lessened. (3 - 2)

(Tu mero me'r parbat swami oat gahi main teri....)

O True Master ! I have sought Your support only, as You are like my sumer mountain, like a mountain of gold, so that I can never falter as You are established like a rock which cannot be shifted from its position, as such You have always protected my honour. (1)

O Lord ! You are my only support during all the three ages (past, present and future) as You are ever-existent, I have always enjoyed the eternal bliss (and worldly comforts) through Your Grace. (Pause - 1)

O Lord ! I made my abode in Maghar (instead of Banaras) with Your support as my mainstay, and You have enabled me to extinguish the fire of my worldly desires. (You have satiated all my desires).

O Lord ! I had perceived Your glimpse first at Maghar and then I came to Kasi to live there. (2)

Infact, I have considered both kasi and Maghar equally holy as Kasi is exactly similar to Maghar. (as both are holy for me) We have gained the wealth of Lord's True Name when we were penniless (without any qualities), whereas the egoistic persons get flattered and proud on attaining this wealth and face spiritual death. (3)

Such persons feel the pain of this egoism, as it has pierced them like an arrow, and there is none to help them out from this agony. They are always suffering from this malady (till to day) and are crying with pain even now, as they are thrown in the hell to suffer. (4)

The saints have discarded both the heaven and hell, as for them both are equal without any distinction, as with the Guru's Grace we do not bother about anyone's satisfaction or worldly acceptance. (5)

Now we have merged with the Lord and have established ourselves on the abode (throne) of the Lord; and Ram (Lord) and Kabir both have mingled with each other without any distinction, so that no one could recognise them. (make any distinction between Ram and kabir). (6 - 3)

ਸੰਤਾ ਮਾਨਉ ਦੂਤਾ ਡਾਨਉ ਇਹ ਕੁਟਵਾਰੀ

(Santa manou doota danou eh kutwari meri.....)

ਮੇਰੀ ॥ ਦਿਵਸ ਰੈਨਿ ਤੇਰੇ ਪਾਉ ਪਲੇਸਉ ਕੇਸ

O Lord ! Now I wish I could always serve the holy saints and punish (discard) the faithless (demons) persons. I would always serve the holy saints by holding the lotus-feet of the saints and by making a wisk of my hair I would serve them, by day and night.

ਚਵਰ ਕਰਿ ਵੇਰੀ ॥ ੧ ॥ ਹਮ ਕੂਕਰ ਤੇਰੇ

O Lord ! I am like a dog in Your Court and am barking like a dog with wide open mouth. (I am talking and singing Your praises without any realisation but in Your love). (Pause-1)

ਦਰਬਾਰਿ ॥ ਭਉਕਹਿ ਆਗੈ ਬਦਨੁ ਪਸਾਰਿ ॥

O Lord ! During the previous life we were Your slaves (devotees) as such we cannot get away from the same position (of serving You). In the company of Your holy saints, we listen to their talk (of knowledge) of enlightenment which has enabled us to attain the light of Your knowledge. (which is shining like a star on the forehead). (2)

੧ ॥ ਰਹਾਉ ॥ ਪੂਰਬ ਜਨਮ ਹਮ ਤੁਮ੍ਹਰੇ ਸੇਵਕ

ਅਬ ਤਉ ਮਿਟਿਆ ਨ ਜਾਈ ॥ ਤੇਰੇ ਦੁਆਰੈ

ਧੁਨਿ ਸਹਜ ਕੀ ਮਾਥੈ ਮੇਰੇ ਦਗਾਈ ॥ ੨ ॥

ਦਾਰੋ ਹੋਹਿ ਸੁ ਰਨ ਮਹਿ ਜੂਝਹਿ ਬਿਨੁ ਦਾਰੋ

The few selected warriors are fighting in the battled field while the others run away from the battle field, being without any support (sign). Similarly the saint alone knows the value of the Lord's worship and finally the Lord merges them with Himself. [like accepting the true coin in the treasury(mint)].(3)

ਭਗਿ ਜਾਈ ॥ ਸਾਧੂ ਹੋਇ ਸੁ ਭਗਤਿ ਪਛਾਨੈ

ਹਰਿ ਲਏ ਖਜਾਨੈ ਪਾਈ ॥ ੩ ॥ ਕੋਠਰੇ ਮਹਿ

O Kabir ! In the hut of this body, there is another hut of wisdom (intelligence), which houses the (next) highest hut (seat) of meditation (of Lord). Thus Kabir has been blessed with the spiritual attainment of True Name with the instruction to keep it safe (intact) within himself. (4)

ਕੋਠਰੀ ਪਰਮ ਕੋਠੀ ਬੀਚਾਰਿ ॥ ਗੁਰਿ ਦੀਨੀ ਬਸਤੁ

ਕਬੀਰ ਕਉ ਲੇਵਹੁ ਬਸਤੁ ਸਮਾਰਿ ॥ ੪ ॥ ਕਬੀਰਿ

Then Kabir has offered this merchandise of True Name to the world, but only the fortunate ones, pre-destined by the Lord's Will, have accepted and retained this merchandise (of True Name) by meditating and reciting it. The person, who has attained this nectar of True Name, becomes a slave (devotee) of the Lord for all times to come, (like the wedded woman getting the love of her spouse) and remains in love with the Lord permanently. (5 - 4)

ਦੀਈ ਸੰਸਾਰ ਕਉ ਲੀਨੀ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ

॥ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਜਿਨਿ ਪਾਇਆ ਬਿਰੁ ਤਾ ਕਾ

ਸੋਹਾਗੁ ॥ ੫ ॥ ੪ ॥

(Jeh mukh baid gaytri nikse so)

ਜਿਹ ਮੁਖ ਬੇਦੁ ਗਾਇਤ੍ਰੀ ਨਿਕਸੈ ਸੋ ਕਿਉ ਬ੍ਰਹਮਨੁ

ਬਿਸਰੁ ਕਰੈ ॥ ਜਾ ਕੈ ਪਾਇ ਜਗਤੁ ਸਭੁ ਲਾਗੈ

O, Brahmin ! Why do you forsake the Lord, who has recited the Vedas and the Gaitri (Hindu prayer) ? O Pandit ! Why do you forget the Lord whom the whole world pays obeisance ? Why do you not recite the Lord's True Name ? (1)

ਸੋ ਕਿਉ ਪੰਡਿਤੁ ਹਰਿ ਨ ਕਰੈ ॥ ੧ ॥ ਕਾਹੇ ਮੇਰੇ

O my friendly Brahmin ! Why do you not remember the Lord ? (recite Lord's True Name). O Pande' (Pandit) ! Why do you not recite the Lord's True Name, instead of going to the hell ? (Pause - 1)

ਬਾਮਨੁ ਹਰਿ ਨ ਕਹਹਿ ॥ ਰਾਮੁ ਨ ਬੋਲਹਿ ਪਾਡੇ

ਦੇਜਕੁ ਭਰਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪਨ ਉਚ

O Pandit ! You call yourself of a high caste but you visit

ਨੀਚ ਘਰਿ ਭੋਜਨੁ ਹਨੇ ਕਰਮ ਕਰਿ ਉਦਰੁ ਭਰਹਿ

॥ ਚਉਦਸ ਅਮਾਵਸ ਰਚਿ ਰਚਿ ਮਾਂਗਹਿ ਕਰ

ਦੀਪਕੁ ਲੈ ਕੂਪਿ ਪਰਹਿ ॥ ੨ ॥ ਤੂੰ ਬ੍ਰਹਮਨੁ ਮੈ

ਕਾਸੀਕ ਜੁਲਹਾ ਮੁਹਿ ਤੋਹਿ ਬਰਾਬਰੀ ਕੈਸੇ ਕੈ

ਬਨਹਿ ॥ ਹਮਰੇ ਰਾਮ ਨਾਮ ਕਹਿ ਉਬਰੇ ਬੇਦ

ਭਰੋਸੇ ਪਾਂਡੇ ਭੂਭਿ ਮਰਹਿ ॥ ੩ ॥ ੫ ॥

ਤਰਵਰੁ ਏਕੁ ਅਨੰਤ ਡਾਰ ਸਾਖਾ ਪੁਹਪ ਪਤ੍ਰ ਰਸ

ਭਰੀਆ ॥ ਇਹ ਅੰਮ੍ਰਿਤ ਕੀ ਬਾੜੀ ਹੈ ਰੇ ਤਿਨਿ

ਹਰਿ ਪੂਰੈ ਕਰੀਆ ॥ ੧ ॥ ਜਾਨੀ ਜਾਨੀ ਰੇ ਰਾਜਾ

ਰਾਮ ਕੀ ਕਹਾਨੀ ॥ ਅੰਤਰਿ ਜੋਤਿ ਰਾਮ ਪਰਗਾਸਾ

ਗੁਰਮੁਖਿ ਬਿਰਲੈ ਜਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭਵਰੁ

ਏਕੁ ਪੁਹਪ ਰਸ ਬੀਧਾ ਬਾਰਹ ਲੇ ਉਰ ਧਰਿਆ ॥

ਸੋਰਹ ਮਧੇ ਪਵਨੁ ਝਕੋਰਿਆ ਆਕਾਸੇ ਫਰੁ ਫਰਿਆ

॥ ੨ ॥ ਸਹਜ ਸੁੰਨਿ ਇਕੁ ਬਿਰਵਾ ਉਪਜਿਆ

ਧਰਤੀ ਜਲਹਰੁ ਸੋਖਿਆ ॥ ਕਹਿ ਕਬੀਰ ਹਉ

ਤਾ ਕਾ ਸੇਵਕੁ ਜਿਨਿ ਇਹੁ ਬਿਰਵਾ ਦੇਖਿਆ ॥

੩ ॥ ੬ ॥

ਮੁੰਦ੍ਰਾ ਮੋਨਿ ਦਇਆ ਕਰਿ ਝੋਲੀ ਪਤ੍ਰ ਕਾ ਕਰਹੁ

ਬੀਚਾਰੁ ਰੇ ॥ ਖਿੰਥਾ ਇਹੁ ਤਨੁ ਸੀਅਉ ਅਪਨਾ

ਨਾਮੁ ਕਰਉ ਆਧਾਰੁ ਰੇ ॥ ੧ ॥ ਐਸਾ ਜੋਗੁ

ਕਮਾਵਹੁ ਜੋਗੀ ॥ ਜਪ ਤਪ ਸੰਜਮੁ ਗੁਰਮੁਖਿ

homes of lower castes as well just to earn money, thus functioning with formal rituals to fill your belly. On the fourteenth phase of the moon, or new-moon day you are begging for alms to your maximum satisfaction, thus you are falling in the well, with a lamp in your hand. (with all your knowledge you are wasting this life). (2)

You are a Brahmin while I am only a weaver of Kasi, so how could I equal you in your status. (compare myself with Your high status). O Brahmin ! We have attained salvation (alongwith followers) by reciting the True Name (of Ram naam) while You have drowned Yourself (alongwith other Pandits) in this ocean of life, with all your knowledge of Vedas even ! (3 - 5)

(Tarvar ek anant daar sakha.....)

The Lord has created this Universe like a garden with nectar-like trees (of the worldly creation) with the limitless Lord as its roots, and the various branches, big and small, like the gods Brahma and the fruits of religious beliefs (both good or bad), with the beings like the leaves full of the joys and sorrows as its fruit juice. (1)

How have you called this garden filled with the nectar (of True Name) when this world is full of sorrow, being the source of all sufferings ? In fact, I have related it as the story of the Lord-sublime, (Raja Ram) a personification of enlightenment. I have been enlightened with the light of Lord's knowledge, though few Guru-minded persons have realised this secret. (Pause - 1)

The worldly being is like the black wasp, who is immersed in the flower of Lord's True Name and has recited the True Name twelve times (during the year) by inculcating its love in the heart. Then the air, in the form of breaths, is circulated sixteen times and the fruit or flowers of Lord's love have blossomed forth in the heart. (2)

The tree of the Lord's love then sprouted with the light of Lord's knowledge but caused the withering of this tree due to our vicious thoughts or sinful actions. (like the drying of water from beneath the Earth). O Kabir ! I am a slave (devotee) of the person, who has perceived this tree. (who has experienced the Lord's love). (3 - 6)

(Mundra mon daya kar jholi)

O Yogi ! Let us wear the ear-rings of meditating in silence, with the pouch of kindness and mercy, and the bowl of complete deliberations (meditation) Make this body as the death-dress, and sew the mind (by attaining peace of mind) in this body, while taking the support of True Name. (1)

O Yogi ! Try to follow the true path of Yoga. By subduing your senses and performing meditation and penance try to

ਭੋਗੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬੁਧਿ ਬਿਭੂਤਿ ਚਢਾਵਉ

follow the path of Guru-minded persons by partaking the food (of True Name). (Pause -1)

ਅਪੁਨੀ ਸਿੰਗੀ ਸੁਰਤਿ ਮਿਲਾਈ ॥ ਕਰਿ ਬੈਰਾਗੁ

Smear the ash of diverting your mind towards the Lord's love and make the trumpet of inculcating the love of the Lord with devotion. Then sound the trumpet of the mind (kingri) by developing worldly detachment and concentrating within this human frame, with recitation of True Name. (2)

ਫਿਰਉ ਤਨਿ ਨਗਰੀ ਮਨ ਕੀ ਕਿੰਗੁਰੀ ਬਜਾਈ

॥ ੨ ॥ ਪੰਚ ਤਤੁ ਲੈ ਹਿਰਦੈ ਰਾਖਹੁ ਰਹੈ

Then get immersed in the Lord by inculcating His love in the heart through the company of holy saints and remain detached from the world by meditating on the Lord-creator of the five basic elements (live air and water). Says Kabir ! Listen to me, O friendly saints ! Develop the garden of religious (worship) by bestowing mercy (kindness) to others. (3 - 7)

ਨਿਰਾਲਮ ਤਾੜੀ ॥ ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ

ਧਰਮੁ ਦਇਆ ਕਰਿ ਬਾੜੀ ॥ ੩ ॥ ੭ ॥

(Kawan kaaj sirjai jag bhitar janam kawan.....)

ਕਵਨ ਕਾਜ ਸਿਰਜੇ ਜਗ ਭੀਤਰਿ ਜਨਮਿ ਕਵਨ

O Lord ! What for had You created us and what is the benefit of our birth (being born) in this world ? We have not developed love of Your True Name even for a moment, which was the ship of safety for crossing this ocean of life successfully. (1)

ਫਲੁ ਪਾਇਆ ॥ ਭਵ ਨਿਧਿ ਤਰਨ ਤਾਰਨ

ਚਿੰਤਾਮਨਿ ਇਕ ਨਿਮਖ ਨ ਇਹੁ ਮਨੁ ਲਾਇਆ

॥ ੧ ॥ ਗੋਬਿੰਦ ਹਮ ਐਸੇ ਅਪਰਾਧੀ ॥ ਜਿਨਿ

O Lord-Gobind ! We are such great sinners, that we have never served the Lord with love and devotion who had blessed us with this body and soul and never worshipped the Lord. (Pause -1)

ਪ੍ਰਭਿ ਜੀਉ ਪਿੰਡੁ ਥਾ ਦੀਆ ਤਿਸ ਕੀ ਭਾਉ ਭਗਤਿ

ਨਹੀ ਸਾਧੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਰ ਧਨ ਪਰ ਤਨ

We have never given up collecting someone's wealth, usurping some one's wife (or son) and slander of others including squabbles of others. Thus we never get out of the cycle of births and deaths and this story never comes to an end. (2)

ਪਰ ਤੀ ਨਿੰਦਾ ਪਰ ਅਪਬਾਦੁ ਨ ਛੂਟੈ ॥ ਆਵਾ

ਗਵਨੁ ਹੋਤੁ ਹੈ ਫੁਨਿ ਫੁਨਿ ਇਹੁ ਪਰਸੰਗੁ ਨ

ਤੂਟੈ ॥ ੨ ॥ ਜਿਹ ਘਰਿ ਕਥਾ ਹੋਤ ਹਰਿ ਸੰਤਨ

I have never visited the house (company) of the saints, where the praises of the Lord are being sung even for a moment. Instead I was keeping company with faithless person, thieves, slanders and those engrossed in worldly pleasures all the time. (3)

ਇਕ ਨਿਮਖ ਨ ਕੀਨ੍ਹੈ ਮੈ ਫੇਰਾ ॥ ਲੰਪਟ ਚੋਰ

ਦੂਤ ਮਤਵਾਰੇ ਤਿਨ ਸੰਗਿ ਸਦਾ ਬਸੇਰਾ ॥ ੩ ॥

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਦੇ ਸੰਪੈ ਮੇ

ਮਾਹੀ ॥ ਦਇਆ ਧਰਮੁ ਅਰੁ ਗੁਰ ਕੀ ਸੇਵਾ ਦੇ

So I collected within myself the vices of sexual desires, anger, deceit, egoism and vilification or jealousy. Moreover, I never even dreamt of mercy, duty (religious), or the service of the Guru even in the dreams. (4)

ਸੁਪਨੰਤਰਿ ਨਾਹੀ ॥ ੪ ॥ ਦੀਨ ਦਇਆਲ

ਕ੍ਰਿਪਾਲ ਦਮੋਦਰ ਭਗਤਿ ਬਛਲ ਭੈ ਹਾਰੀ ॥

O Lord-benefactor, merciful to the helpless ! You are the beloved of Your saints, who cast away their fear complex (of death). O Kabir ! May the Lord protect me against the collection of these vices (like sexual desires) which are stronger than me, so that I could serve Him with love and devotion! (5 -8)

ਕਹਤੁ ਕਬੀਰ ਭੀਰ ਜਨ ਰਾਖਹੁ ਹਰਿ ਸੇਵਾ ਕਰਉ

ਤੁਮਾਰੀ ॥ ੫ ॥ ੮ ॥

(Jeh simran hohai mukat duar.....)

ਜਿਹ ਸਿਮਰਨਿ ਹੋਇ ਮੁਕਤਿ ਦੁਆਰੁ ॥ ਜਾਹਿ

ਬੈਠੀਨਿ ਨਹੀ ਸੰਸਾਰਿ ॥ ਨਿਰਭਉ ਕੈ ਘਰਿ

ਬਜਾਵਹਿ ਤੂਰ ॥ ਅਨਹਦ ਬਜਹਿ ਸਦਾ ਭਰਪੂਰ

॥ ੧ ॥ ਐਸਾ ਸਿਮਰਨੁ ਕਰਿ ਮਨ ਮਾਹਿ ॥ ਬਿਨੁ

ਸਿਮਰਨ ਮੁਕਤਿ ਕਤ ਨਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਿਹ ਸਿਮਰਨਿ ਨਾਹੀ ਨਨਕਾਰੁ ॥ ਮੁਕਤਿ ਕਰੈ

ਉਤਰੈ ਬਹੁ ਭਾਰੁ ॥ ਨਮਸਕਾਰੁ ਕਰਿ ਹਿਰਦੈ

ਮਾਹਿ ॥ ਫਿਰਿ ਫਿਰਿ ਤੇਰਾ ਆਵਨੁ ਨਾਹਿ ॥ ੨

॥ ਜਿਹ ਸਿਮਰਨਿ ਕਰਹਿ ਤੂ ਕੇਲ ॥ ਦੀਪਕੁ

ਬਾਧਿ ਧਰਿਓ ਬਿਨੁ ਤੇਲ ॥ ਸੇ ਦੀਪਕੁ ਅਮਰਕੁ

ਸੰਸਾਰਿ ॥ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਕਾਢੀਲੇ ਮਾਰਿ ॥ ੩

॥ ਜਿਹ ਸਿਮਰਨਿ ਤੇਰੀ ਗਤਿ ਹੋਇ ॥ ਸੇ ਸਿਮਰਨੁ

ਰਖੁ ਕੰਠਿ ਪਰੋਇ ॥ ਸੇ ਸਿਮਰਨੁ ਕਰਿ ਨਹੀ ਰਾਖੁ

ਉਤਾਰਿ ॥ ਗੁਰ ਪਰਸਾਦੀ ਉਤਰਹਿ ਪਾਰਿ ॥ ੪

॥ ਜਿਹ ਸਿਮਰਨਿ ਨਾਹੀ ਤੁਹਿ ਕਾਨਿ ॥ ਮੰਦਰਿ

ਸੇਵਹਿ ਪਟੰਬਰ ਤਾਨਿ ॥ ਸੇਜ ਸੁਖਾਲੀ ਬਿਗਸੈ

ਜੀਉ ॥ ਸੇ ਸਿਮਰਨੁ ਤੂ ਅਨਦਿਨੁ ਪੀਉ ॥ ੫ ॥

ਜਿਹ ਸਿਮਰਨਿ ਤੇਰੀ ਜਾਇ ਬਲਾਇ ॥ ਜਿਹ

ਸਿਮਰਨਿ ਤੁਝੁ ਪੋਹੈ ਨ ਮਾਇ ॥ ਸਿਮਰਿ ਸਿਮਰਿ

ਹਰਿ ਹਰਿ ਮਨਿ ਗਾਈਐ ॥ ਇਹੁ ਸਿਮਰਨੁ

ਸਤਿਗੁਰ ਤੇ ਪਾਈਐ ॥ ੬ ॥ ਸਦਾ ਸਦਾ ਸਿਮਰਿ

ਦਿਨੁ ਰਾਤਿ ॥ ਉਠਤ ਬੈਠਤ ਸਾਸਿ ਗਿਰਾਸਿ ॥

ਜਾਗੁ ਸੋਇ ਸਿਮਰਨ ਰਸ ਭੋਗ ॥ ਹਰਿ ਸਿਮਰਨੁ

Let us recite the True Name (of the Lord) which gives us (brings us to the doors of) Salvation; by reciting this True Name. The saints proceed to heavens and never go through the cycle of Rebirths, and sing the praises of the fearless Lord, thus listening to the all-pervasive (unstrung) music of Nature. (1)

O Brother ! Try to recite the True Name by inculcating the Lord's love in the heart, as without the support of True Name, none could attain salvation. (Pause - 1)

This recitation (of True Name) saves us from dishonour by giving salvation, relieving us from the load of sinful actions. Let us salute this True Name in the heart, so that we do not go through the cycle of births and deaths time and again. (2)

O Man ! You are enjoying the bliss of life by reciting True Name, which keeps the lamp of knowledge burning in your heart without the oil, and helps you to rid yourself of the fear of death and casts away the poison of sexual desires and anger from your mind. (3)

O Man ! The True Name, which helps you to attain salvation, should be inculcated in your heart with love and devotion (like the necklace) and while reciting True Name always keep it intact so as to cross this ocean of life successfully through the Guru's Grace. (4)

O Man ! Recite the Lord's True Name, which keeps you away from the support of others, and enjoy the comforts of sleep within your innerself by worship of the fearless Lord. You should enjoy the nectar of True Name by partaking it day and night, thus enjoying the bliss of life and worldly pleasures. (5)

Grasp The True Name, which would cast away all your worries and free you from the bondage of the worldly falsehood. Let us, therefore, recite this True Name by singing the Lord's praises, which could be had through the Guru's Grace. (6)

Let us recite the True Name of the Lord by day and night while in sitting and standing, postures or while breathing and taking morsels of food. Let us enjoy the bliss of reciting True Name whether being awake or lying in the slumber (of ignorance), as with the recitation of True Name alone, we could attain merger with the Lord through the Guru's guidance. (7)

Let us recite the Lord's True Name by taking it as our

ਪਾਈਐ ਸੰਜੋਗ ॥ ੭ ॥ ਜਿਹ ਸਿਮਰਨਿ ਨਾਹੀ
ਤੁਝੁ ਭਾਰ ॥ ਸੋ ਸਿਮਰਨੁ ਰਾਮ ਨਾਮ ਅਧਾਰੁ ॥
ਕਹਿ ਕਬੀਰ ਜਾ ਕਾ ਨਹੀ ਅੰਤੁ ॥ ਤਿਸ ਕੇ ਆਗੇ
ਤੰਤੁ ਨ ਮੰਤੁ ॥ ੮ ॥ ੯ ॥
ਰਾਮਕਲੀ ਘਰੁ ੨ ਬਾਣੀ ਕਬੀਰ ਜੀ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬੰਧਿ ਬੰਧਨੁ ਪਾਇਆ ॥ ਮੁਕਤੈ ਗੁਰਿ ਅਨਲੁ
ਬੁਝਾਇਆ ॥ ਜਬ ਨਖ ਸਿਖ ਇਹੁ ਮਨੁ ਚੀਨ੍ਹਾ ॥
ਤਬ ਅੰਤਰਿ ਮਜਨੁ ਕੀਨ੍ਹਾ ॥ ੧ ॥ ਪਵਨਪਤਿ
ਉਨਮਨਿ ਰਹਨੁ ਖਰਾ ॥ ਨਹੀ ਮਿਰਤੁ ਨ ਜਨਮੁ
ਜਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਉਲਟੀ ਲੇ ਸਕਤਿ
ਸਹਾਰੰ ॥ ਪੈਸੀਲੇ ਗਗਨ ਮਝਾਰੰ ॥ ਬੇਧੀਅਲੇ
ਚਕ੍ਰ ਭੁਅੰਗਾ ॥ ਭੇਟੀਅਲੇ ਰਾਇ ਨਿਸੰਗਾ ॥ ੨
॥ ਚੂਕੀਅਲੇ ਮੋਹ ਮਇਆਸਾ ॥ ਸਸਿ ਕੀਨੋ ਸੂਰ
ਗਿਰਾਸਾ ॥ ਜਬ ਕੁੰਭਕੁ ਭਰਿਪੁਰਿ ਲੀਣਾ ॥ ਤਹ
ਬਾਜੇ ਅਨਹਦ ਬੀਣਾ ॥ ੩ ॥ ਬਕਤੈ ਬਕਿ
ਸਬਦੁ ਸੁਨਾਇਆ ॥ ਸੁਨਤੈ ਸੁਨਿ ਮੰਨਿ
ਬਸਾਇਆ ॥ ਕਰਿ ਕਰਤਾ ਉਤਰਸਿ ਪਾਰੰ ॥
ਕਹੈ ਕਬੀਰਾ ਸਾਰੰ ॥ ੪ ॥ ੧ ॥ ੧੦ ॥
ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਜੋਤਿ ਸਰੂਪੁ ॥ ਜੋਤੀ ਅੰਤਰਿ
ਬ੍ਰਹਮੁ ਅਨੂਪੁ ॥ ੧ ॥ ਕਰੁ ਰੇ ਗਿਆਨੀ ਬ੍ਰਹਮ
ਬੀਚਾਰੁ ॥ ਜੋਤੀ ਅੰਤਰਿ ਧਰਿਆ ਪਸਾਰੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਹੀਰਾ ਦੇਖਿ ਹੀਰੇ ਕਰਉ ਆਦੇਸੁ ॥

main support that we may not have to suffer under the load of the cycle of births and deaths.

O Kabir ! There is no other mode of action like occult powers (of magical efforts) for attaining the Lord, who is limitless and beyond our comprehension. (6 - 9)

Ramkali Ghar - 2 Ba'ni Kabir Ji Ki Ik onkar satgur prasad (Bandhach bandhan pa'ya.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

We have controlled our breathing process (breath) when the Guru, capable of bestowing salvation on us, taught us the mode of stopping our breaths (breathing process). Then I bathed within my innerself (by reciting True Name) when I found that this mind was controlled completely (from head to foot). (1)

Then we got immersed, deviating from worldly pleasures, in the Lord, the Lord -spouse of this life, by concentrating and meditating on Him, so that we established ourselves in a state (of mind) where there is neither death or birth nor the sufferings of old age. (Pause - 1)

When we controlled our breathing process by diverting the breaths with our inner strength, then we got the tenth door (dasam duar) opened by piercing the path of circles, coiled like the snake and got a glimpse of the Lord within ourselves without any doubt and got completely enlightened. (2)

Then we subdued our hopes and worldly attachments just as (the moon-like cold artery controlled the sun-like hot artery) the peaceful thoughts cast away the heat (fire) of worldly desires. Then we could hear the unstrung (all pervasive) music of Nature, enjoying the eternal bliss by concentrating the mind on the sukhmana artery. (3)

When the Guru enabled us to hear the Guru's Word (Sabad) as spoken by Him, then we concentrated the mind on it. O Kabir ! I am telling the Truth (True happening) that by following (doing) such actions, I managed to cross this ocean of life. (4 - 1 - 10)

(Chand Suruj doe jot surup.....)

The Sun and the moon are the two big lights, illuminating the whole world, where within these shining lamps, abides the beautiful and charming Lord Himself, the Lord-Creator. (1)

O learned person (Gyani) ! Let us concentrate and meditate on the Lord-sublime, who is pervading in all the beings, with the prime-soul pervading all the souls. (Pause - 1)

O Kabir ! Let us salute the Lord, who is omni-present, by

ਕਹੈ ਕਬੀਰੁ ਨਿਰੰਜਨ ਅਲੇਖੁ ॥ ੨ ॥ ੨ ॥੧੧॥

ਦੁਨੀਆ ਹੁਸੀਆਰ ਬੇਦਾਰ ਜਾਗਤ ਮੁਸੀਅਤ

ਹਉ ਰੇ ਭਾਈ ॥ ਨਿਗਮ ਹੁਸੀਆਰ ਪਹਰੂਆ

ਦੇਖਤ ਜਮੁ ਲੇ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨੀਂਬੁ

ਭਇਓ ਆਂਬੁ ਆਂਬੁ ਭਇਓ ਨੀਂਬਾ ਕੇਲਾ ਪਾਕਾ

ਝਾਰਿ ॥ ਨਾਲੀਏਰ ਫਲੁ ਸੇਬਰਿ ਪਾਕਾ ਮੂਰਖ

ਮੁਗਧ ਗਵਾਰ ॥ ੧ ॥ ਹਰਿ ਭਇਓ ਖਾਂਡੁ ਰੇਤੁ

ਮਹਿ ਬਿਖਰਿਓ ਹਸਤੰਤੀ ਚੁਨਿਓ ਨ ਜਾਈ ॥

ਕਹਿ ਕਮੀਰ ਕੁਲ ਜਾਤਿ ਪਾਤਿ ਤਜਿ ਚੀਟੀ ਹੋਇ

ਚੁਨਿ ਖਾਈ ॥ ੨ ॥ ੩ ॥ ੧੨ ॥

ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ ਰਾਮਕਲੀ ਘਰੁ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਨੀਲੇ ਕਾਗਦੁ ਕਾਟੀਲੇ ਗੂਡੀ ਆਕਾਸ ਮਧੇ

ਭਰਮੀਅਲੇ ॥ ਪੰਚ ਜਨਾ ਸਿਉ ਬਾਤ ਬਤਉਆ

ਚੀਤੁ ਸੁ ਡੋਰੀ ਰਾਖੀਅਲੇ ॥ ੧ ॥ ਮਨੁ ਰਾਮ

ਨਾਮਾ ਬੇਧੀਅਲੇ ॥ ਜੈਸੇ ਕਨਿਕ ਕਲਾ ਚਿਤੁ

ਮਾਂਡੀਅਲੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਨੀਲੇ ਕੁੰਡੁ

ਭਰਾਈਲੇ ਉਦਕ ਰਾਜ ਕੁਆਰਿ ਪੁਰੰਦਰੀਏ ॥

ਹਸਤ ਬਿਨੋਦ ਬੀਚਾਰ ਕਰਤੀ ਹੈ ਚੀਤੁ ਸੁ

ਗਾਗਰਿ ਰਾਖੀਅਲੇ ॥ ੨ ॥ ਮੰਦਰੁ ਏਕੁ ਦੁਆਰ

ਦਸ ਜਾ ਕੇ ਗਊ ਚਰਾਵਨ ਛਾਡੀਅਲੇ ॥ ਪਾਂਚ

ਕੋਸ ਪਰ ਗਊ ਚਰਾਵਤ ਚੀਤੁ ਸੁ ਬਛਰਾ

ਰਾਖੀਅਲੇ ॥ ੩ ॥ ਕਹਤ ਨਾਮਦੇਉ ਸੁਨਹੁ

pervading His light within all the souls (beings) and is like the (diamond) jewel and by perceiving this jewel of the Lord, let us worship Him, who is free from the effects of Maya. (2 - 2 - 11)

O worldly people ! Remain awakened with alertness and concentrated mind as you are being robbed by the (thieves of) vices like sexual desires. Do you know that with all your knowledge and study of the Vedas, and in their very presence, you will be taken away by the Yama (the god of death) ? (Pause-1)

The vicious and sinful actions (bitter like neem margosa tree) appear to you sweet and pleasant (like the mangoes). The Lord's True Name, like the ripe banana appear like the barbed wire piercing with its nails. O Man ! You are the greatest fool who does not like the company of holy saints which is sweet and tasty like the cocoanut fruit which appears to you useless and tasteless like the simbal tree fruit. (1)

The Lord is like the sugar particles which is mingled in the sand particles of the worldly pleasures but the egoistic person like an elephant cannot partake of this sugar with its trunk (egoism). O Kabir ! You could partake this sugar of Lord's True Name with humility by ridding yourself of the pride and egoism of a high caste or high lineage. This could be picked up by an ant only, so have humbleness of an ant. (2 - 3 - 12)

Ba'ni Namdeo Jiu Ki Ramkali Ghar - 1 Ik onkar satgur prasad (Aanilai kagad katile' gudi.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

By making a kite of paper, people fly this kite in the sky; even though the person (flying the kite) is talking to five or six other boys but his mind (concentration) is fixed on the kite only. (1)

Similarly my mind in concentrating on the recitation of True Name of the Lord just as the jeweller is concentrating on the gold while (moulding) making different ornaments. (Pause - 1)

Just as the maids of the king bring their pitchers (utensils) for filling with water, and while they are laughing, playing and talking enroute, their mind is concentrating on the water containing utensil (pitcher). (2)

The cow boy takes the cows for grazing to the fields at a distance of five or six miles (kilometres) but the cows are always concentrating on the calves left behind, just as a building having lot of (ten doors) outlets and the cowboy takes the cows from there. Similarly we are concentrating on the Lord while there are ten outlets of this body taking the mind away

ਤਿਲੋਚਨ ਬਾਲਕੁ ਪਾਲਨ ਪਉਢੀਅਲੇ ॥ ਅੰਤਰਿ

ਬਾਹਰਿ ਕਾਜ ਬਿਰੁਧੀ ਚੀਤੁ ਸੁ ਬਾਰਿਕ ਰਾਖੀਅਲੇ

॥ ੪ ॥੧॥

ਬੇਦ ਪੁਰਾਨ ਸਾਸਤ੍ਰ ਆਨੰਤਾ ਗੀਤ ਕਬਿਤ ਨ

ਗਾਵਉਗੋ ॥ ਅਖੰਡ ਮੰਡਲ ਨਿਰੰਕਾਰ ਮਹਿ

ਅਨਹਦ ਬੇਨੁ ਬਜਾਵਉਗੋ ॥ ੧ ॥ ਬੈਰਾਗੀ

ਰਾਮਹਿ ਗਾਵਉਗੋ ॥ ਸਬਦਿ ਅਤੀਤ ਅਨਾਹਦਿ

ਰਾਤਾ ਆਕੁਲ ਕੈ ਘਰਿ ਜਾਉਗੋ ॥ ੧ ॥ ਰਹਾਉ

॥ ਇਕਾ ਪਿੰਗੁਲਾ ਅਉਰੁ ਸੁਖਮਨਾ ਪਉਨੈ ਬੰਧਿ

ਰਹਾਉਗੋ ॥ ਚੰਦ ਸੂਰਜ ਦੁਇ ਸਮ ਕਰਿ ਰਾਖਉ

ਬ੍ਰਹਮ ਜੋਤਿ ਮਿਲਿ ਜਾਉਗੋ ॥ ੨ ॥ ਤੀਰਥ

ਦੇਖਿ ਨ ਜਲ ਮਹਿ ਪੈਸਉ ਜੀਅ ਜੰਤ ਨ

ਸਤਾਵਉਗੋ ॥ ਅਨਸਨਿ ਤੀਰਥ ਗੁਰੂ ਦਿਖਾਏ

ਘਟ ਹੀ ਭੀਤਰਿ ਨ੍ਹਾਉਗੋ ॥ ੩ ॥ ਪੰਚ ਸਹਾਈ

ਜਨ ਕੀ ਸੇਭਾ ਭਲੇ ਭਲੇ ਨ ਕਹਾਵਉਗੋ ॥ ਨਾਮਾ

ਕਹੈ ਚਿਤੁ ਹਰਿ ਸਿਉ ਰਾਤਾ ਸੁੰਨ ਸਮਾਧਿ

ਸਮਾਉਗੋ ॥ ੪ ॥ ੨ ॥

ਮਾਇ ਨ ਹੋਤੀ ਬਾਪੁ ਨ ਹੋਤਾ ਕਰਮੁ ਨ ਹੋਤੀ

ਕਾਇਆ ॥ ਹਮ ਨਹੀ ਹੋਤੇ ਤੁਮ ਨਹੀ ਹੋਤੇ ਕਵਨੁ

ਕਹਾਂ ਤੇ ਆਇਆ ॥ ੧ ॥ ਰਾਮ ਕੋਇ ਨ ਕਿਸ

ਹੀ ਕੇਰਾ ॥ ਜੈਸੇ ਤਰਵਰਿ ਪੰਖਿ ਬਸੇਰਾ ॥ ੧ ॥

ਰਹਾਉ ॥ ਚੰਦੁ ਨ ਹੋਤਾ ਸੂਰੁ ਨ ਹੋਤਾ ਪਾਨੀ

to worldly attachments. (3)

Says Nanak ! Listen to me, O Trilochan ! Just as the mother keeps (makes) the child sleep on the small moving cot and while moving here and there and doing her household chores, she is always reminded of the child and concentrates on him. (4 - 1)

(Beid puran sastar ananta geet kabit na gavogo.....)

I would not be studying various books of lore like Vedas, Puranas and Shastras or singing various songs in different Ragas (Tunes) or Kabits (Poetic recitations) but recite the Lord's True Name only by concentrating on the imperishable Lord, who is formless and listen to the Unstrung (all-pervasive) music of Nature.

O detached person (Bairagi) ! Let us sing the praises of the Lord. Thus we could attain the Lord's Abode by concentrating on the Lord-sublime, who is (free from all) beyond description and is not covered by any caste or creed. (Pause - 1)

I would keep my breath (breathing process) controlled from the bondage of the arteries of era, pingla and sukhmana. Thus I would merge with the Lord-sublime (Prime-soul) by stopping my mind from wandering here and there. (by stopping the process of breathing in and breathing out like the movements of the sun and moon or keeping steady and peaceful mind).(2)

On visiting a holy place of pilgrimage, I would not take a dip in the holy (waters) rivers, and avoid disturbing or pestering the creatures (living beings) therein, as the Guru has revealed the Truth by making me realise (perceive) all the sixty-eight holy places within my inner-self (heart) and enabled me to (bathe within myself) recite the True Name and enjoy the same bliss.(3)

Being a helper of the men like the elder people of the town, I would not like to be acclaimed as virtuous like the saints. O Namdev ! I am imbued with the love of the Lord within my heart and would merge with the Lord by meditating on Him in silent worship. (4 - 2)

(Maie na hoti baap na hota karam na hoti kaia.....)

When there was no mother, father or our actions or even this human body and neither we or (you) others were existing, then where was this human being and how was he born? O Brother ! There is none, who belongs to some one else (or bothered about others), just as this world is like a temporary abode where man spends a short spell, just as the birds make their nests on the tree. (Pause - 1)

ਪਵਨੁ ਮਿਲਾਇਆ ॥ ਸਾਸਤੁ ਨ ਹੋਤਾ ਬੇਦੁ ਨ
ਹੋਤਾ ਕਰਮੁ ਕਹਾਂ ਤੇ ਆਇਆ ॥ ੨ ॥ ਖੇਚਰ
ਭੂਚਰ ਤੁਲਸੀ ਮਾਲਾ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ
॥ ਨਾਮਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰ ਹੋਇ
ਲਖਾਇਆ ॥ ੩ ॥ ੩ ॥

ਰਾਮਕਲੀ ਘਰੁ ੨ ॥

ਬਾਨਾਰਸੀ ਤਪੁ ਕਰੈ ਉਲਟਿ ਤੀਰਥ ਮਰੈ ਅਗਨਿ
ਦਰੈ ਕਾਇਆ ਕਲਪੁ ਕੀਜੈ ॥ ਅਸੁਮੇਧ ਜਗੁ
ਕੀਜੈ ਸੋਨਾ ਗਰਭ ਦਾਨੁ ਦੀਜੈ ਰਾਮ ਨਾਮ ਸਰਿ
ਤਉ ਨ ਪੂਜੈ ॥ ੧ ॥ ਛੇਡਿ ਛੇਡਿ ਰੇ ਪਾਖੰਡੀ ਮਨ
ਕਪਟੁ ਨ ਕੀਜੈ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਤ ਨਿਤਹਿ
ਲੀਜੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੰਗਾ ਜਉ ਗੋਦਾਵਰਿ
ਜਾਈਐ ਕੁੰਡਿ ਜਉ ਕੇਦਾਰ ਨਾਈਐ ਗੋਮਤੀ
ਸਹਸ ਗਉ ਦਾਨੁ ਕੀਜੈ ॥ ਕੋਟਿ ਜਉ ਤੀਰਥ
ਕਰੈ ਤਨੁ ਜਉ ਹਿਵਾਲੇ ਗਾਰੈ ਰਾਮ ਨਾਮ ਸਰਿ
ਤਉ ਨ ਪੂਜੈ ॥ ੨ ॥ ਅਸੁ ਦਾਨ ਗਜ ਦਾਨ
ਸਿਹਜਾ ਨਾਰੀ ਭੂਮਿ ਦਾਨ ਐਸੇ ਦਾਨੁ ਨਿਤ
ਨਿਤਹਿ ਕੀਜੈ ॥ ਆਤਮ ਜਉ ਨਿਰਮਾਇਲੁ ਕੀਜੈ
ਆਪ ਬਰਾਬਰਿ ਕੰਚਨੁ ਦੀਜੈ ਰਾਮ ਨਾਮ ਸਰਿ
ਤਉ ਨ ਪੂਜੈ ॥ ੩ ॥ ਮਨਹਿ ਨ ਕੀਜੈ ਰੋਸੁ ਜਮਹਿ
ਨ ਦੀਜੈ ਦੋਸੁ ਨਿਰਮਲ ਨਿਰਬਾਣੁ ਪਦੁ ਚੀਨ੍ਹਿ
ਲੀਜੈ ॥ ਜਸਰਥ ਰਾਇ ਨੰਦੁ ਰਾਜਾ ਮੇਰਾ ਰਾਮ
ਚੰਦੁ ਪ੍ਰਣਵੈ ਨਾਮਾ ਤਤੁ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥ ੪
॥ ੪ ॥

ਰਾਮਕਲੀ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

There was neither the moon, nor the sun, and the five elements, including the air and water were not mingled with each other. There were neither the Shastras, nor the Vedas, then how could the actions be performed in the world. (2)

The beings, abiding in the skies or the beings living on the Earth and those wearing the rosary of Tulsi, have attained the Lord, through the Guru's Grace. O Namdev ! The Lord-Sublime, the Prime-soul has revealed the Truth (Lord's secrets) to those persons (as it pleases Him), through the Guru's Grace. (3 - 3)

Ramkali Ghar - 2 (Banarasi ta'p karai ulat tirath.....)

Nothing could equal the True Name of the Lord even if someone were to perform penance at Banaras, or dies at holy places by standing on the head (upside down) or burns his body in the fire or lives a very long life. By performing the Great Yagna (as sumed Yag) or gives gold secretly in alms even such virtuous deeds could not equal the recitation of True Name. (1)

O my mind ! It is no use performing formal rituals by showing off, though entertaining vicious thoughts in the mind. Let us always recite Lord's True Name (all the time). (Pause -1)

Even visiting (rivers) Ganga and Godavari or bathing at Kedar nath during the Kumbh festival or giving thousands of cows in alms at Gomti river, visiting (many) millions of holy places for pilgrimage and sacrificing the body in the snow-clad mountains, would not equal the recitation of True Name of the Lord. (2)

By giving horses in alms, even giving the wife in alms with ornaments, giving land in alms, orgiving such things all the time in alms including purifying one's heart, and giving away gold equal in weight to one's own weight, all these efforts would not be worth the grandeur of Lord's True Name. (3)

Let us know and realise the Lord, who is pure and free from all ills or sufferings, without entertaining anger, or blaming the Yama (for our ills). O Nama ! Raja Jasrath Rai of Nand is my Lord-Ram Chand. So let us recite the nectar of Lord's True Name and meditate on the Lord. (4 - 4)

Ramkali Bani Ravidas Ji Ki Ik onkar satgur prasad (Par'iai guniai naam sabh suniai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

ਪੜੀਐ ਗੁਨੀਐ ਨਾਮੁ ਸਭੁ ਸੁਨੀਐ ਅਨਭਉ
ਭਾਉ ਨ ਦਰਸੈ ॥ ਲੋਹਾ ਕੰਚਨੁ ਹਿਰਨ ਹੋਇ
ਕੈਸੇ ਜਉ ਪਾਰਸਹਿ ਨ ਪਰਸੈ ॥ ੧ ॥ ਦੇਵ ਸੰਸੈ
ਗਾਠਿ ਨ ਛੁਟੈ ॥ ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ
ਇਨ ਪੰਚਹੁ ਮਿਲਿ ਲੂਟੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਮ
ਬਭ ਕਥਿ ਕੁਲੀਨ ਹਮ ਪੰਡਿਤ ਹਮ ਜੋਗੀ
ਸੰਨਿਆਸੀ ॥ ਗਿਆਨੀ ਗੁਨੀ ਸੂਰ ਹਮ ਦਾਤੇ
ਇਹ ਬੁਧਿ ਕਬਹਿ ਨ ਨਾਸੀ ॥ ੨ ॥ ਕਹੁ ਰਵਿਦਾਸ
ਸਭੈ ਨਹੀ ਸਮਝਸਿ ਭੂਲਿ ਪਰੇ ਜੈਸੇ ਬਉਰੇ ॥
ਮੋਹਿ ਅਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ
ਮੋਰੇ ॥ ੩ ॥ ੧ ॥

ਰਾਮਕਲੀ ਬਾਣੀ ਬੋਣੀ ਜੀਉ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ
ਇਕ ਠਾਈ ॥ ਬੋਣੀ ਸੰਗਮੁ ਤਹ ਪਿਰਾਗੁ ਮਨੁ
ਮਜਨੁ ਕਰੇ ਤਿਥਾਈ ॥ ੧ ॥ ਸੰਤਹੁ ਤਹਾ ਨਿਰੰਜਨ
ਰਾਮੁ ਹੈ ॥ ਗੁਰ ਗਮਿ ਚੀਨੈ ਬਿਰਲਾ ਕੋਇ ॥
ਤਹਾ ਨਿਰੰਜਨੁ ਰਮਈਆ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਦੇਵ ਸਥਾਨੈ ਕਿਆ ਨੀਸਾਣੀ ॥ ਤਹ ਬਾਜੇ
ਸਬਦ ਅਨਾਹਦ ਬਾਣੀ ॥ ਤਹ ਚੰਦੁ ਨ ਸੂਰਜੁ
ਪਉਣੁ ਨ ਪਾਣੀ ॥ ਸਾਖੀ ਜਾਗੀ ਗੁਰਮੁਖਿ ਜਾਣੀ
॥ ੨ ॥ ਉਪਜੈ ਗਿਆਨੁ ਦੁਰਮਤਿ ਛੀਜੈ ॥
ਅੰਮ੍ਰਿਤੁ ਰਸਿ ਗਗਨੰਤਰਿ ਭੀਜੈ ॥ ਏਸੁ ਕਲਾ ਜੋ

O Brother ! We cannot gain the true knowledge merely by studying Vedas and Puranas or by listening to the Lord's True Name through the Vedas and Puranas. How could iron be converted into gold without the touch of the gold-stone (Paras). (without the guidance of the Guru, none could purify himself). (1)

O Brother ! The knot of doubts (dual-mindedness) and misgivings cannot be opened, as all the five vices of sexual desires, anger, deceit, egoism and jealousy have robbed the human mind. (Pause - 1)

We are always proud (egoistic) about our position and status (just as) being great poets, belonging to high Castes, being Pandits, Yogis or Sanyasis, learned and, virtuous people, warriors and benefactors and this feeling of egoistic nature never ceases. (2)

O Ravidas ! The human beings do not realise the Truth, being misled like mad persons. I have the support of the Lord's True Name as my mainstay and this wealth of True Name supports my life even. (3-1)

Ramkali Bani Beni Jio Ki *Ik onkar satgur prasad (Ir'a pingla aur sukhmana teen baseh.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The three arteries of ir'a, pingla and sukhmana, all are (keeping intact) established in one place only, Let this mind bathe at the confluence of Pra'g, the holy place of pilgrimage, the place of merger of the three rivers (Ganga, Jamuna and Sarswati) (1)

O holy saints ! There the Lord, free from Maya, abides, but hardly very few persons have realised this fact through the Guru's Grace. Here the Lord abides, being free from the effects of (Maya) worldly falsehood. (Pause - 1)

What is the sign or symbol (distinct nature) of the Lord's Abode ? Such a place would be known to all as the (Unstrung) all-pervasive music of Nature would be heard there. But neither the moon nor the sun shines there or even there is no merger of air and water or other basic elements. But this fact has been realised by the Guru-minded persons only, who have been enlightened through the Guru's guidance. (2)

The person, who gets awakened from the darkness of ignorance, casts away his vicious thoughts or sinful actions. Such person gets immersed in (partakes) the nectar of Lord's

ਜਾਣੈ ਭੇਉ ॥ ਭੇਟੈ ਤਾਸੁ ਪਰਮ ਗੁਰਦੇਉ ॥ ੩ ॥

ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ

ਕੀ ਘਾਟੀ ॥ ਉਪਰਿ ਹਾਟੁ ਹਾਟ ਪਰਿ ਆਲਾ

ਆਲੇ ਭੀਤਰਿ ਥਾਤੀ ॥ ੪ ॥ ਜਾਗਤੁ ਰਹੈ ਸੁ

ਕਬਹੁ ਨ ਸੋਵੈ ॥ ਤੀਨਿ ਤਿਲੋਕ ਸਮਾਪਿ ਪਲੋਵੈ

॥ ਬੀਜ ਮੰਤ੍ਰੁ ਲੈ ਹਿਰਦੈ ਰਹੈ ॥ ਮਨੁਆ ਉਲਟਿ

ਸੁੰਨ ਮਹਿ ਗਰੈ ॥ ੫ ॥ ਜਾਗਤੁ ਰਹੈ ਨ ਅਲੀਆ

ਭਾਖੈ ॥ ਪਾਚਉ ਇੰਦ੍ਰੀ ਬਸਿ ਕਰਿ ਰਾਖੈ ॥ ਗੁਰ

ਕੀ ਸਾਖੀ ਰਾਖੈ ਚੀਤਿ ॥ ਮਨੁ ਤਨੁ ਅਰਪੈ ਕ੍ਰਿਸਨ

ਪਰੀਤਿ ॥ ੬ ॥ ਕਰ ਪਲਵ ਸਾਖਾ ਬੀਚਾਰੇ ॥

ਅਪਨਾ ਜਨਮੁ ਨ ਜੁਐ ਹਾਰੇ ॥ ਅਸੁਰ ਨਦੀ ਕਾ

ਬੰਧੈ ਮੂਲੁ ॥ ਪਛਿਮ ਫੇਰਿ ਚੜਾਵੈ ਸੂਰੁ ॥ ਅਜਰੁ

ਜਰੈ ਸੁ ਨਿਝਰੁ ਝਰੈ ॥ ਜਗੰਨਾਥ ਸਿਉ ਗੋਸਟਿ

ਕਰੈ ॥ ੭ ॥ ਚਉਮੁਖ ਦੀਵਾ ਜੋਤਿ ਦੁਆਰ ॥

ਪਲੂ ਅਨਤ ਮੂਲੁ ਬਿਚਕਾਰਿ ॥ ਸਰਬ ਕਲਾ ਲੇ

ਆਪੇ ਰਹੈ ॥ ਮਨੁ ਮਾਣਕੁ ਰਤਨਾ ਮਹਿ ਗੁਹੈ ॥

੮ ॥ ਮਸਤਕਿ ਪਦਮੁ ਦੁਆਲੈ ਮਣੀ ॥ ਮਾਹਿ

ਨਿਰੰਜਨੁ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥ ਪੰਚ ਸਬਦ

ਨਿਰਮਾਇਲ ਬਾਜੇ ॥ ਢੁਲਕੇ ਚਵਰ ਸੰਘ ਘਨ

ਗਾਜੇ ॥ ਦਲਿ ਮਲਿ ਦੈਤਹੁ ਗੁਰਮੁਖਿ ਗਿਆਨੁ

॥ ਬੇਣੀ ਜਾਚੈ ਤੇਰਾ ਨਾਮੁ ॥ ੯ ॥ ੧ ॥

True Name. Whosoever has realised the secret of this attainment, gets united with the Lord-sublime. (3)

The place of the tenth outlet (dasam duar) is the place where one could merge with the Lord. On top of this (dasam duar) tenth door (outlet) is the place, with an opening leading to the pouch (of Lord's True Name). (4)

Whosoever remains awakened in this position (of dasam duar), never sleeps in the darkness of ignorance, thus realising the three worlds or the three-pronged Maya. Thus by meditating on the Lord's True Name, one could immerse in True Name by diverting the mind from the worldly pleasures. (5)

One should remain awakened from the slumber of ignorance, without telling lies, and subduing all the five vices (like sexual desires) by following the Guru's guidance with devotion. Then one could devote one's body and mind to the Lord's love. (6)

We should take the support of (guidance) of the holy saints and deliberate on their stories (discourses) like the ship of safety, thus avoiding the wastage of this human life in fruitless efforts (do not lose the battle of life) Thus one should concentrate on the tenth (door) outlet by subduing the worldly desires (by controlling the senses in the nine outlets) and curbing the vicious thoughts one should recite True Name and try to concentrate on merging with the Lord. (by holding discourses with the Lord-Guru, one should save this life-span from fruitless rituals). (7)

The Lord's light is shining in the tenth door with the four-cornered lamp, with the True Lord (trunk) abiding in the centre of all sorts of (branches and leaves) purposeless efforts. The Lord abides there with all His might. Thus one should concentrate on the jewel of True Name like wearing the necklace of this rosary of jewels (of True Name) by developing its love in the mind. (8)

There the lotus-flower is blossoming on the forehead with shining branches all around and the Lord of the three-worlds, free from Maya, abides there (in the tenth outlet). The Unstrung (all-pervasive) music of Nature, like the five types of (True Name) Words, is heard there like the sound of conch shell with the wisk waving in the form of a concentrated mind of the Yogi. The Guru-minded person has curbed all the demons of vicious thoughts with the light of Lord's knowledge, whereas Beni is seeking only Lord's True Name (as all other Yogic exercises are rather tough and difficult to perform). (9 -1)

ਰਾਗੁ ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ ੪
ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ
ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੇ ਮਨ ਜਪਿ ਅਹਿਨਿਸਿ ਨਾਮੁ ਹਰੇ ॥ ਕੋਟਿ
ਕੋਟਿ ਦੋਖ ਬਹੁ ਕੀਨੇ ਸਭ ਪਰਹਰਿ ਪਾਸਿ ਧਰੇ ॥

੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹਿ
ਆਰਾਧਹਿ ਸੇਵਕ ਭਾਇ ਖਰੇ ॥ ਕਿਲਬਿਖ ਦੋਖ
ਗਏ ਸਭ ਨੀਕਰਿ ਜਿਉ ਪਾਨੀ ਮੈਲੁ ਹਰੇ ॥ ੧
॥ ਖਿਨੁ ਖਿਨੁ ਨਰੁ ਨਾਰਾਇਨੁ ਗਾਵਹਿ ਮੁਖਿ

ਬੋਲਹਿ ਨਰ ਨਰਹਰੇ ॥ ਪੰਚ ਦੋਖ ਅਸਾਧ ਨਗਰ
ਮਹਿ ਇਕੁ ਖਿਨੁ ਪਲੁ ਦੂਰਿ ਕਰੇ ॥ ੨ ॥

ਵਡਭਾਰੀ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਹਰਿ ਕੇ ਭਗਤ
ਹਰੇ ॥ ਤਿਨ ਕੀ ਸੰਗਤਿ ਦੇਹਿ ਪ੍ਰਭ ਜਾਚਉ ਮੈ

ਮੁਖ ਮੁਗਧ ਨਿਸਤਰੇ ॥ ੩ ॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਧਾਰਿ
ਜਗਜੀਵਨ ਰਖਿ ਲੇਵਹੁ ਸਰਨਿ ਪਰੇ ॥ ਨਾਨਕੁ

ਜਨੁ ਤੁਮਰੀ ਸਰਨਾਈ ਹਰਿ ਰਾਖਹੁ ਲਾਜ ਹਰੇ
॥ ੪ ॥ ੧ ॥

ਨਟ ਮਹਲਾ ੪ ॥

ਰਾਮ ਜਪਿ ਜਨ ਰਾਮੈ ਨਾਮਿ ਰਲੇ ॥ ਰਾਮ ਨਾਮੁ
ਜਪਿਓ ਗੁਰ ਬਚਨੀ ਹਰਿ ਧਾਰੀ ਹਰਿ ਕ੍ਰਿਪਲੇ ॥

੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ
ਸੁਆਮੀ ਜਨ ਜਪਿ ਮਿਲਿ ਸਲਲ ਸਲਲੇ ॥

ਹਰਿ ਕੇ ਸੰਤ ਮਿਲਿ ਰਾਮ ਰਸੁ ਪਾਇਆ ਹਮ
ਜਨ ਕੈ ਬਲਿ ਬਲਲੇ ॥ ੧ ॥ ਪੁਰਖੋਤਮੁ ਹਰਿ

Rag Nat Narayan Mahala - 4 *Ik onkar satnam karta purkh nirbhau nirvair akal moorat ajooni saibhung Gurprasad. (Merai ma'n jap ahinis Naam harai.....)*

"By The Grace of the one Lord-Sublime, Truth personified the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, & attainable through the Guru's guidance."

O my mind ! Let us recite the True Name of the Lord by day and night as the Lord has cast away all our sins of various ages (millions of sins committed during various forms of life in the cycle of Rebirths). (Pause - 1)

The persons, who concentrate the mind on True Name and recite True Name of the Lord with love and devotion are true devotees of the Lord. All their sins are washed away (cast away) just as the water purifies and washes away the filth and their afflictions are removed. (1)

The persons, who sing the praises of the Lord, (with the half-lion and half-man form) every moment of their life-span by reciting True Name (with their tongue), are really virtuous, thus getting rid of five vices like sexual desires from their body in a moment. (2)

The fortunate persons, who are pre-destined by the Lord's Will, are true saints and are always reciting the Lord's True Name. O True Master ! May You bestow us with the company of such holy saints, so that the foolish person like me may be enabled to cross this ocean of life successfully ! This is my only (supplication) prayer. (3)

O Lord-sublime, life-giver to the world ! May You protect our honour through Your Grace, as we have sought refuge at Your lotus-feet ! O Nanak ! May the Lord protect our honour, as we have sought His support ! (4 - 1)

Nat Mahala - 4 *(Ram jap jan ramai naam rale.....)*

The devotees of the Lord have merged with the Lord by reciting the Lord's True Name. When we recited the Lord's True Name through the Guru's Word, the Lord-benefactor has blessed us with His Grace and benevolence. (Pause - 1)

We have been united with the Lord, who is limitless, beyond our reach, and is Unseen being hidden, by reciting True Name, just as water mingles with water (without distinction). I would offer myself as a sacrifice to such Guru-minded persons, who have partaken the nectar of True Name in the company of the holy saints of the Lord. (1)

ਨਾਮੁ ਜਨਿ ਗਾਇਓ ਸਭਿ ਦਾਲਦ ਦੁਖ ਦਲਲੇ
॥ ਵਿਚਿ ਦੇਹੀ ਦੇਖ ਅਸਾਧ ਪੰਚ ਥਾਤੂ ਹਰਿ ਕੀਏ
ਖਿਨ ਪਰਲੇ ॥ ੨ ॥ ਹਰਿ ਕੇ ਸੰਤ ਮਨਿ ਪ੍ਰੀਤਿ
ਲਗਾਈ ਜਿਉ ਦੇਖੇ ਸਸਿ ਕਮਲੇ ॥ ਉਨਵੈ ਘਨੁ
ਘਨ ਘਨਿਹਰੁ ਗਰਜੈ ਮਨਿ ਬਿਗਸੈ ਮੋਹ ਮੁਰਲੇ
॥ ੩ ॥ ਹਮਰੈ ਸੁਆਮੀ ਲੋਚ ਹਮ ਲਾਈ ਹਮ
ਜੀਵਹ ਦੇਖਿ ਹਰਿ ਮਿਲੇ ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਅਮਲ
ਹਰਿ ਲਾਏ ਹਰਿ ਮੇਲਹੁ ਅਨਦ ਭਲੇ ॥ ੪ ॥ ੨ ॥

ਨਟ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਖੇ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਹਰਿ ਨਾਮੁ ਧਿਆਇਓ ਹਮ ਸਤਿਗੁਰ
ਚਰਨ ਪਖੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਉਤਮ ਜਗੰਨਾਥ
ਜਗਦੀਸੁਰ ਹਮ ਪਾਪੀ ਸਗਨਿ ਰਖੇ ॥ ਤੁਮ ਵਡ
ਪੁਰਖ ਦੀਨ ਦੁਖ ਭੰਜਨ ਹਰਿ ਦੀਓ ਨਾਮੁ ਮੁਖੇ ॥
੧ ॥ ਹਰਿ ਗੁਨ ਉਚ ਨੀਚ ਹਮ ਗਾਏ ਗੁਰ
ਸਤਿਗੁਰ ਸੰਗਿ ਸਖੇ ॥ ਜਿਉ ਚੰਦਨ ਸੰਗਿ ਬਸੈ
ਨਿੰਮੁ ਬਿਰਖਾ ਗੁਨ ਚੰਦਨ ਕੇ ਬਸਖੇ ॥ ੨ ॥
ਹਮਰੇ ਅਵਗਨ ਬਿਖਿਆ ਬਿਖੈ ਕੇ ਬਹੁ ਬਾਰ
ਬਾਰ ਨਿਮਖੇ ॥ ਅਵਗਨਿਆਰੇ ਪਾਥਰ ਭਾਰੇ ਹਰਿ
ਤਾਰੇ ਸੰਗਿ ਜਨਖੇ ॥ ੩ ॥ ਜਿਨ ਕਉ ਤੁਮ ਹਰਿ
ਰਾਖਹੁ ਸੁਆਮੀ ਸਭ ਤਿਨ ਕੇ ਪਾਪ ਕ੍ਰਿਖੇ ॥ ਜਨ
ਨਾਨਕ ਕੇ ਦਇਆਲ ਪ੍ਰਭ ਸੁਆਮੀ ਤੁਮ ਦੁਸਟ
ਤਾਰੇ ਹਰਣਖੇ ॥ ੪ ॥ ੩ ॥

ਨਟ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਰਾਮ ਰੰਗੇ ॥ ਹਰਿ
ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸੁਰਿ ਹਰਿ ਧਿਆਇਓ

The great devotees of the Lord, who have sung the praises of the Lord (with True Name) have cast away all their sins and afflictions. The Lord has enabled them to cast away all their vices (like the five vices of sexual desires) in a moment. (2)

The holy saints of the Lord have imbibed the love of the Lord in such a manner just as the lotus-flower blossoms by facing the sun. We have developed the longing and urge for the union of the Lord just as the peacock is thrilled in mind by seeing the gargling clouds, bursting with noise all around. (3)

So we also enjoy this life by perceiving the Lord and the holy saints who enable others as well to enjoy the bliss of Lord's union. O Nanak ! May the Lord unite us with such persons, who have enjoyed the bliss of Lord's union ! May we also enjoy the same bliss by imbibing the love of the Lord. (4 - 2)

Nat Mahala - 4 (Merai ma'n jap har har naam sakhai....)

O my mind ! Let us recite the Lord's True Name in the company of the friendly holy saints. We have recited the Lord's True Name by (washing) serving the lotus-feet of the Guru through the Grace of the Guru. (Pause - 1)

The Lord - Almighty, the True Master of the world, has protected those persons, who have sought His support. O Lord! You are the greatest Master, benefactor of the helpless people. May You bless us with Your True Name! (1)

We have sung the praises of the Great Lord in the company of the friendly Guru. Just as the bitter Neem Tree in the vicinity of the sandal wood (chandan) picks up the aroma of chandan and spreads the same fragrance. (2)

O True Master ! We have committed great sins including vicious and sinful actions every moment of this life. We have been enabled to cross this ocean of life successfully in the company of the holy saints, though we were virtueless and sinking like heavy stones. (with the load of sins).(3)

O True Master ! The persons, bestowed with Your Grace, are enabled to cast away their sins, through Your protection and support. O Nanak ! The Lord, who has helped even demons like Harnakhush, would enable us also to attain salvation through His benevolence, as He is the greatest benefactor. (4 - 3)

Nat Mahala - 4 (Merai ma'n jap har har Ram rangai....)

O my mind ! Let us join the persons, who are imbued with the love of the Lord, and sing the praises of the Lord with devotion. The persons have recited the True Name of the Lord,

ਜਨ ਪਰਿਗ ਲਗੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਨਮ ਜਨਮ
ਕੇ ਭੂਲ ਚੁਕ ਹਮ ਅਬ ਆਏ ਪ੍ਰਭ ਸਰਨਗੇ ॥
ਤੁਮ ਸਰਣਾਗਤਿ ਪ੍ਰਤਿਪਾਲਕ ਸੁਆਮੀ ਹਮ
ਰਾਖਹੁ ਵਡ ਪਾਪਗੇ ॥ ੧ ॥ ਤੁਮਰੀ ਸੰਗਤਿ ਹਰਿ
ਕੇ ਕੋ ਨ ਉਧਰਿਓ ਪ੍ਰਭ ਕੀਏ ਪਤਿਤ ਪਵਗੇ ॥
ਗੁਨ ਗਾਵਤ ਛੀਪਾ ਦੁਸਟਾਰਿਓ ਪ੍ਰਤਿ ਰਾਖੀ ਪੈਜ
ਜਨਗੇ ॥ ੨ ॥ ਜੋ ਤੁਮਰੇ ਗੁਨ ਗਾਵਹਿ ਸੁਆਮੀ
ਹਉ ਬਲਿ ਬਲਿ ਬਲਿ ਤਿਨਗੇ ॥ ਭਵਨ ਭਵਨ
ਪਵਿਤ੍ਰ ਸਭਿ ਕੀਏ ਜਹ ਧੂਰਿ ਪਰੀ ਜਨ ਪਗੇ ॥
੩ ॥ ਤੁਮਰੇ ਗੁਨ ਪ੍ਰਭ ਕਹਿ ਨ ਸਕਹਿ ਹਮ ਤੁਮ
ਵਡ ਵਡ ਪੁਰਖ ਵਡਗੇ ॥ ਜਨ ਨਾਨਕ ਕਉ
ਦਇਆ ਪ੍ਰਭ ਧਾਰਹੁ ਹਮ ਸੇਵਹੁ ਤੁਮ ਜਨ ਪਗੇ
॥ ੪ ॥ ੪ ॥

ਨਟ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਨੇ ॥ ਜਗੰਨਾਥਿ
ਕਿਰਪਾ ਪ੍ਰਤਿ ਧਾਰੀ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮ ਬਨੇ ॥
੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਜਨ ਹਰਿ ਜਸੁ ਹਰਿ ਹਰਿ
ਗਾਇਓ ਉਪਦੇਸਿ ਗੁਰੂ ਗੁਰ ਸੁਨੇ ॥ ਕਿਲਬਿਖ
ਪਾਪ ਨਾਮ ਹਰਿ ਕਾਟੇ ਜਿਵ ਖੇਤ ਕ੍ਰਿਸਾਨਿ ਲੁਨੇ
॥ ੧ ॥ ਤੁਮਰੀ ਉਪਮਾ ਤੁਮ ਹੀ ਪ੍ਰਭ ਜਾਨਹੁ ਹਮ
ਕਹਿ ਨ ਸਕਹਿ ਹਰਿ ਗੁਨੇ ॥ ਜੈਸੇ ਤੁਮ ਤੈਸੇ ਪ੍ਰਭ
ਤੁਮ ਹੀ ਗੁਨ ਜਾਨਹੁ ਪ੍ਰਭ ਅਪੁਨੇ ॥ ੨ ॥ ਮਾਇਆ
ਵਾਸ ਬੰਧ ਬਹੁ ਬੰਧੇ ਹਰਿ ਜਪਿਓ ਖੁਲ ਖੁਲਨੇ ॥
ਜਿਉ ਜਲ ਭੁੰਚਹੁ ਤਦੁਐ ਬਾਂਧਿਓ ਹਰਿ ਚੇਤਿਓ
ਮੋਖ ਮੁਖਨੇ ॥ ੩ ॥ ਸੁਆਮੀ ਪਾਰਬ੍ਰਹਮ
ਪਰਮੇਸਰੁ ਤੁਮ ਖੋਜਹੁ ਜੁਗ ਜੁਗਨੇ ॥ ਤੁਮਰੀ

who are bestowed with the Lord's Grace, by taking the support of the holy saints. (Pause -1)

Having forsaken the Lord for ages, we have now sought refuge at the lotus-feet of the True Master. O True Master ! May You protect us, the greatest sinners, as You are known for Your benevolence to those persons, who seek Your support, having committed many sins. (1)

O True Master ! Who has not attained salvation through Your company ? (through Your True Name). Infact, the Lord has purified many sinners. The washerman Namdev, by singing Your praises, has been protected by casting away his afflictions. (2)

O True Lord ! We offer ourselves as a sacrifice to the persons, who have sung Your praises. The places and homes, where the saints have set their feet upon (visited by the saints) have been purified. (3)

O True Master ! We cannot sing Your praises as You are greater, than the greatest gods even (being limitless) O Nanak ! May the Lord bless me with His Grace so that I could serve the lotus-feet of the slaves of the Lord. (4 - 4)

Nat Mahala - 4 (Merai ma'n jap har har naam manai...)

O my mind ! Recite the Lord's True Name with love and devotion. When the True Master bestowed His Grace and benevolence on us, we got the boon of True Name through the Guru's guidance. (Pause - 1)

The beloved devotees of the Lord, have got engaged in singing the praises of the Lord, by listening and following the Guru's message and guidance. The Lord's True Name has cast away all our sins, big and small, just as the farmer harvests the (field) crop. (1)

O True Master ! You alone know Your Greatness and Your acclaim as we are not capable of singing Your praises. O Lord ! You alone could realise Your Greatness or Your virtues as there is none else like You, as Great as You are. (2)

O Lord ! We were bound in the bondage of Maya in many ways, but on reciting Your True Name, all these worldly involvement were cut off. Just as the elephant was caught by the tandua (the great crab) in the river, but got emancipated from him by remembering You. (3)

O True Master ! The saints have been trying to seek You during the various ages. (Yugas), while You are limitless and beyond our grasp. O Nanak ! How could we probe the depth

ਬਾਹ ਪਾਈ ਨਹੀ ਪਾਵੈ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਵਡਨੇ
॥ ੪ ॥ ੫ ॥

ਨਟ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਕਲਿ ਕੀਰਤਿ ਹਰਿ ਪ੍ਰਵਣੇ ॥ ਹਰਿ
ਹਰਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭ ਧਾਰੀ ਲਗਿ
ਸਤਿਗੁਰ ਹਰਿ ਜਪਣੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ
ਤੁਮ ਵਡ ਅਗਮ ਅਗੋਚਰ ਸੁਆਮੀ ਸਭਿ
ਧਿਆਵਹਿ ਹਰਿ ਰੁੜਣੇ ॥ ਜਿਨ ਕਉ ਤੁਮ੍ਹਰੇ ਵਡ
ਕਟਾਖ ਹੈ ਤੇ ਗੁਰਮੁਖਿ ਹਰਿ ਸਿਮਰਣੇ ॥ ੧ ॥
ਇਹੁ ਪਰਪੰਚੁ ਕੀਆ ਪ੍ਰਭ ਸੁਆਮੀ ਸਭੁ
ਜਗਜੀਵਨੁ ਜੁਗਣੇ ॥ ਜਿਉ ਸਲਲੈ ਸਲਲ
ਉਠਹਿ ਬਹੁ ਲਹਰੀ ਮਿਲਿ ਸਲਲੈ ਸਲਲ
ਸਮਣੇ ॥ ੨ ॥ ਜੋ ਪ੍ਰਭ ਕੀਆ ਸੁ ਤੁਮ ਹੀ ਜਾਨਹੁ
ਹਮ ਨਹ ਜਾਣੀ ਹਰਿ ਗਹਣੇ ॥ ਹਮ ਬਾਰਿਕ
ਕਉ ਰਿਦ ਉਸਤਤਿ ਧਾਰਹੁ ਹਮ ਕਰਹ ਪ੍ਰਭੁ
ਸਿਮਰਣੇ ॥ ੩ ॥ ਤੁਮ ਜਲ ਨਿਧਿ ਹਰਿ ਮਾਨ
ਸਰੋਵਰ ਜੋ ਸੇਵੈ ਸਭ ਫਲਣੇ ॥ ਜਨੁ ਨਾਨਕੁ
ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਬਾਛੈ ਹਰਿ ਦੇਵਹੁ ਕਰਿ
ਕ੍ਰਿਪਣੇ ॥ ੪ ॥ ੬ ॥

ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ ੪ ਪੜਤਾਲ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੇ ਮਨ ਸੇਵ ਸਫਲ ਹਰਿ ਘਾਲ ॥ ਲੇ ਗੁਰ
ਪਗ ਰੇਨ ਰਵਾਲ ॥ ਸਭਿ ਦਾਲਿਦ ਭੋਜਿ ਦੁਖ
ਦਾਲ ॥ ਹਰਿ ਹੋ ਹੋ ਹੋ ਨਦਰਿ ਨਿਹਾਲ ॥ ੧ ॥
ਰਹਾਉ ॥ ਹਰਿ ਕਾ ਗ੍ਰਿਹੁ ਹਰਿ ਅਪ ਸਵਾਰਿਓ
ਹਰਿ ਰੰਗ ਰੰਗ ਮਹਲ ਬੇਅੰਤ ਲਾਲ ਲਾਲ
ਹਰਿ ਲਾਲ ॥ ਹਰਿ ਆਪਨੀ ਕ੍ਰਿਪਾ ਕਰੀ ਆਪਿ

of the unfathomable and limitless Lord, being insignificant beings ? The Lord is beyond our reach and comprehension. (4 - 5)

Nat Mahala - 4 (*Merai ma'n kal kirat har pranvai....*)

O my mind ! During this age of Kal-Yug, the worship (singing the praises) of the Lord is only worthwhile and acceptable. The Lord-benefactor has enabled some persons, bestowed with His Grace, to recite the True Name of the Lord through the Guru's guidance. (Pause - 1)

O True Master ! You are the Greatest and limitless Lord, beyond our comprehension and the whole world sings Your praises. The Guru-minded persons, blessed with Your benign Grace, always recite Your True Name through the Guru's guidance. (1)

O Lord-creator and benefactor ! You are mingled with the whole world, created by You, being omni-present, just as the waves of water, being produced from the surface of water, finally mingle with the water and merge with it. (2)

We cannot appreciate Your great doings, and this world, having sprung up from You finally merges with You only. O True Master ! May we as Your children, be enabled to sing Your praises and recite Your True Name! (3)

O True Master ! You are like the lake Mansarovar among the ocean of life, and whosoever serves You, gets his desires fulfilled. O Nanak ! I only seek the Lord's True Name. May the Lord bestow on me His True Name through His Grace! (4 - 6)

Nat Narayan Mahala - 4 Par'tal *Ik onkar satgur prasad* (*Merai ma'n save saphal har gha'l.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my mind ! Try to serve the Lord, as this service would be fruitful and acceptable, and seek the holy dust of the lotus-feet of the Guru (even a small quantity). This dust will cast away all your ills and laziness and destroy Your sufferings as well. O Brother ! When the Lord bestows His Grace on us, we get thrilled with the Grace of the Lord. (Pause - 1)

The Lord is the most charming and beautiful Master in the whole world, being the most beloved, and this human body is the most blessed of all the places in this Universe. By

ਗ੍ਰਿਹਿ ਆਇਓ ਹਮ ਹਰਿ ਕੀ ਗੁਰ ਕੀਈ ਹੈ
ਬਸੀਨੀ ਹਮ ਹਰਿ ਦੇਖੇ ਭਈ ਨਿਹਾਲ ਨਿਹਾਲ
ਨਿਹਾਲ ਨਿਹਾਲ ॥ ੧ ॥ ਹਰਿ ਆਵਤੇ ਕੀ ਖਬਰਿ
ਗੁਰਿ ਪਾਈ ਮਨਿ ਤਨਿ ਆਨਦੋ ਆਨੰਦ ਭਏ
ਹਰਿ ਆਵਤੇ ਸੁਨੇ ਮੇਰੇ ਲਾਲ ਹਰਿ ਲਾਲ ॥
ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਹਰਿ ਮਿਲੇ ਭਏ ਗਲਤਾਨ
ਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ॥ ੨ ॥ ੧ ॥ ੭ ॥

ਨਟ ਮਹਲਾ ੪ ॥

ਮਨ ਮਿਲੁ ਸੰਤਸੰਗਤਿ ਸੁਭਵੰਤੀ ॥ ਸੁਨਿ ਅਕਥ
ਕਥਾ ਸੁਖਵੰਤੀ ॥ ਸਭ ਕਿਲਬਿਖ ਪਾਪ ਲਹੰਤੀ ॥
ਹਰਿ ਹੋ ਹੋ ਲਿਖਤੁ ਲਿਖੰਤੀ ॥ ੧ ॥ ਰਹਾਉ ॥
ਹਰਿ ਕੀਰਤਿ ਕਲਜੁਗ ਵਿਚਿ ਊਤਮ ਮਤਿ
ਗੁਰਮਤਿ ਕਥਾ ਭਜੰਤੀ ॥ ਜਿਨਿ ਜਨਿ ਸੁਣੀ ਮਨੀ
ਹੈ ਜਿਨਿ ਜਨਿ ਤਿਸੁ ਜਨ ਕੈ ਹਉ ਕੁਰਬਾਨੰਤੀ ॥
੧ ॥ ਹਰਿ ਅਕਥ ਕਥਾ ਕਾ ਜਿਨਿ ਰਸੁ ਚਾਖਿਆ
ਤਿਸੁ ਜਨ ਸਭ ਭੂਖ ਲਹੰਤੀ ॥ ਨਾਨਕ ਜਨ ਹਰਿ
ਕਥਾ ਸੁਣਿ ਤ੍ਰਿਪਤੇ ਜਪਿ ਹਰਿ ਹਰਿ ਹੋਵੰਤੀ
॥ ੨ ॥ ੨ ॥ ੮ ॥

ਨਟ ਮਹਲਾ ੪ ॥

ਕੋਈ ਆਨਿ ਸੁਨਾਵੈ ਹਰਿ ਕੀ ਹਰਿ ਗਾਲ ॥
ਤਿਸ ਕਉ ਹਉ ਬਲਿ ਬਲਿ ਬਾਲ ॥ ਸੇ ਹਰਿ
ਜਨੁ ਹੈ ਭਲ ਭਾਲ ॥ ਹਰਿ ਹੋ ਹੋ ਮੇਲਿ ਨਿਹਾਲ
॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕਾ ਮਾਰਗੁ ਗੁਰ ਸੰਤਿ
ਬਤਾਇਓ ਗੁਰਿ ਚਾਲ ਦਿਖਾਈ ਹਰਿ ਚਾਲ ॥
ਅੰਤਰਿ ਕਪਟੁ ਚੁਕਾਵਹੁ ਮੇਰੇ ਗੁਰਸਿਖਹੁ
ਨਿਹਕਪਟ ਕਮਾਵਹੁ ਹਰਿ ਕੀ ਹਰਿ ਘਾਲ

perceiving a glimpse of the Lord, we have been blessed with the Grace of the Lord through the intermediation of the Guru and the Lord has enlightened us. Thus we have been thrilled with this blissful experience. (1)

When we heard the news of the home coming of the Lord through the Guru, we got thrilled and enjoyed the bliss of His glimpse.

O Nanak ! When the Lord enabled us to merge with Him by imbibing His love in our hearts, we got the bliss of life by merging with Him. (2- 1 - 7)

Nat Mahala - 4 (*Ma'n mil sant sangat subhvanti.....*)

O my mind ! Let us join the company of the holy saints, which teaches us some god qualities, and listen to the blissful discourses of the Lord in that company. Such a discourse would cast away all our sins, big and small.

O Brother ! One could hear to such discourses only when one is fortunate and pre-destined by the Lord's Will. (Pause - 1)

In this age of Kal-Yug, the singing of praises of the Lord is supreme and the person, who has got the Guru's guidance, serves the Lord's True Name. I would offer myself as a sacrifice to the person, who has listened to the discourse and followed it. (1)

The person, who has partaken the bliss of (such) the Lord's discourses, has cast away the hunger for worldly desires. O Nanak ! We are satiated by listening to the discourses of the Lord and by reciting the Lord's True Name, we have become an embodiment of the Lord Himself. (2 - 2 - 8)

Nat Mahala - 4 (*Koiee aan sua'vai har ki har gaal.....*)

I would offer myself as a sacrifice to the person, who would relate and give the discourses of the Lord's Greatness. The praises of the Lord are truly great and beautiful; O Brother! One enjoys the bliss of life, in case one gets united with the Lord. (Pause - 1)

The holy saints have shown us the path leading to the Lord's union, while the Guru has shown (taught) the mode of uniting with the Lord by ridding us of all other efforts. O my brothers ! O Guru's Sikhs ! Get rid of all your deceitful designs from the mind and recite the Lord's True Name, so as to enjoy the bliss of life. (1)

ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ॥ ੧ ॥ ਤੇ ਗੁਰ ਕੇ
ਸਿਖ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭਿ ਭਾਏ ਜਿਨਾ ਹਰਿ ਪ੍ਰਭੁ
ਜਾਨਿਓ ਮੇਰਾ ਨਾਲਿ ॥ ਜਨ ਨਾਨਕ ਕਉ ਮਤਿ
ਹਰਿ ਪ੍ਰਭਿ ਦੀਨੀ ਹਰਿ ਦੇਖਿ ਨਿਕਟਿ ਹਦੂਰਿ ਨਿਹਾਲ

ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ॥ ੨ ॥ ੩ ॥ ੯ ॥

ਰਾਗੁ ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਮ ਹਉ ਕਿਆ ਜਾਨਾ ਕਿਆ ਭਾਵੈ ॥ ਮਨਿ
ਖਿਆਸ ਬਹੁਤੁ ਦਰਸਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸੋਈ ਗਿਆਨੀ ਸੋਈ ਜਨੁ ਤੇਰਾ ਜਿਸੁ ਊਪਰਿ
ਰੁਚ ਆਵੈ ॥ ਕ੍ਰਿਪਾ ਕਰਹੁ ਜਿਸੁ ਪੁਰਖ ਬਿਧਾਤੇ

ਸੋ ਸਦਾ ਸਦਾ ਤੁਧੁ ਧਿਆਵੈ ॥ ੧ ॥ ਕਵਨ ਜੋਗ
ਕਵਨ ਗਿਆਨ ਧਿਆਨਾ ਕਵਨ ਗੁਨੀ ਰੀਝਾਵੈ

॥ ਸੋਈ ਜਨੁ ਸੋਈ ਨਿਜ ਭਗਤਾ ਜਿਸੁ ਊਪਰਿ
ਰੰਗੁ ਲਾਵੈ ॥ ੨ ॥ ਸਾਈ ਮਤਿ ਸਾਈ ਬੁਧਿ

ਸਿਆਨਪ ਜਿਤੁ ਨਿਮਖ ਨ ਪ੍ਰਭੁ ਬਿਸਰਾਵੈ ॥

ਸੰਤਸੰਗਿ ਲਗਿ ਏਹੁ ਸੁਖੁ ਪਾਇਓ ਹਰਿ ਗੁਨ

ਸਦ ਹੀ ਗਾਵੈ ॥ ੩ ॥ ਦੇਖਿਓ ਅਚਰਜੁ ਮਹਾ

ਮੰਗਲ ਰੂਪ ਕਿਛੁ ਆਨ ਨਹੀ ਦਿਸਟਾਵੈ ॥ ਕਹੁ

ਨਾਨਕ ਮੋਰਚਾ ਗੁਰਿ ਲਾਹਿਓ ਤਹ ਗਰਭ ਜੋਨਿ

ਕਹ ਆਵੈ ॥ ੪ ॥ ੧ ॥

ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ ੫ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਉਲਾਹਨੋ ਮੈ ਕਾਹੂ ਨ ਦੀਓ ॥ ਮਨ ਮੀਠ ਤੁਹਾਰੇ

The Gursikhs, who have realised the True Master within themselves, protecting their honour, have been accepted by the Lord. O Nanak ! When the Guru blessed me, His devotee, with the Lord's knowledge and teachings, I perceived the Lord very close to me which has given me all the joy and bliss of life. (2 - 3 - 9)

Rag Nat Narayan Mahala - 5 Ik onkar satgur prasad
(Ram hou kiya jana kiya bhavai....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! How do I know what is loved and appreciated by You ? I have great thirst for (desire) having a glimpse of Your vision.

(I am pining), whosoever is loved by You, is truly a learned person (gyani) and Your devotee (slave). O True Master! Whosoever is blessed with Your Grace, always remembers You and recites Your True Name. (1)

O True Master ! Which are the virtues, which is the Yoga or knowledge, with which we could please and placate You ? The person, who is blessed with the love of True Name, is Your true devotee or saint. (2)

O True Master ! The wisdom and cleverness of mind is useful which does not permit the forgetfulness of the Lord. We have enjoyed such a bliss in the company of the holy saints that we could sing the praises of the Lord all the time. (3)

O Lord ! Once we got a glimpse of (the vision of) the limitless and wonderful Lord, we could not find any other power worthwhile. O Nanak ! Once the Guru removed the rust of vicious thoughts and sinful actions from the mind, we were saved from going through the cycle of births and deaths. (4 - 1)

Nat Narayan Mahala - 5 Dupade Ik onkar satgur prasad
(Ulahno mein kahu na diou....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O True Master ! Whatever comes to happen (in the form of any suffering) I have accepted with pleasure as the Lord's

ਕੀਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਗਿਆ ਮਾਨਿ ਜਾਨਿ

Will, and have not complained to anyone (holding anyone else responsible for my ills). (Pause - 1)

ਸੁਖੁ ਪਾਇਆ ਸੁਨਿ ਸੁਨਿ ਨਾਮੁ ਤੁਹਾਰੇ ਜੀਓ ॥

O Lord ! I have always enjoyed the eternal bliss by following Your Will (without a murmur) with pleasure and I have lived this life by reciting Your True Name only. I have been enabled by the Guru's guidance to perceive the Lord pervading everywhere in this world or the next. (1)

ਈਹਾਂ ਉਹਾ ਹਰਿ ਤੁਮ ਹੀ ਤੁਮ ਹੀ ਇਹੁ ਗੁਰ ਤੇ

ਮੰਤ੍ਰੁ ਦ੍ਰਿੜੀਓ ॥ ੧ ॥ ਜਬ ਤੇ ਜਾਨਿ ਪਾਈ ਏਹ

ਬਾਤਾ ਤਬ ਕੁਸਲ ਖੇਮ ਸਭ ਥੀਓ ॥ ਸਾਧਸੰਗਿ

ਨਾਨਕ ਪਰਗਾਸਿਓ ਆਨ ਨਾਹੀ ਰੇ ਬੀਓ ॥ ੨

॥ ੧ ॥ ੨ ॥

Since the time I have realised this Truth (that Lord is omnipresent) I am enjoying the bliss of life. O Nanak ! Once I got enlightened (with the light of knowledge) through the company of the holy saints (holy congregations) I have not looked upto anyone else (any other gods) except the True Lord. (2 - 1- 2)

ਨਟ ਮਹਲਾ ੫ ॥

Na't Mahala - 5 (*Ja kou bhaiee tuma'ri dheer.....*)

ਜਾ ਕਉ ਭਈ ਤੁਮਾਰੀ ਧੀਰ ॥ ਜਮ ਕੀ ਤ੍ਰਾਸ

O True Master ! The person, who has attained Your support and faith in You, has enjoyed the eternal bliss by getting rid of the fear of the Yama (god of death) and the affliction due to his egoistic tendencies. (Pause - 1)

ਮਿਟੀ ਸੁਖੁ ਪਾਇਆ ਨਿਕਸੀ ਹਉਮੈ ਪੀਰ ॥ ੧

॥ ਰਹਾਉ ॥ ਤਪਤਿ ਬੁਝਾਨੀ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ਤ੍ਰਿਪਤੇ

ਜਿਉ ਬਾਰਿਕ ਖੀਰ ॥ ਮਾਤ ਪਿਤਾ ਸਾਜਨ ਸੰਤ ਮੇ

ਰੇ ਸੰਤ ਸਹਾਈ ਬੀਰ ॥ ੧ ॥ ਖੁਲੇ ਕ੍ਰਮ ਭੀਤਿ

ਮਿਲੇ ਗੋਪਾਲਾ ਹੀਰੈ ਬੇਧੇ ਹੀਰ ॥ ਬਿਸਮ ਭਏ

ਨਾਨਕ ਜਸੁ ਗਾਵਤ ਨਾਕੁਰ ਗੁਨੀ ਗਹੀਰ ॥ ੨

॥ ੨ ॥ ੩ ॥

By reciting and attaining the nectar of True Name through the Guru's Word (Gurbani), the fire of my worldly desires was extinguished (and I got satiated) just as a child feels happy and satisfied by getting a feed of milk. The holy saints are like my mother and father and are my real friends and companions, being my supporters like the brothers. (1)

Now I have attained the True Lord-benefactor by getting rid of all my doubts and dual-mindedness (by opening the gates of Lord's secrets) and have merged with the Lord just as a diamond merges with another diamond.

O Nanak ! We have enjoyed the thrill and bliss of life by singing the praises of the Lord, who is the treasure of all virtues and wealth (of True Name). (2 - 2 - 3)

ਨਟ ਮਹਲਾ ੫ ॥

Na't Mahala - 5 (*Apna jan apeh aap udhariou.....*)

ਅਪਨਾ ਜਨੁ ਆਪਹਿ ਆਪਿ ਉਧਾਰਿਓ ॥ ਆਨ

O Brother ! The Lord has blessed me with salvation by accepting me as His slave (devotee). The Lord has always been abiding by the side of this slave (devotee) and has never forsaken or forgotten this slave (of mine). (Pause - 1)

ਪਹਰ ਜਨ ਕੈ ਸੰਗਿ ਬਸਿਓ ਮਨ ਤੇ ਨਾਹਿ

ਬਿਸਾਰਿਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਰਨੁ ਚਿਹਨੁ ਨਾਹੀ

ਕਿਛੁ ਪੇਖਿਓ ਦਾਸ ਕਾ ਕੁਲੁ ਨ ਬਿਚਾਰਿਓ ॥

ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਹਰਿ ਦੀਓ ਸਹਜਿ ਸੁਭਾਇ

The Lord, through His Grace, has bestowed the True Name to this devotee without considering my caste or creed (Varna or Symbol) or without any consideration of my high or low status. (in society). In fact, the Lord has accepted me and honoured me in His presence (without any formalities)

ਸਵਾਰਿਓ ॥ ੧ ॥ ਮਹਾ ਬਿਖਮੁ ਅਗਨਿ ਕਾ
ਸਾਗਰੁ ਤਿਸ ਤੇ ਪਾਰਿ ਉਤਾਰਿਓ ॥ ਪੇਖਿ ਪੇਖਿ
ਨਾਨਕ ਬਿਗਸਾਨੋ ਪੁਨਹ ਪੁਨਹ ਬਲਿਹਾਰਿਓ ॥
੨ ॥ ੩ ॥ ੪ ॥

ਨਟ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਮਨ ਮਹਿ ਨਾਮੁ ਕਹਿਓ ॥ ਕੋਟਿ
ਅਪ੍ਰਾਧ ਮਿਟਹਿ ਖਿਨ ਭੀਤਰਿ ਤਾ ਕਾ ਦੁਖੁ ਨ
ਰਹਿਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਖੋਜਤ ਖੋਜਤ ਭਇਓ
ਬੈਰਾਗੀ ਸਾਧੂ ਸੰਗਿ ਲਹਿਓ ॥ ਸਗਲ ਤਿਆਗਿ
ਏਕ ਲਿਵ ਲਾਗੀ ਹਰਿ ਹਰਿ ਚਰਨ ਗਹਿਓ ॥
੧ ॥ ਕਹਤ ਮੁਕਤ ਸੁਨਤੇ ਨਿਸਤਾਰੇ ਜੋ ਜੋ ਸਰਨਿ
ਪਇਓ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪੁਨਾ
ਕਹੁ ਨਾਨਕ ਅਨਦੁ ਭਇਓ ॥ ੨ ॥ ੪ ॥ ੫ ॥

ਨਟ ਮਹਲਾ ੫ ॥

ਚਰਨ ਕਮਲ ਸੰਗਿ ਲਾਗੀ ਡੇਰੀ ॥ ਸੁਖ ਸਾਗਰ
ਕਰਿ ਪਰਮ ਗਤਿ ਮੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਚਲਾ
ਗਹਾਇਓ ਜਨ ਅਪੁਨੇ ਕਉ ਮਨੁ ਬੀਧੋ ਪ੍ਰੇਮ ਕੀ
ਖੇਰੀ ॥ ਜਸੁ ਗਾਵਤ ਭਗਤਿ ਰਸੁ ਉਪਜਿਓ
ਮਾਇਆ ਕੀ ਜਾਲੀ ਤੇਰੀ ॥ ੧ ॥ ਪੂਰਨ ਪੂਰਿ
ਰਹੇ ਕਿਰਪਾ ਨਿਧਿ ਆਨ ਨ ਪੇਖਉ ਹੋਰੀ ॥ ਨਾਨਕ
ਮੇਲਿ ਲੀਓ ਦਾਸੁ ਅਪੁਨਾ ਪ੍ਰੀਤਿ ਨ ਕਬਹੂ ਥੋਰੀ
॥ ੨ ॥ ੫ ॥ ੬ ॥

effortlessly. (1)

The Lord has enabled me to cross this arduous fire of the ocean of life successfully which was rather difficult to cross. O Nanak ! I am thrilled with joy by perceiving a glimpse of the Lord and I would offer myself as a sacrifice to the wondrous Lord time and again. (2 - 3 - 4)

Na't Mahala - 5 (*Har har ma'n me'h Naam kehou....*)

The person, who has recited the Lord's True Name with love and devotion, (with concentration of mind), has cast away all the sins of ages through the company of the holy saints. He has got rid of the suffering of going through the cycle of Rebirths. (Pause - 1)

Since I got into the company of the holy saints, I have got detachment from the worldly bondage, (with) rewarding my efforts at realising the Lord's secrets. Now I have taken the support of the Lord's True Name alone, leaving all other support (efforts) and have sought refuge at the lotus-feet of the True Lord. (1)

The persons, who have recited True Name, have attained salvation, while those persons who have listened even to the True Name, have been enabled to cross this ocean of life successfully. Infact, whosoever has sought the support of the Lord, has attained salvation. O Nanak ! By reciting the Lord's True Name we have enjoyed the eternal bliss and joy. (2 - 4 - 5)

Na't Mahala - 5 (*Charan kamal sung la'gi dori.....*)

O Lord, the ocean of bliss ! I have been imbued with the love of the Lord by seeking refuge at His lotus-feet, O blissful Lord ! May I be granted salvation (from worldly bondage) through Your Grace ! (Pause - 1)

O Lord ! My heart is pierced with the arrows of Your love, since You have offered Your support by holding me with Your protective hand (by accepting Your protective care I am imbued with Your love).

Once we worshipped the Lord by singing His praises, we enjoyed the bliss of His True Name by ridding ourselves of the bondage of (Maya) worldly falsehood. (1)

O True Master ! You are the only perfect Lord-benefactor in the whole world, as I cannot perceive any other power (gods)

O Nanak ! The Lord, an ocean of bliss, has merged this slave (devotee) with Himself, as such the love of the Lord (never lessened) always emerged stronger day by day. (2-5-6)

ਨਟ ਮਹਲਾ ੫ ॥

ਮੇਰੇ ਮਨ ਜਪੁ ਜਪਿ ਹਰਿ ਨਾਰਾਇਣ ॥ ਕਬਹੂ ਨ
ਬਿਸਰਹੁ ਮਨ ਮੇਰੇ ਤੇ ਆਠ ਪਹਰ ਗੁਨ ਗਾਇਣ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਧੂ ਧੂਰਿ ਕਰਉ ਨਿਤ ਮਜਨੁ
ਸਭ ਕਿਲਬਿਖ ਪਾਪ ਗਵਾਇਣ ॥ ਪੂਰਨ ਪੂਰਿ
ਰਹੇ ਕਿਰਪਾ ਨਿਧਿ ਘਟਿ ਘਟਿ ਦਿਸਟਿ ਸਮਾਇਣੁ
॥ ੧ ॥ ਜਾਪ ਤਾਪ ਕੋਟਿ ਲਖ ਪੂਜਾ ਹਰਿ ਸਿਮਰਣੁ
ਤੁਲਿ ਨ ਲਾਇਣ ॥ ਦੁਇ ਕਰ ਜੋੜਿ ਨਾਨਕੁ
ਦਾਨੁ ਮਾਂਗੈ ਤੇਰੇ ਦਾਸਨਿ ਦਾਸ ਦਸਾਇਣੁ ॥ ੨
॥ ੬ ॥ ੭ ॥

ਨਟ ਮਹਲਾ ੫ ॥

ਮੇਰੈ ਸਰਬਸੁ ਨਾਮੁ ਨਿਧਾਨੁ ॥ ਕਰਿ ਕਿਰਪਾ ਸਾਧੂ
ਸੰਗਿ ਮਿਲਿਓ ਸਤਿਗੁਰਿ ਦੀਨੋ ਦਾਨੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸੁਖਦਾਤਾ ਦੁਖ ਭੰਜਨਹਾਰਾ ਗਾਉ
ਕੀਰਤਨੁ ਪੂਰਨ ਗਿਆਨੁ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਖੰਡੁ
ਖੰਡੁ ਕੀਨੈ ਬਿਨਸਿਓ ਮੂੜ ਅਭਿਮਾਨੁ ॥ ੧ ॥
ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਵਖਾਣਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ
ਜਾਨੁ ॥ ਚਰਨ ਕਮਲ ਸਰਨਿ ਸੁਖ ਸਾਗਰ ਨਾਨਕੁ
ਸਦ ਕੁਰਬਾਨੁ ॥ ੨ ॥ ੭ ॥ ੮ ॥

ਨਟ ਮਹਲਾ ੫ ॥

ਹਉ ਵਾਰਿ ਵਾਰਿ ਜਾਉ ਗੁਰ ਗੋਪਾਲ ॥ ੧ ॥
ਰਹਾਉ ॥ ਮੇਰਿ ਨਿਰਗੁਨ ਤੁਮ ਪੂਰਨ ਦਾਤੇ ਦੀਨਾ
ਨਾਥ ਦਇਆਲ ॥ ੧ ॥ ਉਠਤ ਬੈਠਤ ਸੋਵਤ
ਜਾਗਤ ਜੀਅ ਪ੍ਰਾਨ ਧਨ ਮਾਲ ॥ ੨ ॥ ਦਰਸਨ

Na't Mahala - 5 (*Merai ma'n ja'p jap har Narayan....*)

O my mind ! Recite the True Name of the Lord all the time.

O Lord ! May I never forsake Your support and sing Your praises all the twenty-four hours (eight pehars) through Your Grace ! (Pause - 1)

I always bathe in the holy dust of the lotus-feet of the holy saints (by reciting True Name in the company of the holy saints), thus casting away all my great sins and ills. O Lord-benefactor ! You are pervading in all the beings equally, being omni-present. (1)

O True Master ! Nothing could equal the recitation of Your True Name (Your worship) including various forms of meditation or penance. O Nanak ! I only seek this boon from the Lord with my prayers that I may be accepted in the service of the Lord, as the slave of the slaves of His slaves. (with the utmost humility I seek His service only). (2 - 6 - 7)

Na't Mahala - 5 (*Merai sarab so naam nidhan.....*)

The Guru has bestowed me with the boon of True Name, which is the treasure of all worldly occult powers, through the company of the holy saints. (Pause - 1)

Let us sing the praises of the Lord through the Guru's Word, which brings solace and all sorts of worldly comforts and joy and casts away all our afflictions. The (singing of) Guru's Word (Kirtan), provides us all the knowledge about the Lord's secrets. All the five vices like sexual desires, anger and greed have been (reduced to pieces) completely annihilated alongwith the egoism which makes us (behave like) fools. (1)

O omni-scient Lord ! How could I describe Your (limitless) virtues as You already are in the know of everything ? O Nanak ! I would offer myself as a sacrifice to the Lord, who is an ocean of all bliss and I have sought His support. (2 - 7 - 8)

Na't Mahala - 5 (*Hoan varr vaar jaou Gur Gopal.....*)

I would offer myself as a sacrifice to the Lord-Guru time and again. (Pause - 1)

O Lord benefactor of the helpless persons ! I am without any virtues, whereas You are a perfect benevolent Lord ! (1)

O Lord ! You are my very life and my wealth (treasure) all the time whether in standing, sitting, sleeping or awakened postures.(2)

ਪਿਆਸ ਬਹੁਤੁ ਮਨਿ ਮੇਰੈ ਨਾਨਕ ਦਰਸ ਨਿਹਾਲ

॥ ੩ ॥ ੮ ॥ ੯ ॥

ਨਟ ਪੜਤਾਲ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕੋਊ ਹੈ ਮੇਰੇ ਸਾਜਨੁ ਮੀਤੁ ॥ ਹਰਿ ਨਾਮੁ ਸੁਨਾਵੈ

ਨੀਤ ॥ ਬਿਨਸੈ ਦੁਖੁ ਬਿਪਰੀਤਿ ॥ ਸਭੁ ਅਰਪਉ

ਮਨੁ ਤਨੁ ਚੀਤੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੋਈ ਵਿਰਲਾ

ਆਪਨ ਕੀਤ ॥ ਸੰਗਿ ਚਰਨ ਕਮਲ ਮਨੁ ਸੀਤ

॥ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਜਸੁ ਦੀਤ ॥ ੧ ॥ ਹਰਿ

ਭਜਿ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤ ॥ ਕੋਟਿ ਪਤਿਤ ਹੋਇ

ਪੁਨੀਤ ॥ ਨਾਨਕ ਦਾਸ ਬਲਿ ਬਲਿ ਕੀਤ ॥ ੨

॥ ੧ ॥ ੧੦ ॥ ੧੯ ॥

ਨਟ ਅਸਟਪਦੀਆ ਮਹਲਾ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਮ ਮੇਰੇ ਮਨਿ ਤਨਿ ਨਾਮੁ ਅਧਾਰੇ ॥ ਬਿਨੁ ਪਲੁ

ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਸੇਵਾ ਮੈ ਗੁਰਮਤਿ ਨਾਮੁ

ਸਮ੍ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ

ਹਰਿ ਮਨਿ ਧਿਆਵਹੁ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਿਆਰੇ

॥ ਦੀਨ ਦਇਆਲ ਭਏ ਪ੍ਰਭ ਠਾਕੁਰ ਗੁਰ ਕੈ

ਸਬਦਿ ਸਵਾਰੇ ॥ ੧ ॥ ਮਧਸੂਦਨ ਜਗਜੀਵਨ

ਮਾਧੋ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰੇ ॥ ਇਕ ਬਿਨਉ

ਬੇਨਤੀ ਕਰਉ ਗੁਰ ਆਰੈ ਮੈ ਸਾਧੂ ਚਰਨ ਪਖਾਰੇ

॥ ੨ ॥ ਸਹਸ ਨੇਤ੍ਰ ਨੇਤ੍ਰੁ ਹੈ ਪ੍ਰਭ ਕਉ ਪ੍ਰਭੁ ਏਕੋ

ਪੁਰਖੁ ਨਿਰਾਰੇ ॥ ਸਹਸ ਮੂਰਤਿ ਏਕੋ ਪ੍ਰਭੁ ਠਾਕੁਰ

O Nanak ! May the Lord bless me with His glimpse as I am pining and craving for the Lord's (glimpse) vision. (3-8-9)

Na't Pa'rtal Mahala - 5 Ik onkar satgur prasad (Kouoo hai mero sa'jan meet)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Is there any friend or companion of mine, who would relate the Lord's True Name daily by singing His praises ? I would (offer) surrender everything of mine, including my body, mind and heart to him. (Pause - 1)

The Lord has endeared Himself to hardly a few persons, who have inculcated the love of the Lord in their hearts by taking refuge at His lotus-feet. But this is attained only by the person blessed with the Lord's Grace. (1)

Such a person has won the battle of life (invaluable life) by reciting True Name of the Lord. Millions of sinners have been purified through His company. O Nanak ! I would offer myself (being His slave) as a sacrifice to the Lord. (2 - 10 - 19)

Na't Astpadian Mahala - 4 Ik onkar satgur prasad (Ram merai ma'n ta'n naam adharai...)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! My body and soul (mind) has the support of the Lord's True Name alone. I cannot exist (feel at ease) even for a moment without the service of the Lord, as such I have inculcated the love of the True Name in the heart through the Guru's guidance. (Pause - 1)

I am always imbued with the love of the Lord's True Name as such I am reciting the True Name by singing the Lord's praises all the time. When the True Master bestowed His benedictions on us being the benefactor and helper of the helpless, we were imbued with the love of the Lord through the Guru's Word. (1)

My True Lord, who is limitless and beyond our comprehension, is the destroyer of the demon of Madhu, life-giver to the world, and my True Master, being the greatest power (on Earth). I would pray to the Guru with all humility and would serve the holy saints by washing their lotus-feet. (2)

The Lord possesses hundreds of eyes, being present in various eyes of different persons (His light is shining in all the

ਪ੍ਰਭੁ ਏਕੋ ਗੁਰਮਤਿ ਤਾਰੇ ॥ ੩ ॥ ਗੁਰਮਤਿ ਨਾਮੁ
ਦਮੇਦਰੁ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਰਿ ਧਾਰੇ ॥
ਹਰਿ ਹਰਿ ਕਥਾ ਬਨੀ ਅਤਿ ਮੀਨੀ ਜਿਉ ਗੁੰਗਾ
ਗਟਕ ਸਮ੍ਹਾਰੇ ॥ ੪ ॥ ਰਸਨਾ ਸਾਦ ਚਖੈ ਭਾਇ
ਦੂਜੈ ਅਤਿ ਫੀਕੇ ਲੋਭ ਬਿਕਾਰੇ ॥ ਜੋ ਗੁਰਮੁਖਿ
ਸਾਦ ਚਖਹਿ ਰਾਮ ਨਾਮਾ ਸਭ ਅਨ ਰਸ ਸਾਦ
ਬਿਸਾਰੇ ॥ ੫ ॥ ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਧਨੁ
ਪਾਇਆ ਸੁਣਿ ਕਹਤਿਆ ਪਾਪ ਨਿਵਾਰੇ ॥ ਧਰਮ
ਰਾਇ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਜਨ
ਪਿਆਰੇ ॥ ੬ ॥ ਸਾਸ ਸਾਸ ਸਾਸ ਹੈ ਜੇਤੇ ਮੈ
ਗੁਰਮਤਿ ਨਾਮੁ ਸਮ੍ਹਾਰੇ ॥ ਸਾਸੁ ਸਾਸੁ ਜਾਇ ਨਾਮੈ
ਬਿਨੁ ਸੋ ਬਿਰਥਾ ਸਾਸੁ ਬਿਕਾਰੇ ॥ ੭ ॥ ਕ੍ਰਿਪਾ
ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਨ ਪ੍ਰਭੁ ਸਰਨੀ ਮੇ ਕਉ ਹਰਿ ਜਨ
ਮੇਲਿ ਪਿਆਰੇ ॥ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਕਹਤੁ
ਹੈ ਹਮ ਦਾਸਨ ਕੇ ਪਨਿਹਾਰੇ ॥ ੮ ॥ ੧ ॥

ਨਟ ਮਹਲਾ ੪ ॥

ਰਾਮ ਹਮ ਪਾਥਰ ਨਿਰਗੁਨੀਆਰੇ ॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ
ਕਰਿ ਗੁਰੂ ਮਿਲਾਏ ਹਮ ਪਾਹਨ ਸਬਦਿ ਗੁਰ
ਤਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰ ਨਾਮੁ ਦ੍ਰਿੜਾਏ
ਅਤਿ ਮੀਨਾ ਮੈਲਾਗੁਰੁ ਮਲਗਾਰੇ ॥ ਨਾਮੈ ਸੁਰਤਿ
ਵਜੀ ਹੈ ਦਹ ਦਿਸਿ ਹਰਿ ਮੁਸਕੀ ਮੁਸਕ ਗੰਧਾਰੇ

eyes) though He remains aloof and distinct (from the world). The Lord is pervading in all the thousands of forms of human beings, being omni-present and then enables us to cross this ocean of life successfully through the Guru's guidance. (3)

The Guru-minded persons have attained the True Name of the Lord, the controller of Maya, and have imbibed the love of True Name in the heart. The Lord's praises (discourses) are very sweet and whosoever enjoys the bliss of such discourses is like the dumb person, who cannot describe the sweetness of the sweets consumed by him. (4)

However the faithless persons, engrossed in vices and worldly falsehood like sexual desires and greed have tasted the tasteless, vicious and sinful actions which have no taste and are useless. But the Guru-minded persons have partaken the sweetness of the nectar of Lords' True Name, having forsaken all the worldly pleasures. (5)

The persons, who have attained the wealth of Lord's True Name, always cast away the sins of all those who listen to the True Guru's message (True Name) Thus the Yama, the assistant of the god of the justice, Dharam Raj, does not come anywhere near them as they are the beloved devotees of the Lord. (6)

I am utilising all my life (breaths taken in) in reciting True Name through the Guru's guidance, as the time spent without the True Name goes to waste, just as the life-span spent in vicious or sinful actions is useless. (7)

O benevolent Lord ! May You bless us with Your Grace, as we have sought Your support, being Your salves and enable us to join the company of Your holy saints. O Nanak ! We are the slaves of the slave of the Lord, nay we are (humble like) the water-carriers before such slaves even. (8 - 1)

Na't Mahala - 4 (Ram hum pa'thar nirguniarai.....)

O True Master ! We were virtueless and (loaded with sins) heavy like stones, but the Lord blessed us with the Guru's company through His Grace, and then enabled us (stones) to cross this ocean of life successfully through the guidance of the Guru's Word (Sabad). (Pause - 1)

The Guru has bestowed us with the sweet message of True Name and then purified us like the gold, removing the filth of the mind just as the sandal wood spreads its fragrance all around, removing the bad smell and has cast away all our affliction. The Lord's True Name has flourished in all the ten directions spreading its fragrance of knowledge and the Lord's

॥ ੧ ॥ ਤੇਰੀ ਨਿਰਗੁਣ ਕਥਾ ਕਥਾ ਹੈ ਮੀਠੀ

ਗੁਰਿ ਨੀਕੇ ਬਚਨ ਸਮਾਰੇ ॥ ਗਾਵਤ ਗਾਵਤ

ਹਰਿ ਗੁਨ ਗਾਏ ਗੁਨ ਗਾਵਤ ਗੁਰਿ ਨਿਸਤਾਰੇ

॥ ੨ ॥ ਬਿਬੇਕੁ ਗੁਰੂ ਗੁਰੂ ਸਮਦਰਸੀ ਤਿਸੁ

ਮਿਲੀਐ ਸੰਕ ਉਤਾਰੇ ॥ ਸਤਿਗੁਰ ਮਿਲੀਐ

ਪਰਮ ਪਦੁ ਪਾਇਆ ਹਉ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੇ

॥ ੩ ॥ ਪਾਖੰਡ ਪਾਖੰਡ ਕਰਿ ਕਰਿ ਭਰਮੇ ਲੋਭੁ

ਪਾਖੰਡੁ ਜਗਿ ਬੁਰਿਆਰੇ ॥ ਹਲਤਿ ਪਲਤਿ

ਦੁਖਦਾਈ ਹੋਵਹਿ ਜਮਕਾਲੁ ਖੜਾ ਸਿਰਿ ਮਾਰੇ ॥

੪ ॥ ਉਗਵੈ ਦਿਨਸੁ ਆਲੁ ਜਾਲੁ ਸਮ੍ਹਾਲੈ ਬਿਖੁ

ਮਾਇਆ ਕੇ ਬਿਸਥਾਰੇ ॥ ਆਈ ਰੈਨਿ ਭਇਆ

ਸੁਪਨੰਤਰੁ ਬਿਖੁ ਸੁਪਨੈ ਭੀ ਦੁਖ ਸਾਰੇ ॥ ੫ ॥

ਕਲਰੁ ਖੇਤੁ ਲੈ ਕੂੜੁ ਜਮਾਇਆ ਸਭ ਕੂੜੈ ਕੇ

ਖਲਵਾਰੇ ॥ ਸਾਕਤ ਨਰ ਸਭਿ ਭੂਖ ਭੁਖਾਨੇ ਦਰਿ

ਠਾਢੇ ਜਮ ਜੰਦਾਰੇ ॥ ੬ ॥ ਮਨਮੁਖ ਕਰਜੁ

ਚੜਿਆ ਬਿਖੁ ਭਾਰੀ ਉਤਰੈ ਸਬਦੁ ਵੀਚਾਰੇ ॥

ਜਿਤਨੇ ਕਰਜ ਕਰਜ ਕੇ ਮੰਗੀਏ ਕਰਿ ਸੇਵਕ

ਪਗਿ ਲਾਗਿ ਵਾਰੇ ॥ ੭ ॥ ਜਗੰਨਾਥ ਸਭਿ ਜੰਤ੍ਰੁ

ਉਪਾਏ ਨਕਿ ਖੀਨੀ ਸਭ ਨਥਹਾਰੇ ॥ ਨਾਨਕ ਪ੍ਰਭੁ

ਖਿਚੈ ਤਿਵ ਚਲੀਐ ਜਿਉ ਭਾਵੈ ਰਾਮ ਪਿਆਰੇ ॥

੮ ॥ ੨ ॥

praises are being sung all around. (1)

O Lord ! By listening to the discourses of the formless Lord which are sweetened with the beautiful Guru's Words, we have been blessed with the Lords's Grace. Such Guru-minded persons, who have always sung the praises of the Lord, have been enabled by the Guru to cross this ocean of life successfully (through recitation of True Name). (2)

Let us join the company of the omni-scient Guru, full of wisdom and (viewing everyone with kindness) and get rid of all our doubts and misgivings. (dual-mindedness). I would offer myself as a sacrifice to the True Guru, through whose guidance we could gain salvation (union with the Prime-soul). (3)

We are wandering all over the lands in observing formal rituals and wasteful efforts, thus getting engrossed in rituals and greed by performing sinful actions. Such greedy persons undergo sufferings both in this world and the next while the Yama (god of death), punishes them overseeing them (standing on their head) all the time. (4)

With the dawning of the day (with sunrise) they are engrossed in the worldly bondage and the functioning in the love of (Maya) worldly falsehood. Then with the start of the night, the vicious person dreams of sinful actions and suffers during the night in his dreams even with vicious thoughts. (5)

Then such a person gets engrossed in various actions of falsehood with a barren mind (like barren field with wild growth) and suffers during the ages with worldly bondage. The faithless persons are always having the hunger for worldly possessions (burning in the fire of worldly desires) while the Yama is standing at the gate for striking (with death) any moment. (6)

Thus the faithless person labours under the poison of vicious thoughts (under the load of sins) which could be eliminated or cast away by meditating on the Guru's Word. All the financiers with outstanding loans against this person (like gods and mendicant) are brought to serve the holy saints instead. (7)

The Lord has created all the beings of the world initially and then controlled (subdued them) them with a noose around the neck (with a string through the nose). O Nanak ! This human being then functions as directed by the Lord, as it pleases the beloved Lord as per His Will. (by pulling the string around the neck). (8 - 2)

ਨਟ ਮਹਲਾ ੪ ॥

Na't Mahala - 4 (Ram har amritsar na'varai.....)

ਰਾਮ ਹਰਿ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵਾਰੇ ॥ ਸਤਿਗੁਰਿ
ਗਿਆਨੁ ਮਜਨੁ ਹੈ ਨੀਕੇ ਮਿਲਿ ਕਲਮਲ ਪਾਪ
ਉਤਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਗਤਿ ਕਾ ਗੁਨੁ
ਬਹੁਤੁ ਅਧਿਕਾਈ ਪਤਿ ਸੁਆ ਗਨਕ ਉਧਾਰੇ ॥
ਪਰਸ ਨਪਰਸ ਭਏ ਕੁਬਿਜਾ ਕਉ ਲੈ ਬੈਰੁਨਿ
ਸਿਧਾਰੇ ॥ ੨ ॥ ਅਜਾਮਲ ਪ੍ਰੀਤਿ ਪੁਤ੍ਰ ਪ੍ਰੀਤਿ ਕੀਨੀ
ਕਰਿ ਨਾਰਾਇਣ ਬੋਲਾਰੇ ॥ ਮੇਰੇ ਠਾਕੁਰ ਕੈ ਮਨਿ
ਭਾਇ ਭਾਵਨੀ ਜਮਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰੇ ॥ ੩ ॥
ਮਾਨੁਖ ਕਥੈ ਕਥਿ ਲੋਕ ਸੁਨਾਵੈ ਜੋ ਬੋਲੈ ਸੋ ਨ
ਬੀਚਾਰੇ ॥ ਸਤਸੰਗਤਿ ਮਿਲੈ ਤ ਦਿੜਤਾ ਆਵੈ
ਹਰਿ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰੇ ॥ ੪ ॥ ਜਬ ਲਗੁ
ਜੀਉ ਪਿੰਡੁ ਹੈ ਸਾਬਤੁ ਤਬ ਲਗਿ ਕਿਛੁ ਨ ਸਮਾਰੇ
॥ ਜਬ ਘਰ ਮੰਦਰਿ ਆਗਿ ਲਗਾਨੀ ਕਢਿ ਰੂਪੁ
ਕਢੈ ਪਨਿਹਾਰੇ ॥ ੫ ॥ ਸਾਕਤ ਸਿਉ ਮਨ ਮੇਲੁ
ਨ ਕਰੀਅਹੁ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਬਿਸਾਰੇ ॥
ਸਾਕਤ ਬਚਨ ਬਿਛੁਆ ਜਿਉ ਡਸੀਐ ਤਜਿ
ਸਾਕਤ ਪਰੈ ਪਰਾਰੇ ॥ ੬ ॥ ਲਗਿ ਲਗਿ ਪ੍ਰੀਤਿ
ਬਹੁ ਪ੍ਰੀਤਿ ਲਗਾਈ ਲਗਿ ਸਾਧੂ ਸੰਗਿ ਸਵਾਰੇ ॥
ਗੁਰ ਕੇ ਬਚਨ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੇ ਮੇਰੇ ਠਾਕੁਰ
ਬਹੁਤੁ ਪਿਆਰੇ ॥ ੭ ॥ ਪੂਰਬਿ ਜਨਮਿ ਪਰਚੁਨ

O Brother ! The Lord has enabled us to enjoy the bliss of listening to the Lord's praises being sung in the company of the holy saints at Amritsar (by bathing in the tank of Amritsar) The knowledge gained from the Guru's guidance (with the bath in the sarovar of the Guru) is beautiful, which has cast away all our sins, big and small. (Pause - 1)

The company of the holy saints is most rewarding just as Ganka (the prostitute) attained salvation in trying to teach the parrot (with the name of Ram) with Lord's True Name. Even the discarded woman, coming in contact with Lord Krishna, was enabled to purify herself and then taken to the heavens. (1)

The sinner Ajamal developed love for his son Narayan, thus repeating the name of Narayan while calling out for his son, (of the True Master) inculcated in the mind, helped him to (throw away) cast away the Yama and attain salvation. (2)

This man is always talking of the Lord, while giving discourses to the people (others) and does not practise himself whatever he relates to others. It is only through the company of the holy saints that he gets faith and (concentration) confidence in the Lord's True Name, leading to salvation. (3)

This man does not worship (remember) the Lord, so long he enjoys a healthy and active body (so long he leads an active life) but when the fire spreads in his house, then he wants to dig up a well for water to extinguish this fire. (When the death faces him, he wants to remember the Lord and perform good actions to redeem himself of his sinful actions). (4)

O my mind ! Let us never join the company of the faithless person, who has forsaken the Lord's True Name throughout his life. We should always avoid the company of the faithless person, which is poisonous like the sting of a scorpion. (5)

By developing the love of the faithless persons there was no joy or comfort but on joining the company of the holy saints all our functions (chores) got completed successfully. However, the persons who have accepted the Guru's Words as pure and Truthful, have been endeared by the True Master, winning His love. (6)

The person, who have performed virtuous actions during the previous life (earlier) are always imbued with the love of the Lord's True Name. Such persons have attained the nectar

ਕਮਾਏ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਪਿਆਰੇ ॥ ਗੁਰ
ਪ੍ਰਸਾਦਿ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਇਆ ਰਸੁ ਗਾਵੈ ਰਸੁ
ਵੀਚਾਰੇ ॥ ੭ ॥ ਹਰਿ ਹਰਿ ਰੂਪ ਰੰਗ ਸਭਿ ਤੇਰੇ
ਮੇਰੇ ਲਾਲਨ ਲਾਲ ਗੁਲਾਰੇ ॥ ਜੈਸਾ ਰੰਗੁ ਦੇਹਿ
ਸੇ ਹੋਵੈ ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰੇ ॥ ੮ ॥ ੩ ॥

ਨਟ ਮਹਲਾ ੪ ॥

ਰਾਮ ਗੁਰ ਸਰਨਿ ਪ੍ਰਭੂ ਰਖਵਾਰੇ ॥ ਜਿਉ ਭੁੰਚਰੁ
ਤਦੁਐ ਪਕਰਿ ਚਲਾਇਓ ਕਰਿ ਊਪਰੁ ਕਢਿ
ਨਿਸਤਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਭ ਕੇ ਸੇਵਕ
ਬਹੁਤੁ ਅਤਿ ਨੀਕੇ ਮਨਿ ਸਰਧਾ ਕਰਿ ਹਰਿ ਧਾਰੇ
॥ ਮੇਰੇ ਪ੍ਰਭਿ ਸਰਧਾ ਭਗਤਿ ਮਨਿ ਭਾਵੈ ਜਨ ਕੀ
ਪੈਜ ਸਵਾਰੇ ॥ ੧ ॥ ਹਰਿ ਹਰਿ ਸੇਵਕੁ ਸੇਵਾ
ਲਾਗੈ ਸਭੁ ਦੇਖੈ ਬ੍ਰਹਮ ਪਸਾਰੇ ॥ ਏਕੁ ਪੁਰਖੁ
ਇਕੁ ਨਦਰੀ ਆਵੈ ਸਭ ਏਕਾ ਨਦਰਿ ਨਿਹਾਰੇ ॥
੨ ॥ ਹਰਿ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਰਵਿਆ ਸਭ ਠਾਈ ਸਭੁ
ਚੇਰੀ ਜਗਤੁ ਸਮਾਰੇ ॥ ਆਪਿ ਦਇਆਲੁ ਦਇਆ
ਦਾਨੁ ਦੇਵੈ ਵਿਚਿ ਪਾਥਰ ਕੀਰੇ ਕਾਰੇ ॥ ੩ ॥
ਅੰਤਰਿ ਵਾਸੁ ਬਹੁਤੁ ਮੁਸਕਾਈ ਭ੍ਰਮਿ ਭੁਲਾ
ਮਿਰਗੁ ਸਿੰਝਾਰੇ ॥ ਬਨੁ ਬਨੁ ਢੁਢਿ ਢੁਢਿ ਫਿਰਿ
ਥਾਕੀ ਗੁਰਿ ਪੂਰੈ ਘਰਿ ਨਿਸਤਾਰੇ ॥ ੪ ॥ ਬਾਣੀ
ਗੁਰੁ ਗੁਰੁ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ
॥ ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਪਿ

of True Name through the Guru's Grace, thus they sing the praises of the Lord with love and devotion and meditate on True Lord. (7)

O blissful Lord, My beloved True Master ! All the worldly pleasures and the charming life have been created by You in various forms and hues. O Nanak ! Whatever has been bestowed on man in the form of love and charm of life, is the blessing of the Lord alone, as nothing rests in the hands of this human being. (8 - 3)

Na't Mahala - 4 (Ram Gur saran prabhu rakhvarai....)

O Brother ! The Lord Himself is the protector of those persons, who have sought the support of the True Master. When the elephant was caught by the noose of the crab (tandua), the elephant cried out to the Lord for help, when both the elephant and tandua (crab) got enlightened, thus gaining salvation (Pause - 1)

The devotees of the Lord are very beautiful, having inculcated the love of the Lord in their hearts (minds), as their service has been accepted by the Lord and He has saved their honour. (1)

The devotees (slaves) of the Lord are engaged in His service, and perceive the Lord pervading everywhere in the Universe (being omni-present) They are enamoured by the Lord-sublime alone and perceive the same One Lord pervading everywhere and in all the beings and then they perceive the whole world as the manifestation of the Lord. (2)

The Lord is considered pervading in all the places (throughout the Universe) so they consider the whole world as His slaves (maids) while the Lord-spouse sustains the whole world through His Grace. The Lord-benefactor bestows on us all His favours through His mercy thus providing sustenance to the worms in rocks even. (in stones). (3)

The deer, not knowing the fragrance (Kasturi) lying hidden within himself, is trying to smell the bushes around in search of it due to his misgivings. Similarly this human being was seeking the Lord (invain) in the jungles roaming all around, but on meeting the Guru, he was enlightened within his innerself, thus attaining salvation. (4)

The Guru's Word is a manifestations of the Guru Himself, and the Guru is to be found in the Guru's Word (ba'ni as the nectar of True Name lies hidden within it. Infact, the devotee

ਗੁਰੂ ਨਿਸਤਾਰੇ ॥ ੫ ॥ ਸਭੁ ਹੈ ਬ੍ਰਹਮ ਬ੍ਰਹਮ ਹੈ

perceives (realises) the Guru in person and attains salvation by following His Word. (Guru's guidance). (5)

ਪਸਰਿਆ ਮਨਿ ਬੀਜਿਆ ਖਾਵਾਰੇ ॥ ਜਿਉ ਜਨ

The Lord is everywhere as He is pervading in all the places and beings equally, and man has to reap the reward of his own actions (whatever you sow, so shall you reap) just as the mendicant Dhrist on pestering the saint Chander Hans was cursed and he burnt his own house due to this curse. (Thus reaping the reward of his own actions). (6)

ਚੰਦ੍ਰਾਸੁ ਦੁਖਿਆ ਹਿਸਟਬੁਧੀ ਅਪੁਨਾ ਘਰੁ ਲੂਕੀ

ਜਾਰੇ ॥ ੬ ॥ ਪ੍ਰਭ ਕਉ ਜਨੁ ਅੰਤਰਿ ਰਿਦ ਲੋਚੈ

ਪ੍ਰਭ ਜਨ ਕੇ ਸਾਸ ਨਿਹਾਰੇ ॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ

They have perceived the world as an embodiment of the Lord with their (eyes of) wisdom, having partaken the nectar of True Name with spiritual enlightenment. They have attained self-realisation through the Guru's Word (True Name) and seen the worldly drama without the physical (eyes) perception. (7)

ਭਗਤਿ ਦ੍ਰਿੜਾਏ ਜਨ ਪੀਛੈ ਜਗੁ ਨਿਸਤਾਰੇ ॥ ੭

॥ ਆਪਨ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਪ੍ਰਭੁ ਆਪੇ

ਸ੍ਰਿਸਟਿ ਸਵਾਰੇ ॥ ਜਨ ਨਾਨਕ ਆਪੇ ਆਪਿ ਸਭੁ

O True Master ! I cannot describe Your virtues; You are like the holy Abode of the Lord -sublime whereas we are like small worms. O Nanak ! May the Lord bless me with a union with the Guru through His Grace, so that I may attain peace and tranquillity of mind by reciting Lord's True Name. (8 - 4)

ਵਰਤੈ ਕਰਿ ਕ੍ਰਿਪਾ ਆਪਿ ਨਿਸਤਾਰੇ ॥ ੮ ॥ ੮ ॥

ਨਟ ਮਹਲਾ ੪ ॥

Na't Mahala - 4 (Ram kar kirpa lehu ubarai.....)

ਰਾਮ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਥਾਰੇ ॥ ਜਿਉ ਪਕਰਿ

O Lord ! May You protect me from this worldly bondage through Your Grace! Just as Dropadi was brought to the (dragged to the court) Darbar by the (devils) for dishonouring her but the Lord protected her honour. (Pause - 1)

ਦ੍ਰੋਪਤੀ ਦੁਸਟਾਂ ਆਨੀ ਹਰਿ ਹਰਿ ਲਾਜ ਨਿਵਾਰੇ

॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਿ ਕਿਰਪਾ ਜਾਚਿਕ ਜਨ

O beloved Lord ! May You bless us with a boon (of True Name) through Your Grace, as we are Your devotees. (like beggars). O True Master ! I am always longing for a glimpse of the Guru (with faith) so may You unite me with the Guru, who would help me in my efforts. (1)

ਤੇਰੇ ਇਕੁ ਮਾਗਉ ਦਾਨੁ ਪਿਆਰੇ ॥ ਸਤਿਗੁਰ

ਕੀ ਨਿਤ ਸਰਧਾ ਲਾਗੀ ਮੇ ਕਉ ਹਰਿ ਗੁਰੁ

ਮੇਲਿ ਸਵਾਰੇ ॥ ੧ ॥ ਸਾਕਤ ਕਰਮ ਪਾਣੀ ਜਿਉ

The faithless persons perform useless actions just as nothing comes out of churning water except froth. However, the Guru-minded persons have attained the highest status (of equipoise and bliss) by joining the company of holy saints and enjoy the bliss of Lord's unison like getting the butter by churning milk. (2)

ਮਥੀਐ ਨਿਤ ਪਾਣੀ ਝੋਲ ਝੁਲਾਰੇ ॥ ਮਿਲਿ

ਸਤਸੰਗਤਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਕਵਿ ਮਾਖਨ

ਕੇ ਗਟਕਾਰੇ ॥ ੨ ॥ ਨਿਤ ਨਿਤ ਕਾਇਆ ਮਜਨੁ

The faithless persons always clean (purify) the body only by having a bath daily and try to purify themselves outwardly. They do not like the Guru's Words in the mind as such all their heanty aids or embellishments are useless, without any useful purpose. (3)

ਕੀਆ ਨਿਤ ਮਲਿ ਮਲਿ ਦੇਹ ਸਵਾਰੇ ॥ ਮੇਰੇ

ਸਤਿਗੁਰ ਕੇ ਮਨਿ ਬਚਨ ਨ ਭਾਏ ਸਭ ਫੋਕਟ

ਚਾਰ ਸੀਗਾਰੇ ॥ ੩ ॥ ਮਟਕਿ ਮਟਕਿ ਚਲੁ ਸਖੀ

O beloved friend ! Let us follow the path of the Guru slowly and steadily by singing the praises of the Lord. My True Master has approved of the service of the Guru-minded

ਸਹੇਲੀ ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਗੁਨ ਸਾਰੇ ॥ ਗੁਰਮੁਖਿ

ਸੇਵਾ ਮੇਰੇ ਪ੍ਰਭ ਭਾਈ ਮੈ ਸਤਿਗੁਰ ਅਲਖੁ ਲਖਾਰੇ

॥ ੪ ॥ ਨਾਰੀ ਪੁਰਖੁ ਪੁਰਖੁ ਸਭ ਨਾਰੀ ਸਭੁ ਏਕੋ

ਪੁਰਖੁ ਮੁਰਾਰੇ ॥ ਸੰਤ ਜਨਾ ਕੀ ਰੇਨੁ ਮਨਿ ਭਾਈ

ਮਿਲਿ ਹਰਿ ਜਨ ਹਰਿ ਨਿਸਤਾਰੇ ॥ ੫ ॥ ਗ੍ਰਾਮ

ਗ੍ਰਾਮ ਨਗਰ ਸਭ ਫਿਰਿਆ ਰਿਦ ਅੰਤਰਿ ਹਰਿ

ਜਨ ਭਾਰੇ ॥ ਸਰਧਾ ਸਰਧਾ ਉਪਾਇ ਮਿਲਾਏ ਮੈ

ਕਉ ਹਰਿ ਗੁਰ ਗੁਰਿ ਨਿਸਤਾਰੇ ॥ ੬ ॥ ਪਵਨ

ਸੂਤੁ ਸਭੁ ਨੀਕਾ ਕਰਿਆ ਸਤਿਗੁਰਿ ਸਬਦੁ

ਵੀਚਾਰੇ ॥ ਨਿਜ ਘਰਿ ਜਾਇ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪੀਆ

ਬਿਨੁ ਨੈਨਾ ਜਗਤੁ ਨਿਹਾਰੇ ॥ ੭ ॥ ਤਉ ਗੁਨ

ਈਸ ਬਰਨਿ ਨਹੀ ਸਾਕਉ ਤੁਮ ਮੰਦਰ ਹਮ ਨਿਕ

ਕੀਰੇ ॥ ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰ ਮੇਲਹੁ ਮੈ

ਰਾਮੁ ਜਪਤ ਮਨੁ ਧੀਰੇ ॥ ੮ ॥ ੫ ॥

ਨਟ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਭਜੁ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰੇ ॥ ਹਮ

ਪਾਪੀ ਬਹੁ ਨਿਰਗੁਣੀਆਰੇ ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ

ਨਿਸਤਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਧੂ ਪੁਰਖ ਸਾਧ

ਜਨ ਪਾਏ ਇਕ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਿਆਰੇ ॥

ਰਾਮ ਨਾਮੁ ਧਨੁ ਪੂਜੀ ਦੇਵਹੁ ਸਭੁ ਤਿਸਨਾ ਭੂਖ

ਨਿਵਾਰੇ ॥ ੨ ॥ ਪਚੈ ਪਤੰਗੁ ਮ੍ਰਿਗ ਭ੍ਰਿੰਗ ਕੁੰਚਰ

ਮੀਨ ਇਕ ਇੰਦ੍ਰੀ ਪਕਰਿ ਸਘਾਰੇ ॥ ਪੰਚ ਭੂਤ

ਸਬਲ ਹੈ ਦੇਹੀ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਪ ਨਿਵਾਰੇ ॥

੨ ॥ ਸਾਸਤ੍ਰ ਬੇਦ ਸੋਧਿ ਸੋਧਿ ਦੇਖੇ ਮੁਨਿ ਨਾਰਦ

persons and I have perceived the limitless Lord through the Guru's Grace. (4)

The men and women are all created by the Lord and are the same as they are an embodiment of the same Lord. O True Master ! The persons, who are imbued with the love of the dust of the lotus-feet of the holy saints, have been enabled to cross this ocean successfully in their company. (5)

I have roamed all over the world, including various towns or villages without uniting (meeting) with the Lord but finally perceived the Lord within my innerself. (my heart). The persons with faith have been united with the Lord as such I have been united with the Guru, who would help me attain salvation. (6)

The persons, immersed within themselves have partaken the bliss of the nectar of Lord's True Name and have attained (perceived) the Lord through the Guru's Word. They have attained self-realisation and tasted the nectar of True Name and perceived the world (without the physical eyes) without proper enlightenment. (7)

O Lord ! I cannot describe Your Greatness or virtues as You are like the temple and we are like small worms (depending on Your support) O Nanak ! May the Lord unite me with the Guru through His Grace so that I could gain peace of mind by reciting the True Name of the Lord. (8 - 5)

Na't Mahala - 4 (*Merai ma'n bhaj Thakur agam apara...*)

O my mind ! Let us recite the True Name of the Lord. We are sinners without any good qualities (virtues) but the Guru, through His Grace has enabled us to cross this ocean of life successfully. (Pause - 1)

I have attained the beloved Guru, the perfect saint and I would pray to Him for blessing me with the wealth of True Name (as capital investment) so that my fire (hunger) of worldly desires is quenched. (1)

The moth burns itself on the flame; similarly the deer, black wasp, elephant, fish have been destroyed for their love of sensual pleasures. This human body houses all the five vices like sexual desires which are very powerful but those persons, taking refuge at the lotus-feet of the Guru, have cast away all their sins. (2)

We have studied all the Shastras and Vedas while Narad Muni (mendicant) has also given discourses on the Lord's worship. If we were to recite Lord's True Name, we could attain

ਬਚਨ ਪੁਕਾਰੇ ॥ ਰਾਮ ਨਾਮੁ ਪੜ੍ਹਹੁ ਗਤਿ ਪਾਵਹੁ

ਸਤਸੰਗਤਿ ਗੁਰਿ ਨਿਸਤਾਰੇ ॥ ੩ ॥ ਪ੍ਰੀਤਮ ਪ੍ਰੀਤਿ

ਲਗੀ ਪ੍ਰਭ ਕੇਰੀ ਜਿਵ ਸੂਰਜ ਕਮਲੁ ਨਿਹਾਰੇ ॥

ਮੇਰ ਸੁਮੇਰ ਮੇਰੁ ਬਹੁ ਨਾਚੈ ਜਬ ਉਨਵੈ ਘਨ

ਘਨਹਾਰੇ ॥ ੪ ॥ ਸਾਕਤ ਕਉ ਅੰਮ੍ਰਿਤ ਬਹੁ

ਸਿੰਚਹੁ ਸਭ ਡਾਲ ਫੂਲ ਬਿਸੁਕਾਰੇ ॥ ਜਿਉ ਜਿਉ

ਨਿਵਹਿ ਸਾਕਤ ਨਰ ਸੇਤੀ ਛੇੜਿ ਛੇੜਿ ਕਵੈ ਬਿਖੁ

ਖਾਰੇ ॥ ੫ ॥ ਸੰਤਨ ਸੰਤ ਸਾਧ ਮਿਲਿ ਰਹੀਐ

ਗੁਣ ਬੋਲਹਿ ਪਰਉਪਕਾਰੇ ॥ ਸੰਤੈ ਸੰਤੁ ਮਿਲੈ

ਮਨੁ ਬਿਗਸੈ ਜਿਉ ਜਲ ਮਿਲਿ ਕਮਲ ਸਵਾਰੇ ॥

੬ ॥ ਲੋਭ ਲਹਰਿ ਸਭੁ ਸੁਆਨੁ ਹਲਕੁ ਹੈ

ਹਲਕਿਓ ਸਭਹਿ ਬਿਗਾਰੇ ॥ ਮੇਰੇ ਠਾਕੁਰ ਕੈ

ਦੀਬਾਨਿ ਖਬਰਿ ਹੁੰਦੀ ਗੁਰਿ ਗਿਆਨੁ ਖੜਗੁ ਲੈ

ਮਾਰੇ ॥ ੭ ॥ ਰਾਖੁ ਰਾਖੁ ਰਾਖੁ ਪ੍ਰਭ ਮੇਰੇ ਮੈ ਰਾਖਹੁ

ਕਿਰਪਾ ਧਾਰੇ ॥ ਨਾਨਕ ਮੈ ਧਰ ਅਵਰ ਨ ਕਾਈ

ਮੈ ਸਤਿਗੁਰੁ ਗੁਰੁ ਨਿਸਤਾਰੇ ॥ ੮ ॥ ੬ ॥ ਛਕਾ

੧ ॥

ਰਾਗੁ ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪

੧੯ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ

ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ

ਪ੍ਰਸਾਦਿ ॥

ਅਨਿਕ ਜਤਨ ਕਰਿ ਰਹੇ ਹਰਿ ਅੰਤੁ ਨਾਹੀ

ਪਾਇਆ ॥ ਹਰਿ ਅਗਮ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ

salvation. By joining the company of the holy saints, we could gain the Guru's guidance to attain salvation. (3)

The persons, who are imbued with the love of the Lord are enlightened by perceiving the Lord, just as the lotus-flower blossoms forth with the light of the sun.

When the Guru bestows His message (Guru's guidance) like the clouds bursting at low levels, then the Sikhs would feel blissful with the Guru's Word like the dancing peacock at the sumer mountain. (4)

Even if a sinner were given the nectar of True Name alongwith virtuous guidance he would be involved in vicious thoughts or sinful actions (just as the neem) trees watered with the nectar would still flourish with the branches and flowers of bitterness), just as a virtuous person behaves with humility towards a faithless person, he would get the response of poisonous words only. (5)

Let us therefore join the company of the holy saints as they always sing the praises of the Lord for the benefit of others. By the meeting of the holy person with the holy saints, the heart gets thrilled with joy just as the lotus-flower blossoms with water in the morning. (6)

The wave of greed is like the mad dog, which goes on biting everyone in company; similarly the greedy person makes others greedy as well. By joining the company of the holy saints of the Lord the dog of avarice is killed by the sword of the Guru's guidance (knowledge), as such the greedy person even attains salvation in the company of the holy saints. (7)

O my True Master ! My only prayer to you is that I may be protected through Your Grace. O Nanak ! I have no other support except the Lord's and the True Guru will enable me to cross this ocean of life successfully through the Guru's guidance. (8 - 6 -Chhaka 1)

Rag Mali Gour'a Mahala - 4 Ik onkar satnam karta purkh nirbhau nirvair akal moorat ajooni saibhung Gurprasad. (Anik jatan kar rehai har ant nahi pay'a)

"By The Grace of the one Lord-Sublime, Truth personified the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, & attainable through the Guru's guidance."

There have been many great men making efforts, but no one has ever realised the limits of the Lord. The Lord is truly

ਆਦੇਸੁ ਹਰਿ ਪ੍ਰਭੁ ਰਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨਿਤ ਝਗਰਤੇ ਝਗਰਾਇਆ

ਹਮ ਰਾਖੁ ਰਾਖੁ ਦੀਨ ਤੇਰੇ ਹਰਿ ਸਰਨਿ ਹਰਿ ਪ੍ਰਭੁ

ਆਇਆ ॥ ੧ ॥ ਸਰਣਾਗਤੀ ਪ੍ਰਭੁ ਪਾਲਤੇ ਹਰਿ

ਭਗਤਿ ਵਛਲੁ ਨਾਇਆ ॥ ਪ੍ਰਹਿਲਾਦੁ ਜਨੁ

ਹਰਨਾਖਿ ਪਕਰਿਆ ਹਰਿ ਰਾਖਿ ਲੀਓ ਤਰਾਇਆ

॥ ੨ ॥ ਹਰਿ ਚੇਤਿ ਰੇ ਮਨ ਮਹਲੁ ਪਾਵਣੁ ਸਭ

ਦੂਖ ਭੰਜਨੁ ਰਾਇਆ ॥ ਭਉ ਜਨਮ ਮਰਨ

ਨਿਵਾਰਿ ਠਾਕੁਰ ਹਰਿ ਗੁਰਮਤੀ ਪ੍ਰਭੁ ਪਾਇਆ ॥

੩ ॥ ਹਰਿ ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਸੁਆਮੀ ਭਉ

ਭਗਤ ਭੰਜਨੁ ਰਾਇਆ ॥ ਹਰਿ ਹਾਰੁ ਹਰਿ ਉਰਿ

ਧਾਰਿਓ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇਆ ॥ ੪ ॥

੧ ॥

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਸੁਖਦਾਤਾ ॥ ਸਤਸੰਗਤਿ

ਮਿਲਿ ਹਰਿ ਸਾਦੁ ਆਇਆ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ

ਪਛਾਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ

ਪਾਇਆ ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਪ੍ਰਭੁ ਜਾਤਾ ॥

ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਸਭ ਨੀਕਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ

ਹਰਿ ਸਰਿ ਨਾਤਾ ॥ ੧ ॥ ਧਨੁ ਧਨੁ ਸਾਧ ਜਿਨ੍ਹੀ

ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਤਿਨ੍ਹ ਪੂਛਉ ਹਰਿ ਕੀ ਬਾਤਾ

॥ ਪਾਇ ਲਗਉ ਨਿਤ ਕਰਉ ਜੁਦਗੀਆ ਹਰਿ

ਮੇਲਹੁ ਕਰਮਿ ਬਿਧਾਤਾ ॥ ੨ ॥ ਲਿਲਾਟ ਲਿਖੇ

limitless, who is beyond our reach and comprehension; let us therefore, salute the True Master, the king emperor of the world.

(Pause - 1)

The persons, engrossed in the vices of sexual desires, anger, greed, worldly attachment are always engaged in quarrels and squabbles. O True Master ! We are Your slaves and sought Your support being helpless. May the Lord protect our honour! (1)

O Lord ! Whosoever seeks refuge at Your lotus-feet gets sustenance from You, as the saints have developed love for Your True Name. O Lord ! When Your saint Prahlad was (caught hold of) mishandled by Harnakhus, You provided him all protection and enabled him to attain salvation from the worldly bondage. (2)

O my mind ! Let us remember (worship) the Lord, if you are keen to realise His secrets, and He is the destroyer of all our sins. The Lord could be attained through the Guru's guidance and could cast away our fear of the cycle of births and deaths. (3)

The True Name of the Lord could purify all the sinners an rid them of the fear of the (death) cycle of births and deaths. The whole world has sung His praises. O Nanak ! The persons, who have recited the Lord's True Name, by repeating the Name 'Hari' (like a necklace around their neck) heart have been merged with the Lord. (4 - 1)

Mali Gour'a Mahala - 4 (Jap ma'n Ram naam sukhdaata....)

O my mind ! Let us recite the True Name of the Lord, the benefactor of all bliss. The Guru-minded persons, who have enjoyed the bliss of reciting Lord's True Name in the company of the holy saints, have realised the Lord-sublime. (Pause - 1)

The fortunate persons, pre-destined by the Lord's Will, have perceived a glimpse of the Guru, thus they have realised the True Lord also. Such persons, have purified themselves of the filth of vicious thoughts by reciting the Lord's True Name, like bathing in the sarovar (lake) of the nectar of True Name.(1)

The saints, who have attained the Lord, are praiseworthy, and I could find out the Lord's secrets and the means of uniting with the True Master from them. I would fall at their lotus-feet and pray to them to enable me unite with the Lord, who is to decide (our fate) on our actions. (2)

We have realised the saint-Guru, as per (based on) our virtues and good deeds (earlier), and I am imbued with the

ਪਾਇਆ ਗੁਰ ਸਾਧੂ ਗੁਰ ਬਚਨੀ ਮਨੁ ਤਨੁ ਰਾਤਾ
॥ ਹਰਿ ਪ੍ਰਭ ਆਇ ਮਿਲੇ ਸੁਖੁ ਪਾਇਆ ਸਭ
ਕਿਲਵਿਖ ਪਾਪ ਗਵਾਤਾ ॥ ੩ ॥ ਰਾਮ ਰਸਾਇਣੁ
ਜਿਨ੍ ਗੁਰਮਤਿ ਪਾਇਆ ਤਿਨ੍ ਕੀ ਊਤਮ ਬਾਤਾ
॥ ਤਿਨ੍ ਕੀ ਪੰਕ ਪਾਈਐ ਵਡਭਾਗੀ ਜਨ ਨਾਨਕੁ
ਚਰਨਿ ਪਰਾਤਾ ॥ ੪ ॥ ੨ ॥

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪ ॥

ਸਭਿ ਸਿਧ ਸਾਧਿਕ ਮੁਨਿ ਜਨਾ ਮਨਿ ਭਾਵਨੀ
ਹਰਿ ਧਿਆਇਓ ॥ ਅਪਰੰਪਰੋ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ
ਹਰਿ ਅਲਖੁ ਗੁਰੁ ਲਖਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥
ਹਮ ਨੀਚ ਮਧਿਮ ਕਰਮ ਕੀਏ ਨਹੀ ਚੇਤਿਓ
ਹਰਿ ਗਾਇਓ ॥ ਹਰਿ ਆਨਿ ਮੇਲਿਓ ਸਤਿਗੁਰੁ
ਖਿਨੁ ਬੰਧ ਮੁਕਤਿ ਕਰਾਇਓ ॥ ੧ ॥ ਪ੍ਰਭਿ ਮਸਤਕੇ
ਧੁਰਿ ਲੀਖਿਆ ਗੁਰਮਤੀ ਹਰਿ ਲਿਵ ਲਾਇਓ ॥
ਪੰਚ ਸਬਦ ਦਰਗਹ ਬਾਜਿਆ ਹਰਿ ਮਿਲਿਓ
ਮੰਗਲੁ ਗਾਇਓ ॥ ੨ ॥ ਪਤਿਤ ਪਾਵਨੁ ਨਾਮੁ
ਨਰਹਰਿ ਮੰਦਭਾਗੀਆਂ ਨਹੀ ਭਾਇਓ ॥ ਤੇ ਗਰਭ
ਜੋਨੀ ਗਾਲੀਅਹਿ ਜਿਉ ਲੋਨੁ ਜਲਹਿ
ਗਲਾਇਓ ॥ ੩ ॥ ਮਤਿ ਦੇਹਿ ਹਰਿ ਪ੍ਰਭ ਅਰਾਮ
ਠਾਕੁਰ ਗੁਰ ਚਰਨ ਮਨੁ ਮੈ ਲਾਇਓ ॥ ਹਰਿ
ਰਾਮ ਨਾਮੈ ਰਹਉ ਲਾਗੋ ਜਨ ਨਾਨਕ ਨਾਮਿ
ਸਮਾਇਓ ॥ ੪ ॥ ੩ ॥

love of the Lord through the Guru's Words. Now having attained the Lord, I am thrilled with joy and have cast away all my sins, big and small. (3)

The persons, who have attained the blissful Lord, through the Guru's guidance always (recite) relate highly learned talk about the Lord's secrets.

O Nanak ! We could gain the holy dust of the lotus-feet of such persons, who have realised the value of the Lord's support (Lord's lotus-feet) through great fortune as per Lord's Will. (4 - 2)

Mali Gour'a Mahala - 4 (*Sabh sidh sadik mun jana.....*)

All the sidhas, sadiks, munis (mendicants), and holy saints have worshipped the Lord to satisfy their seeking and searching mind. The Guru has made us realise the Lord practically, who is limitless, beyond our reach and comprehension and the greatest True Master, being indescribable. (Pause - 1)

We, the lowly persons (with base and mean mentality) have never remembered the Lord (worshipped the Lord), having performed sinful actions. But when the Guru was met (united) through the Lord's Grace (when the Lord united us with the Guru), we got emancipated from the worldly bondage in a moment. (1)

The Lord has enabled the fortunate persons, who were pre-destined by Lord's Will, to imbibe the love of the Lord through the Guru's guidance. We were united with the Lord on joining the company of the holy saints and listening to the Guru's Word and then sang the praises of the Lord. (when the all pervasive music of Nature was heard). (2)

The unfortunate and faithless persons have never (loved) appreciated the True Name of the Lord, which purifies the sinners, and bestows the bliss of life to the human being. Such faithless persons are made to pass and suffer through the cycle of births and deaths time and again just as salt gets melted in the water. (3)

O limitless and unapproachable Lord ! May I be blessed with this guidance (teachings) so that I could inculcate the love of the Guru's lotus-feet ! O Nanak ! May I be enabled to immerse in the Lord by reciting His True Name, thus merging with Him. (4 - 3)

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪ ॥

ਮੇਰਾ ਮਨੁ ਰਾਮ ਨਾਮਿ ਰਸਿ ਲਾਗਾ ॥ ਕਮਲ
ਪ੍ਰਗਾਸੁ ਭਇਆ ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਜਪਿਓ
ਕ੍ਰਮੁ ਭਉ ਭਾਗਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭੈ ਭਾਇ
ਭਗਤਿ ਲਾਗੇ ਮੇਰਾ ਹੀਅਰਾ ਮਨੁ ਸੋਇਓ
ਗੁਰਮਤਿ ਜਾਗਾ ॥ ਕਿਲਬਿਖ ਖੀਨ ਭਏ ਸਾਂਤਿ
ਆਈ ਹਰਿ ਉਰ ਧਾਰਿਓ ਵਡਭਾਗਾ ॥ ੧ ॥
ਮਨਮੁਖੁ ਰੰਗੁ ਕਸੰਭੁ ਹੈ ਕਚੁਆ ਜਿਉ ਕੁਸਮ
ਚਾਰਿ ਦਿਨ ਚਾਗਾ ॥ ਬਿਨ ਮਹਿ ਬਿਨਸਿ ਜਾਇ
ਪਰਤਾਪੈ ਡੰਡੁ ਧਰਮ ਰਾਇ ਕਾ ਲਾਗਾ ॥ ੨ ॥
ਸਤਸੰਗਤਿ ਪ੍ਰੀਤਿ ਸਾਧ ਅਤਿ ਗੂੜੀ ਜਿਉ ਰੰਗੁ
ਮਜੀਨ ਬਹੁ ਲਾਗਾ ॥ ਕਾਇਆ ਕਾਪਰੁ ਚੀਰ
ਬਹੁ ਵਾਰੇ ਹਰਿ ਰੰਗੁ ਨ ਲਹੈ ਸਭਾਗਾ ॥ ੩ ॥
ਹਰਿ ਚਾਰਿਉ ਰੰਗੁ ਮਿਲੈ ਗੁਰੁ ਸੋਭਾ ਹਰਿ ਰੰਗਿ
ਚਲੂਲੈ ਰਾਗਾ ॥ ਜਨ ਨਾਨਕੁ ਤਿਨ ਕੇ ਚਰਨ
ਪਖਾਰੈ ਜੋ ਹਰਿ ਚਰਨੀ ਜਨੁ ਲਾਗਾ ॥ ੪ ॥ ੪ ॥

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਭਜੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਗੁਪਾਲਾ ॥ ਮੇਰਾ
ਮਨੁ ਤਨੁ ਲੀਨੁ ਭਇਆ ਰਾਮ ਨਾਮੈ ਮਤਿ
ਗੁਰਮਤਿ ਰਾਮ ਰਸਾਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਈਐ ਹਰਿ ਹਰਿ ਮਨਿ
ਜਪੀਐ ਹਰਿ ਜਪਮਾਲਾ ॥ ਜਿਨ ਕੈ ਮਸਤਕਿ
ਲੀਖਿਆ ਹਰਿ ਮਿਲਿਆ ਹਰਿ ਬਨਮਾਲਾ ॥ ੧
॥ ਜਿਨ੍ਹ ਹਰਿ ਨਾਮ ਧਿਆਇਆ ਤਿਨ੍ਹ ਚੁਕੇ ਸਰਬ

Mali Gour'a Mahala - 4 (Me'ra ma'n Ram naam ra's)

O Brother ! My mind (heart) is imbued with the love of the Lord. By listening to the Guru's Word, my heart was thrilled like the blossoming of the lotus-flower and got rid of all my doubts and misgivings (dual-mindedness) by reciting the Lord's True Name. (Pause - 1)

Now my mind (heart) is imbued with the love of the Lord's worship through the fear (regard) of the Guru, as the mind has got awakened from its slumber of ignorance through the Guru's guidance. Due to good fortune we have inculcated the love of the Lord in the heart and we have attained peace and tranquillity of mind by getting rid of our sins. (1)

The love of the faithless persons is temporary like the kusumbha flower and the charm of the worldly pleasure is transient like the flourishing of the flower for a short period. The worldly pleasures are short-lived and their charm is temporary as such the faithless person suffers the punishment at the hands of the god of justice, Dharam Raj. (2)

The Lord's love gained in the company of the holy saints is permanent like the fast colour of majeeth, which is everlasting. The love of the fortunate person, is permanent and never fades even when the body of such a person undergoes sufferings. (when the clothes on the body get tattered even). (3)

The person, who is united with the Guru, imbued with the love of the Lord, gets merged with the Lord through the Guru's Grace. O Nanak ! I would serve (wash the lotus-feet of) the person who has sought refuge at the lotus-feet of the Lord by imbibing His love (4 - 4)

Mali Gour'a Mahala - 4 (Merai ma'n bhaj har har)

O my mind ! Let us recite the True Name of the Lord, the sustainer of the whole world (Earth). My body and mind are completely immersed in the Lord's True Name, as the bliss of the Lord's unison has been enjoyed by me through the Guru's guidance. (Pause - 1)

O my mind ! Let us always recite the Lord's True Name with love and devotion (by wearing the necklace of His love) through the Guru's guidance. (and make the rosary of Lord's True Name). The fortunate person, pre-destined by the Lord's Will, has attained the Lord by reciting True Name. (with the rosary of True Name). (1)

The persons, who have recited True Name, have been

ਜੰਜਾਲਾ ॥ ਤਿਨ੍ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਗੁਰਿ
ਰਾਖੇ ਹਰਿ ਰਖਵਾਲਾ ॥ ੨ ॥ ਹਮ ਬਾਰਿਕ ਕਿਛੁ
ਨ ਜਾਣਹੂ ਹਰਿ ਮਾਤਾ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਾ ॥ ਕਰੁ
ਮਾਇਆ ਅਗਨਿ ਨਿਤ ਮੇਲਤੇ ਗੁਰਿ ਰਾਖੇ ਦੀਨ
ਦਇਆਲਾ ॥ ੩ ॥ ਬਹੁ ਮੈਲੇ ਨਿਰਮਲ ਹੋਇਆ
ਸਭ ਕਿਲਬਿਖ ਹਰਿ ਜਸਿ ਜਾਲਾ ॥ ਮਨਿ ਅਨਦੁ
ਭਇਆ ਗੁਰੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਬਦਿ
ਨਿਹਾਲਾ ॥ ੪ ॥ ੫ ॥

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਸਭ ਕਿਲਬਿਖ ਕਾਟ ॥
ਹਰਿ ਹਰਿ ਉਰ ਧਾਰਿਓ ਗੁਰਿ ਪੂਰੈ ਮੇਰਾ ਸੀਸੁ
ਕੀਜੈ ਗੁਰ ਵਾਟ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੇਰੇ ਹਰਿ
ਪ੍ਰਭ ਕੀ ਮੈ ਬਾਤ ਸੁਨਾਵੈ ਤਿਸੁ ਮਨੁ ਦੇਵਉ ਕਟਿ
ਕਾਟ ॥ ਹਰਿ ਸਾਜਨੁ ਮੇਲਿਓ ਗੁਰਿ ਪੂਰੈ ਗੁਰ
ਬਚਨਿ ਬਿਕਾਨੇ ਹਟਿ ਹਾਟ ॥ ੧ ॥ ਮੁਕਰ ਪ੍ਰੀਤਿ
ਦਾਨੁ ਬਹੁ ਕੀਆ ਸਰੀਰੁ ਦੀਓ ਅਧ ਕਾਟਿ ॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਕੇ ਮੁਕਤਿ ਨ ਪਾਵੈ ਬਹੁ ਕੰਚਨੁ
ਦੀਜੈ ਕਟਿ ਕਾਟ ॥ ੨ ॥ ਹਰਿ ਕੀਰਤਿ ਗੁਰਮਤਿ
ਜਸੁ ਗਾਇਓ ਮਨਿ ਉਘਰੇ ਕਪਟ ਕਪਾਟ ॥
ਤ੍ਰਿਕੁਟੀ ਫੋਰਿ ਭਰਮੁ ਭਉ ਭਾਗਾ ਲਜ ਭਾਨੀ
ਮਟੁਕੀ ਮਾਟ ॥ ੩ ॥ ਕਲਜੁਗਿ ਗੁਰੁ ਪੂਰਾ ਤਿਨ
ਪਾਇਆ ਜਿਨੁ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖੇ ਲਿਲਾਟ ॥

relieved of the worldly bondage. The Yama does not go anywhere near them and the Guru protects them with the Lord as their protector. (2)

The Lord has sustained us like the mother and father (with the love of parents) as we do not realise the Truth like the children. We were engrossed in the fire of worldly pleasures and worldly falsehood daily, but the Guru has always protected us being our benefactor. (3)

By singing the praises of the Lord, our filthy mind has been purified and the sins have been washed away (burnt). O Nanak ! We have enjoyed the eternal bliss on being united with the Guru, through the Guru's guidance, as the Guru's Word has thrilled all those persons in love with the Guru's message. (4 - 5)

Mali Gour'a Mahala - 4 (Merai ma'n har bhaj sabh.....)

O my mind ! Let us recite the Lord's True Name, so that all our sins are cast away. My body (head) be cut into pieces and strewn on the path of the Guru (at the lotus-feet of the Guru), as the perfect Guru has imbued the love of the Lord (within us). (I would sacrifice myself to the Guru, who has bestowed me with True Name) (Pause - 1)

I would surrender my body and mind to the person (complete self-surrender) who would relate the Lord's Greatness or secrets to me. (who would give discourses on the Lord). The perfect Guru has united us with the beloved Lord, as such by discarding the worldly love, I have offered myself at the Guru's lotus-feet having (listened to) followed the Guru's Word. (1)

I have given everything in alms at Pra'g (Allahabad) during the month of Magh (Winter month-December/January) having sacrificed my body even. (being cut with a saw at Kanshi) But without the support of True Name, no one has gained salvation and nothing else avails, including giving away all the gold. (the golden statue of the Yogis). (2)

The mind has been enlightened by singing the praises of the Lord through the Guru's guidance, as (all the doors were opened) all doubts were cleared. The Yama's fear was cast away by getting rid of the three-pronged (Maya) worldly falsehood without caring for the world. (The three veins of the forehead were cut or the three qualities shattered). (3)

The fortunate person, pre-destined by Lord's Will, has attained unity with the perfect Guru in this age of Kal-Yug.

ਜਨ ਨਾਨਕ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਭ ਲਾਭੀ ਭੂਖ

ਤਿਖਾਟ ॥ ੪ ॥ ੬ ॥ ਛਕਾ ੧ ॥

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰੇ ਮਨ ਟਹਲ ਹਰਿ ਸੁਖ ਸਾਰ ॥ ਅਵਰ ਟਹਲਾ

ਬੂਠੀਆ ਨਿਤ ਕਰੈ ਜਮੁ ਸਿਰਿ ਮਾਰ ॥ ੧ ॥

ਰਹਾਉ ॥ ਜਿਨਾ ਮਸਤਕਿ ਲੀਖਿਆ ਤੇ ਮਿਲੇ

ਸੰਗਾਰ ॥ ਸੰਸਾਰੁ ਭਉਜਲੁ ਤਾਰਿਆ ਹਰਿ ਸੰਤ

ਪੁਰਖ ਅਪਾਰ ॥ ੧ ॥ ਨਿਤ ਚਰਨ ਸੇਵਹੁ ਸਾਧ

ਕੇ ਤਜਿ ਲੋਭ ਮੋਹ ਬਿਕਾਰ ॥ ਸਭ ਤਜਹੁ ਦੂਜੀ

ਆਸਤੀ ਰਖੁ ਆਸ ਇਕ ਨਿਰੰਕਾਰ ॥ ੨ ॥ ਇਕਿ

ਭਰਮਿ ਭੂਲੇ ਸਾਕਤਾ ਬਿਨੁ ਗੁਰ ਅੰਧ ਅੰਧਾਰ ॥

ਧਰਿ ਹੋਵਨਾ ਸੁ ਹੋਇਆ ਕੇ ਨ ਮੇਟਣਹਾਰ ॥ ੩

॥ ਅਗਮ ਰੂਪੁ ਗੋਬਿੰਦ ਕਾ ਅਨਿਕ ਨਾਮ ਅਪਾਰ

॥ ਧਨੁ ਧੰਨੁ ਤੇ ਜਨ ਨਾਨਕਾ ਜਿਨ ਹਰਿ ਨਾਮਾ

ਉਰਿ ਧਾਰ ॥ ੪ ॥ ੧ ॥

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ॥

ਰਾਮ ਨਾਮ ਕਉ ਨਮਸਕਾਰ ॥ ਜਾਸੁ ਜਪਤ ਹੋਵਤ

ਉਧਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਮਿਟਹਿ

ਧੰਧ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਛੂਟਹਿ ਬੰਧ ॥ ਜਾ ਕੈ

ਸਿਮਰਨਿ ਮੂਰਖ ਚਤੁਰ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਕੁਲਹ

ਉਧਰ ॥ ੧ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਭਉ ਦੁਖ ਹਰੈ ॥

ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਪਦਾ ਟਰੈ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ

ਮੁਚਤ ਪਾਪ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਨਹੀ ਸੰਤਾਪ ॥

O Nanak ! The persons, who have partaken the nectar of True Name have satiated their thirst (or hunger) for worldly pleasure or possessions. (4 - 6 - Chhaka - 1)

Mali Gour'a Mahala - 5 Ik onkar satgur prasad (Re' ma'n tehal har sukh saar.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my mind ! The service of the True Master is very blissful, leading us to all worldly and spiritual comforts. All other service is false and untrue as it leads to the punishment of the Yama (god of death). (Pause - 1)

The fortunate persons, pre-destined by Lord's Will, are enabled to join the company of the holy saints. The Lord, who is limitless and an apostle (personification) of peace, has enabled them to cross this ocean of life successfully. (1)

Let us therefore, pin our hopes on the formless Lord-sublime having set aside all other hopes and serve the lotus-feet of the holy saints by ridding ourselves of the vices of greed and worldly attachment. (2)

The faithless persons (and sinners) are engrossed in doubts and dual-mindedness and are like blind men due to their ignorance without the Guru's guidance. Whatever is destined for us, is bound to happen and no one could ever alter it. (3)

The Lord, who has numerous Names, is rather difficult to be attained by us, being beyond our reach and comprehension. O Nanak ! Blessed are the persons, who are imbued (in their hearts) with the love of the Lord (and depend on His support). (4 - 1)

Mali Gour'a Mahala - 5 (Ram naam kou namaska'r.....)

Let us salute the True Name of the Lord, by reciting which (True Name) we could attain salvation and bliss of life. (Pause - 1)

By reciting this True Name, we could get rid of worldly bondage and cast away all our useless efforts. By reciting this True Name, the fools become wiser, and enable the whole clan (family members) to attain salvation. (1)

By reciting this True Name, we could rid ourselves of our ills and fear complex, and cast away all our sufferings or hurdles. By reciting this True Name, we could get rid of our sins and never undergo any sufferings. (2)

੨ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਰਿਦ ਬਿਗਾਸ ॥ ਜਾ ਕੈ
ਸਿਮਰਨਿ ਕਵਲਾ ਦਾਸਿ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ
ਨਿਧਿ ਨਿਧਾਨ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਤਰੇ ਨਿਦਾਨ
॥ ੩ ॥ ਪਤਿਤ ਪਾਵਨੁ ਨਾਮੁ ਹਰੀ ॥ ਕੋਟਿ ਭਗਤ
ਉਧਾਰੁ ਕਰੀ ॥ ਹਰਿ ਦਾਸ ਦਾਸਾ ਦੀਨੁ ਸਰਨ ॥
ਨਾਨਕ ਮਾਥਾ ਸੰਤ ਚਰਨ ॥ ੪ ॥ ੨ ॥

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ॥

ਐਸੇ ਸਹਾਈ ਹਰਿ ਕੋ ਨਾਮ ॥ ਸਾਧਸੰਗਤਿ ਭਜੁ
ਪੂਰਨ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬੂਡਤ ਕਉ ਜੈਸੇ
ਬੇੜੀ ਮਿਲਤ ॥ ਬੂਝਤ ਦੀਪਕ ਮਿਲਤ ਤਿਲਤ
॥ ਜਲਤ ਅਗਨੀ ਮਿਲਤ ਨੀਰ ॥ ਜੈਸੇ ਬਾਰਿਕ
ਮੁਖਹਿ ਖੀਰ ॥ ੧ ॥ ਜੈਸੇ ਰਣ ਮਹਿ ਸਖਾ ਭ੍ਰਾਤ
॥ ਜੈਸੇ ਭੂਖੇ ਭੋਜਨ ਮਾਤ ॥ ਜੈਸੇ ਕਿਰਖਹਿ ਬਰਸ
ਸੇਘ ॥ ਜੈਸੇ ਪਾਲਨ ਸਰਨਿ ਸੋਘ ॥ ੨ ॥ ਗਰੁੜ
ਮੁਖਿ ਨਹੀ ਸਰਪ ਤ੍ਰਾਸ ॥ ਸੂਆ ਪਿੰਜਰਿ ਨਹੀ
ਖਾਇ ਬਿਲਾਸੁ ॥ ਜੈਸੇ ਆਂਡੇ ਹਿਰਦੇ ਮਾਹਿ ॥
ਜੈਸੇ ਦਾਨੇ ਚਕੀ ਦਰਾਹਿ ॥ ੩ ॥ ਬਹੁਤੁ ਓਪਮਾ
ਬੋਰ ਕਰੀ ॥ ਹਰਿ ਅਗਮ ਅਗਮ ਅਗਾਧਿ ਤੁਹੀ
॥ ਉਚ ਮੂਚੋ ਬਹੁ ਅਪਾਰ ॥ ਸਿਮਰਤ ਨਾਨਕ
ਤਰੇ ਸਾਰ ॥ ੪ ॥ ੩ ॥

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ॥

ਇਹੀ ਹਮਾਰੈ ਸਫਲ ਕਾਜ ॥ ਅਪੁਨੇ ਦਾਸ ਕਉ
ਲੇਹੁ ਨਿਵਾਜਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਰਨ ਸੰਤਹ

O Brother ! By reciting True Name, the heart gets thrilled (blossomed) and the (Maya) worldly falsehood becomes your slave. One could gain the wealth of all the nine worldly treasures by this True Name and one could swim across this ocean of life successfully by reciting True Name. (3)

The Lord's True Name has purified the sinners, and millions of saints have attained salvation by it. O Nanak ! I have taken refuge at the lotus-feet of the Lord like His slave (devotee) of slaves, by placing my head at the lotus-feet of the holy saints. (4 - 2)

Mali Gaur'a Mahala - 5 (Aiso saha'iee har ko naam...)

The Lord's True Name is such a supporter and helper, that all our functions get completed by reciting this True Name in the company of the holy saints. (Pause - 1)

This True Name is so helpful just as the drowning person gets protection (safety) from the boat, or the (dwindling) lamp gets the help of oil before being extinguished or the fire gets extinguished with the help of water and the hungry child gets his feed of milk. (1)

Just as the brother comes to one's rescue in the battle field, or a hungry persons gets his fill through supply of food, or the dry field gets satiated (becomes green) with the rainfall or the lion comes to our rescue by taking shelter under his support. (2)

Just as the person, reciting the magical note (spell) of Garuda, does not have any fear of snake bite, or the parrot being spared his life, being kept in a cage, by the attacking cat. Just as the crane (koonj) repeats the name of her off-springs, which sustains the eggs or the grain near the iron rod (hub) of the grinding stone (around which it revolves) does not get crushed through the support of this iron rod (hub). (3)

There are many such examples of support, but only few are described. O True Master ! You are truly Great and limitless, as such it is rather (difficult) impossible to attain You. O Nanak ! The Lord is too Great and sublime, being limitless and the men have attained salvation by reciting Lord's True Name (even iron swims). (4 - 3)

Mali Gour'a Mahala - 5 (Ehi hamarai saphal kaaj...)

O True Master ! May You bestow honour and status on me, thus fulfilling my desires, (completing my function), being Your devotee. (Pause - 1)

O Lord ! Let my forehead lie (bow) at the lotus-feet of

ਮਾਥ ਮੋਰ ॥ ਨੈਨਿ ਦਰਸੁ ਪੇਖਉ ਨਿਸਿ ਭੋਰ ॥
ਹਸਤ ਹਮਰੇ ਸੰਤ ਟਹਲ ॥ ਪ੍ਰਾਨ ਮਨੁ ਧਨੁ ਸੰਤ
ਬਹਲ ॥ ੧ ॥ ਸੰਤਸੰਗਿ ਮੇਰੇ ਮਨ ਕੀ ਪ੍ਰੀਤਿ ॥
ਸੰਤ ਗੁਨ ਬਸਹਿ ਮੇਰੈ ਚੀਤਿ ॥ ਸੰਤ ਆਗਿਆ
ਮਨਹਿ ਮੀਨ ॥ ਮੇਰਾ ਕਮਲੁ ਬਿਗਸੈ ਸੰਤ ਡੀਠ
॥ ੨ ॥ ਸੰਤਸੰਗਿ ਮੇਰਾ ਹੋਇ ਨਿਵਾਸੁ ॥ ਸੰਤਨ
ਕੀ ਮੋਹਿ ਬਹੁਤੁ ਪਿਆਸ ॥ ਸੰਤ ਬਚਨ ਮੇਰੇ
ਮਨਹਿ ਮੰਤ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੇਰੇ ਬਿਖੈ ਹੰਤ ॥
੩ ॥ ਮੁਕਤਿ ਜੁਗਤਿ ਏਹਾ ਨਿਧਾਨ ॥ ਪ੍ਰਭ
ਦਇਆਲ ਮੋਹਿ ਦੇਵਹੁ ਦਾਨ ॥ ਨਾਨਕ ਕਉ
ਪ੍ਰਭ ਦਇਆ ਧਾਰਿ ॥ ਚਰਨ ਸੰਤਨ ਕੇ ਮੇਰੇ
ਰਿਦੇ ਮਝਾਰਿ ॥ ੪ ॥ ੪ ॥

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ॥

ਸਭ ਕੈ ਸੰਗੀ ਨਾਹੀ ਦੂਰਿ ॥ ਕਰਨ ਕਰਾਵਨ
ਹਾਜਰਾ ਹਜੂਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਨਤ ਜੀਓ
ਜਾਸੁ ਨਾਮੁ ॥ ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਓ ਬਿਸਮੁ ॥
ਸਗਲ ਨਿਧਿ ਹਰਿ ਹਰਿ ਹਰੇ ॥ ਮੁਨਿ ਜਨ ਤਾ
ਕੀ ਸੇਵ ਕਰੇ ॥ ੧ ॥ ਜਾ ਕੈ ਘਰਿ ਸਗਲੇ ਸਮਾਹਿ
॥ ਜਿਸ ਤੇ ਬਿਰਥਾ ਕੋਇ ਨਾਹਿ ॥ ਜੀਅ ਜੰਤੁ
ਕਰੇ ਪ੍ਰਤਿਪਾਲ ॥ ਸਦਾ ਸਦਾ ਸੇਵਹੁ ਕਿਰਪਾਲ
॥ ੨ ॥ ਸਦਾ ਧਰਮੁ ਜਾ ਕੈ ਦੀਬਾਣਿ ॥
ਬੇਮੁਹਤਾਜ ਨਹੀ ਕਿਛੁ ਕਾਣਿ ॥ ਸਭ ਕਿਛੁ ਕਰਨਾ
ਆਪਨ ਆਪਿ ॥ ਰੇ ਮਨ ਮੇਰੇ ਤੂ ਤਾ ਕਉ ਜਾਪਿ
॥ ੩ ॥ ਸਾਧਸੰਗਤਿ ਕਉ ਹਉ ਬਲਿਹਾਰ ॥
ਜਾਸੁ ਮਿਲਿ ਹੋਵੈ ਉਧਾਰੁ ॥ ਨਾਮ ਸੰਗਿ ਮਨ

the holy saints, while my eyes may perceive Your glimpse all the time (by day or night). My hands should be serving the holy saints, and my body, mind, soul and wealth be engaged in singing the praises of the holy saints. (in their service) (1).

O Lord ! May my heart (mind) be filled with the love of the company of the holy saints, and the virtues of the saints be inculcated in my heart ! May I follow the dictates of the holy saints with love (feeling its sweetness) and my heart be thrilled with the glimpse of the holy saints like the blossoming of the lotus-flower (of my heart). (2)

I may always seek (gain) the company of the holy saints (through the Lord's Grace), as I am pining for the company of the holy saints. The words of the saints are very pleasant and lovable for my mind and all my vices and sins have been cast away through the Grace of the holy saints. (3)

The means of attaining salvation is through the guidance of the holy saints, who are the fountain head of all the worldly treasures. O Lord-benefactor ! May I be blessed with this boon (of their company). O Nanak ! May I be bestowed with the love of the lotus-feet of the saints in my heart through the Grace of the Lord ! (4 - 4)

Mali Gaur'a Mahala - 5 (*Sabh kai sangi nahi dur.....*)

The Lord is always the companion of all, and is never far away from us. He is the cause and effect of everything happening, being omni-present, and close by. (Pause -1)

By listing to the Lord's True Name, we lead this life fruitfully by enjoying the eternal bliss and getting rid of our afflictions or sufferings. The Lord is the embodiment of all worldly treasures, whom all the munis and mendicants are always serving. (1)

Let us always serve the Lord-benefactor, in whose love all are immersed and none could function without the support of the Lord, who is sustaining all the beings, big and small. (2)

There is perfect justice in the Lord's court, (with religious fervour) who is carefree and is not looking for (depending on) any favours from others. O my mind ! You should always meditate on the Lord-sublime, who is controlling everything Himself, functioning as per His Will. (as it pleases Him). (3)

I would offer myself as a sacrifice to the company of the holy saints, who would bestow salvation through their

ਤਨਹਿ ਰਾਤ ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭਿ ਕਰੀ ਦਾਤਿ ॥
੪ ॥ ੫ ॥

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ਦੁਪਦੇ
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਸਮਰਥ ਕੀ ਸਰਨਾ ॥ ਜੀਉ ਪਿੰਡੁ ਧਨੁ
ਰਾਸਿ ਮੇਰੀ ਪ੍ਰਭ ਏਕ ਕਾਰਨ ਕਰਨਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ
ਜੀਵਣੈ ਕਾ ਮੂਲੁ ॥ ਰਵਿ ਰਹਿਆ ਸਰਬਤ ਠਾਈ
ਸੁਖਮੇ ਅਸਥੂਲ ॥ ੧ ॥ ਆਲ ਜਾਲ ਬਿਕਾਰ
ਤਜਿ ਸਭਿ ਹਰਿ ਗੁਨਾ ਨਿਤਿ ਗਾਉ ॥ ਕਰ ਜੋੜਿ
ਨਾਨਕੁ ਦਾਨੁ ਮਾਰੀ ਦੇਹੁ ਅਪਨਾ ਨਾਉ ॥ ੨ ॥
੧ ॥ ੬ ॥

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ॥
ਪ੍ਰਭ ਸਮਰਥ ਦੇਵ ਅਪਾਰ ॥ ਕਉਨੁ ਜਾਨੈ ਚਲਿਤ
ਤੇਰੇ ਕਿਛੁ ਅੰਤੁ ਨਾਰੀ ਪਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥
ਇਕ ਖਿਨਹਿ ਥਾਪਿ ਉਥਾਪਦਾ ਘੜਿ ਭੀਨਿ
ਕਰਨੈਹਾਰੁ ॥ ਜੇਤ ਕੀਨ ਉਪਾਰਜਨਾ ਪ੍ਰਭੁ ਦਾਨੁ
ਦੇਇ ਦਾਤਾਰ ॥ ੧ ॥ ਹਰਿ ਸਰਨਿ ਆਇਓ
ਦਾਸੁ ਤੇਰਾ ਪ੍ਰਭ ਉਚ ਅਗਮ ਮੁਰਾਰ ॥ ਕਢਿ
ਲੇਹੁ ਭਉਜਲ ਬਿਖਮ ਤੇ ਜਨੁ ਨਾਨਕੁ ਸਦ
ਬਲਿਹਾਰ ॥ ੨ ॥ ੨ ॥ ੭ ॥

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ॥
ਮਨਿ ਤਨਿ ਬਸਿ ਰਹੇ ਗੋਪਾਲ ॥ ਦੀਨ ਬਾਂਧਵ
ਭਗਤਿ ਵਛਲ ਸਦਾ ਸਦਾ ਕ੍ਰਿਪਾਲ ॥ ੧ ॥
ਰਹਾਉ ॥ ਆਦਿ ਅੰਤਿ ਮਧਿ ਭੂਹੈ ਪ੍ਰਭ ਬਿਨਾ

guidance. O Nanak ! I am always imbued with the love of the True Name (in my mind), and this boon (of True Name) has been blessed by the Lord alone. (4 - 5)

Mali Gour'a Mahala - 5 Dupade' Ik onkar satgur prasad (Har samrath ki sarna.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

I have sought the support of the Lord-Almighty who is controlling all the functions of the world (who is responsible for all actions) and is my very life including my body and soul. (Pause -1)

By reciting the Lord's True Name, we could always enjoy the bliss of life, as He is the source of all life. He is pervading everywhere in the seen and unseen form, being present in all the beings. (big or small.) (1)

I am singing (would sing) the praises of the Lord daily by casting away (leaving) all the worldly bondage and vicious thoughts. O Nanak ! I am seeking this favour (boon) from the Lord with folded hands. May the Lord bless me with His True Name ! (2 - 1 - 6)

Mali Gour'a Mahala - 5 (Prabh samrath dev apar....)

O Lord-Almighty, the Enlightener ! No one could appreciate or evaluate the worldly drama enacted by You, as there is no end to Your Greatness and Vastness, being limitless. (Pause - 1)

The Lord creates and then destroys everything in a moment as He is controlling the creation or destruction Himself. The limitless Lord is bestowing His favours on all the beings created by Him. (1)

O Limitless Lord ! I have sought refuge at Your lotus-feet being a slave (devotee) of Yours, while You are beyond our reach. O Nanak ! I would offer myself as a sacrifice to the Lord- sublime (2 - 2 - 1)

Mali Gour'a Mahala - 5 (Ma'n ta'n bas rehai Gopal....)

O Lord Creator ! You are always abiding (present) in my body and mind (soul). You are the beloved friend of Your saints and supporter of the helpless people, bestowing always Your favours and benevolence on all. (Pause - 1)

O Lord ! You are ever-existent, being present (during the three ages) all the time, in the beginning of Time, during the present times and the end also, as there is none else except

ਨਾਹੀ ਕੋਇ ॥ ਪੂਰਿ ਰਹਿਆ ਸਗਲ ਮੰਡਲ
ਏਕੁ ਸੁਆਮੀ ਸੋਇ ॥ ੧ ॥ ਕਰਨਿ ਹਰਿ ਜਸੁ

You (controlling this world). You are the only True Master, who is pervading the whole Universe in equal measure, being omni-present. (1)

ਨੇਤ੍ਰ ਦਰਸਨੁ ਰਸਨਿ ਹਰਿ ਗੁਨ ਗਾਉ ॥
ਬਲਿਹਾਰਿ ਜਾਏ ਸਦਾ ਨਾਨਕੁ ਦੇਹੁ ਅਪਣਾ
ਨਾਉ ॥ ੨ ॥ ੩ ॥ ੮ ॥ ੬ ॥ ੧੪ ॥

O True Master I would (love to) listen to Your praises (being sung) with my ears, perceive Your glimpse with my eyes, and sing Your praises with my tongue. O Nanak ! May the Lord bless me with His True Name, (so that I could merge with Him) and I am always a sacrifice to the Lord-sublime. (with complete self-surrender). (2 - 3 - 8 - 6 - 14)

ਮਾਲੀ ਗਉੜਾ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Mali Gour'a Ba'ni Bhagat Namdev Ji Ki Ik onkar satgur prasad (Dhan dhan ou Ram bein bajai.....)

ਧਨਿ ਧੰਨਿ ਓ ਰਾਮ ਬੇਨੁ ਬਾਜੈ ॥ ਮਧੁਰ ਮਧੁਰ

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

ਧੁਨਿ ਅਨਹਤ ਗਾਜੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਧਨਿ

The music produced by the flute of Krishna is praiseworthy. (which tells us the grandeur of Ram). The persons, who listen to this music, feel the thrill of this sweet music (tunes). (Pause - 1)

ਧਨਿ ਮੇਘਾ ਰੋਮਾਵਲੀ ॥ ਧਨਿ ਧਨਿ ਕ੍ਰਿਸਨ ਓਵੈ

The woollen cloth woven out of the hair of lambs is really beautiful and blessed as (Lord) Krishna is using the blanket out of that wool. (1)

ਕਾਂਬਲੀ ॥ ੧ ॥ ਧਨਿ ਧਨਿ ਤੂ ਮਾਤਾ ਦੇਵਕੀ ॥

Blessed and praiseworthy is the mother Devki, in whose house (court yard) the Lord-spouse of Maya, Krishna, has taken birth. (2)

ਜਿਹ ਰਿਹੁ ਰਮਈਆ ਕਵਲਾਪਤੀ ॥ ੨ ॥ ਧਨਿ

Blessed is the jungle of Bindra-ban where the Lord Krishna has played (alongwith Radha) along with His friends. (in the form of Narayan). (3)

ਧਨਿ ਬਨ ਖੰਡ ਬਿੰਦ੍ਰਾਬਨਾ ॥ ਜਹ ਖੇਲੈ ਸ੍ਰੀ

ਨਾਰਾਇਨਾ ॥ ੩ ॥ ਬੇਨੁ ਬਜਾਵੈ ਗੋਧਨੁ ਚਰੈ ॥

When Lord Krishna played on His flute, the cows used to graze around the jungle, and the True Master of Namdev used to enjoy the bliss of this show. (4 - 1)

ਨਾਮੇ ਕਾ ਸੁਆਮੀ ਆਨਦ ਕਰੈ ॥ ੪ ॥ ੧ ॥

(Mero baap madho tu dhan keso sawalio bitholaie'....)

ਮੇਰੇ ਬਾਪੁ ਮਾਧਉ ਤੂ ਧਨੁ ਕੇਸੋ ਸਾਂਵਲੀਓ

Blessed is the Lord, my father and the spouse of Lachhmi, being of a dark colour in the form of Keshav. (Pause - 1)

ਬੀਨੁਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰ ਧਰੇ ਚਕ੍ਰ

ਬੈਕੁੰਨ ਤੇ ਆਏ ਗਜ ਹਸਤੀ ਕੇ ਪ੍ਰਾਨ

O Lord ! You came from the heavens with Your (sudarshan chakar) round armament of steel, for the rescue of the elephant from the crab, and thus saved him. You also saved the honour of Dropadi in the court of Duryodana when the demon Duhsasan was trying to remove her clothes, thus saving her modesty. (1)

ਉਧਾਰੀਅਲੇ ॥ ਦੁਹਸਾਸਨ ਕੀ ਸਭਾ ਦ੍ਰੋਪਤੀ

ਅੰਬਰ ਲੇਤ ਉਬਾਰੀਅਲੇ ॥ ੧ ॥ ਗੋਤਮ ਨਾਰਿ

O Lord ! You have bestowed salvation to the wife of Goutam rishi, Ahliya and helped many others with Your support towards salvation. Now the sinner Namdev, belonging to a low caste, has come to You for Your support and help. (2 - 2)

ਅਹਲਿਆ ਤਾਰੀ ਪਾਵਨ ਕੇਤਕ ਤਾਰੀਅਲੇ ॥

ਐਸਾ ਅਧਮੁ ਅਜਾਤਿ ਨਾਮਦੇਉ ਤਉ

ਸਰਨਾਗਤਿ ਆਈਅਲੇ ॥ ੨ ॥ ੨ ॥

ਸਤੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ ॥ ਰਾਮ ਬਿਨਾ

ਕੋ ਬੋਲੈ ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਏਕਲ ਮਾਟੀ

ਕੁੰਜਰ ਚੀਟੀ ਭਾਜਨ ਹੈ ਬਹੁ ਨਾਨਾ ਰੇ ॥

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਮ ਘਟਿ ਘਟਿ

ਰਾਮੁ ਸਮਾਨਾ ਰੇ ॥ ੧ ॥ ਏਕਲ ਚਿੰਤਾ ਰਾਖੁ

ਅਨੰਤਾ ਅਉਰ ਤਜਹੁ ਸਭ ਆਸਾ ਰੇ ॥ ਪ੍ਰਣਵੈ

ਨਾਮਾ ਭਏ ਨਿਹਕਾਮਾ ਕੋ ਠਾਕੁਰੁ ਕੋ ਦਾਸਾ ਰੇ ॥

੨ ॥ ੩ ॥

ਰਾਗੁ ਮਾਰੂ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ

ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ

ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕੁ ॥ ਸਾਜਨ ਤੇਰੇ ਚਰਨ ਕੀ ਹੋਇ ਰਹਾ

ਸਦ ਧੂਰਿ ॥ ਨਾਨਕ ਸਰਣਿ ਤੁਹਾਰੀਆ ਪੇਖੁ

ਸਦਾ ਹਜੂਰਿ ॥ ੧ ॥

ਸਬਦ ॥ ਪਿਛਹੁ ਰਾਤੀ ਸਦੜਾ ਨਾਮੁ ਖਸਮ ਕਾ

ਲੇਹਿ ॥ ਖੇਮੇ ਛਤ੍ਰੁ ਸਰਾਇਓ ਦਿਸਨਿ ਰਬ ਪੀੜੇ

॥ ਜਿਨੀ ਤੇਰਾ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕਉ

ਸਦਿ ਮਿਲੇ ॥ ੧ ॥ ਬਾਬਾ ਮੈ ਕਰਮਹੀਣ

ਕੂੜਿਆਰ ॥ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇਰਾ ਅੰਧਾ

ਭਰਮਿ ਭੂਲਾ ਮਨੁ ਮੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਦ

ਕੀਤੇ ਦੁਖ ਪਰਫੁੜੇ ਪੂਰਬਿ ਲਿਖੇ ਮਾਇ ॥ ਸੁਖ

(Sabhe ghat bole Ram bole.....)

O Brother ! The Lord is (talking) speaking within all the beings and in the form of human bodies. (It is Lord's light which enables people to speak) Apart from the Lord, there is none else, who could speak. (The Lord alone in causing us to speak). (Pause - 1)

The Lord has created from the same Earth (elements) both the elephant and the ant alongwith many other creatures. The same Lord is pervading in all the beings like worms and moths alongwith other vegetation around.

O Brother ! Let us leave all other hopes or supports and depend on one Lord alone for our support. O Namdev ! You will merge with the Lord in such a manner, by following the Lord's Will and seeing His support, that no one could distinguish between the Master and the slave, both being united (merged) with each other. (2 - 3)

Rag Maru Mahala - 1 Ghar - 1 Choupade' *Ik onkar satnam karta purkh nirbhau nirvair akal moorat ajooni saibhung Gurprasad. Slok (Sajan terai charan ki hoiai)*

"By The Grace of the one Lord-Sublime, Truth personified, the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, & attainable through the Guru's guidance."

Slok : O True Master ! I would always wish to be the dust of Your-holy feet. O Nanak ! May I always perceive the Lord close to me by taking refuge at His lotus-feet. (1)

Sabad : This call was heard in the second half of the night (during this human life) that we should recite the Lord's True Name (in the ambrosial hours of the morning).

O True Master ! All The various modes and means of Your worship are seen in the form of knowledge with the tents of pardon, canopies of Lord's praises and the worship of the Lord as the tent sides. Whosoever have recited Your True Name, are invited (enabled) to join the company of holy saints. (1)

O Lord ! I am a virtueless person, engaged in worldly falsehood. I have not attained Your True Name through the Guru's guidance, as such my mind is led astray in whims and fancies (dual-mindedness). (Pause - 1)

O Lord ! I have undergone all types of sufferings by my involvement in worldly pleasures, as pre-destined for me by Lord's Will. There are few comforts and more of afflictions in worldly pleasures as such this life is being wasted in sufferings mostly. (2)

ਥੋੜੇ ਦੁਖ ਅਗਲੇ ਦੂਖੇ ਦੂਖਿ ਵਿਹਾਇ ॥ ੨ ॥

ਵਿਛੜਿਆ ਕਾ ਕਿਆ ਵੀਛੜੈ ਮਿਲਿਆ ਕਾ ਕਿਆ

ਮੇਲੁ ॥ ਸਾਹਿਬੁ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕਰਿ ਦੇ

ਖਿਆ ਖੇਲੁ ॥ ੩ ॥ ਸੰਜੋਗੀ ਮੇਲਾਵੜਾ ਇਨਿ

ਤਨਿ ਕੀਤੇ ਭੋਗ ॥ ਵਿਜੋਗੀ ਮਿਲਿ ਵਿਛੜੈ

ਨਾਨਕ ਭੀ ਸੰਜੋਗ ॥ ੪ ॥ ੧ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਮਿਲਿ ਮਾਤ ਪਿਤਾ ਪਿੰਡੁ ਕਮਾਇਆ ॥ ਤਿਨਿ

ਕਰਤੇ ਲੇਖੁ ਲਿਖਾਇਆ ॥ ਲਿਖੁ ਦਾਤਿ ਜੋਤਿ

ਵਡਿਆਈ ॥ ਮਿਲਿ ਮਾਇਆ ਸੁਰਤਿ ਗਵਾਈ

॥ ੧ ॥ ਮੂਰਖ ਮਨ ਕਾਹੇ ਕਰਸਹਿ ਮਾਣਾ ॥

ਉਠਿ ਚਲਣਾ ਖਸਮੈ ਭਾਣਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਤਜਿ ਸਾਦ ਸਹਜ ਸੁਖੁ ਹੋਈ ॥ ਘਰ ਛਡਣੇ ਰਹੈ

ਨ ਕੋਈ ॥ ਕਿਛੁ ਖਾਜੈ ਕਿਛੁ ਧਰਿ ਜਾਈਐ ॥ ਜੇ

ਬਾਹੁੜਿ ਦੁਨੀਆ ਆਈਐ ॥ ੨ ॥ ਸਜੁ ਕਾਇਆ

ਪਟੁ ਹਵਾਏ ॥ ਫੁਰਮਾਇਸਿ ਬਹੁਤੁ ਚਲਾਏ ॥

ਕਰਿ ਸੇਜ ਸੁਖਾਲੀ ਸੋਵੈ ॥ ਹਥੀ ਪਉਦੀ ਕਾਹੇ

ਰੋਵੈ ॥ ੩ ॥ ਘਰ ਘੁੰਮਣਵਾਣੀ ਭਾਈ ॥ ਪਾਪ

ਪਥਰ ਤਰਣੁ ਨ ਜਾਈ ॥ ਭਉ ਬੇੜਾ ਜੀਉ ਚੜਾਉ

॥ ਕਹੁ ਨਾਨਕ ਦੇਵੈ ਕਾਹੂ ॥ ੪ ॥ ੨ ॥

The persons, who are separated from the Lord, always remain separated from Him, whereas those persons, who are united with Him, remain in His unison always. Let us sing the praises of the Lord, who has enacted this worldly drama and then is enjoying it. (3)

This life is given due to one's good fortune, (good deeds performed earlier) resulting in the union of others and then this man is engrossed in various worldly pleasures. O Nanak ! Then some people were separated from the Lord due to their past actions, but got united with Him when their good fortune favoured them due to their virtues. So long this man does not join the company of holy saints, he remains separated from the Lord. (4 - 1)

Maru Mahala - 1 (*Mil ma't pita pind kamaya.....*)

By the union of the mother and father, this human body was created, and then the Lord prescribed certain fortune for him, as per His Will. The honour and status of a man is predestined by the Lord's Will before his births. (before he sees the light of this world). But (on meeting the Maya) in the company of the worldly falsehood, this man has totally forgotten the Lord-sublime. (1)

O foolish mind ! Why are so proud and egoistic ? When the Lord's call comes (as per His dictates) you will leave this world. (You will suffer death). (Pause - 1)

O Man ! You could enjoy the worldly comforts (bliss) by casting away love of the worldly pleasures, as one has to leave this world sooner or later. No one remains here for ever. We should enjoy worldly pleasures (possessions) to some extent while leaving certain other pleasures. (for others), as we might need them during the next sojourn of life. (but no one gets this chance again). (2)

O Man ! You are using the new cloth for your body. (You are enjoying worldly pleasures at will) and are dictating Your own orders to others (Instead of following the Lord's Will). You are sleeping in the slumber of ignorance and enjoying worldly pleasures, but when you are caught by the Yama, why do you wail and cry ? You cannot escape it. (3)

O Brother ! This body is engrossed in vicious and sinful actions, and you cannot swim across this ocean of life successfully while carrying the (stones) load of your sins on the head.

O Nanak ! With the boat of Lord's fear and regard (wonder-awe) one could escape this whirlwind through the safety of the Guru's guidance and cross this ocean successfully. But this ship of safety, fear of the Lord, is bestowed on very few persons by the Lord. (who attain salvation). (4 - 2)

ਮਾਰੂ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥

ਕਰਣੀ ਕਾਗਦੁ ਮਨੁ ਮਸਵਾਣੀ ਬੁਰਾ ਭਲਾ ਦੁਇ
ਲੇਖ ਪਏ ॥ ਜਿਉ ਜਿਉ ਕਿਰਤੁ ਚਲਾਏ ਤਿਉ
ਚਲੀਐ ਤਉ ਗੁਣ ਨਾਹੀ ਅੰਤੁ ਹਰੇ ॥ ੧ ॥
ਚਿਤ ਚੇਤਸਿ ਕੀ ਨਹੀ ਬਾਵਰਿਆ ॥ ਹਰਿ
ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਾਲੀ ਰੈਨਿ ਜਾਲੁ ਦਿਨੁ ਹੂਆ ਜੇਤੀ ਘੜੀ ਫਾਹੀ
ਤੇਤੀ ॥ ਰਸਿ ਰਸਿ ਚੋਗ ਚੁਗਹਿ ਨਿਤ ਫਾਸਹਿ
ਛੂਟਸਿ ਮੂੜੇ ਕਵਨ ਗੁਣੀ ॥ ੨ ॥ ਕਾਇਆ
ਆਰਣੁ ਮਨੁ ਵਿਚਿ ਲੋਹਾ ਪੰਚ ਅਗਨਿ ਤਿਤੁ
ਲਾਗਿ ਰਹੀ ॥ ਕੋਇਲੇ ਪਾਪ ਪੜੇ ਤਿਸੁ ਊਪਰਿ
ਮਨੁ ਜਲਿਆ ਸੰਨੀ ਚਿੰਤੁ ਭਈ ॥ ੩ ॥ ਭਇਆ
ਮਨੁਰੁ ਕੰਚਨੁ ਫਿਰਿ ਹੋਵੈ ਜੇ ਗੁਰੁ ਮਿਲੈ ਤਿਨੇਹਾ
॥ ਏਕੁ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਓਹੁ ਦੇਵੈ ਤਉ ਨਾਨਕ
ਤ੍ਰਿਸਟਸਿ ਦੇਹਾ ॥ ੪ ॥ ੩ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਬਿਮਲ ਮਝਾਰਿ ਬਸਸਿ ਨਿਰਮਲ ਜਲ
ਪਦਮਨਿ ਜਾਵਲ ਰੇ ॥ ਪਦਮਨਿ ਜਾਵਲ ਜਲ
ਰਸ ਸੰਗਤਿ ਸੰਗਿ ਦੇਖ ਨਹੀ ਰੇ ॥ ੧ ॥ ਦਾਦਰ
ਤੂ ਕਬਹਿ ਨ ਜਾਨਸਿ ਰੇ ॥ ਭਖਸਿ ਸਿਥਾਲੁ
ਬਸਸਿ ਨਿਰਮਲ ਜਲ ਅੰਮ੍ਰਿਤੁ ਨ ਲਖਸਿ ਰੇ ॥
੧ ॥ ਰਹਾਉ ॥ ਬਸੁ ਜਲ ਨਿਤ ਨ ਵਸਤ

Maru Mahala - 1 Ghar - 1 (*Karni kagad ma'n*)

This human body is like the paper, which performs certain actions, while the mind is the inkpot and good or bad actions are the writings on this paper (virtues and sins are the two words, which are written with the ink of the mind's desires). O True Master ! There is no end to Your Greatness or virtues as the man's actions only guide him in the world. (1)

O foolish man ! Why do you not remember (worship) the Lord, as by forsaking the Lord all Your virtues are lost and destroyed ? (Pause - 1)

This night acts like the noose and the day is the act of pulling this noose around the neck. Infact, the time (the hours) during day and night are like the noose pulled by the vicious or sinful actions of this man like the means to catch him.

O foolish man ! How could you escape from the worldly bondage, while you are engrossed always in enjoying the worldly pleasures ? (2)

The body is like the furnace of the iron-smith with the mind like the iron with the fire of the five vices burning in the furnace. The sins are like the coal in the furnace and the mind is burnt within while the worries are the pair of tongs to change the side of the iron for treating it. (3)

If one meets the perfect Guru, then this mind could be purified from the filth like converting the iron into pure gold. O Nanak ! It is through the Guru's guidance alone that this man could unite with the Lord by reciting the nectar of True Name in this life itself, attaining salvation. (4 - 3)

Maru Mahala - 1 (*Bimal majhar ba'sis nirmal jal.....*)

The holy saints are abiding in the holy congregations with the True Name as the pure water alongwith the cobweb of worldly possessions while the sinners like the frogs are also moving around, while the lotus-flower blossoms in the same water alongwith filth. The holy saints have the company of True Name like the water for the lotus-flower, while the worldly possessions do not bother (pester) them, whereas the faithless persons like the frog are only engrossed in the cobweb of sinful actions (1)

O faithless (foolish) Man ! You have never appreciated the virtues of the pure lotus-like saints, as You are always engrossed in worldly pleasures without partaking the nectar of True Name though you are also abiding in the same world of pure water. (Pause - 1)

ਅਲੀਅਲ ਮੇਰ ਚਚਾ ਗੁਨ ਰੇ ॥ ਚੰਦ ਕੁਮਦਨੀ
ਦੂਰਹੁ ਨਿਵਸਸਿ ਅਨਭਉ ਕਾਰਨਿ ਰੇ ॥ ੨ ॥
ਅੰਮ੍ਰਿਤ ਖੰਡ ਦੂਧਿ ਮਧੁ ਸੰਚਸਿ ਤੂ ਬਨ ਚਾਤੁਰ
ਰੇ ॥ ਅਪਨਾ ਆਪੁ ਤੂ ਕਬਹੁ ਨ ਛੋਡਸਿ ਪਿਸਨ

O foolish Man (frog) ! You are always abiding in the company of the holy saints, but never join them (as men and women) for reciting True Name though from a distance you are picking up some of their virtues. The persons with a pure mind flourishes and salutes the Guru even from a distance just as the flowers blossom forth on the sight of the moon, the main factor being the purity of mind and the love and devotion of the individual. (2)

ਪ੍ਰੀਤਿ ਜਿਉ ਰੇ ॥ ੩ ॥ ਪੰਡਿਤ ਸੰਗਿ ਵਸਹਿ
ਜਨ ਮੂਰਖ ਆਗਮ ਸਾਸ ਸੁਨੇ ॥ ਅਪਨਾ ਆਪੁ
ਤੂ ਕਬਹੁ ਨ ਛੋਡਸਿ ਸੁਆਨ ਪੂਛਿ ਜਿਉ ਰੇ ॥

O Man ! You never are prepared to leave the egoism just as the bug is interested in sucking blood or the wild plant fed with the nectar of sugar, milk or honey does not get the sweetness. (3)

੪ ॥ ਇਕਿ ਪਾਖੰਡੀ ਨਾਮਿ ਨ ਰਾਚਹਿ ਇਕਿ
ਹਰਿ ਹਰਿ ਚਰਣੀ ਰੇ ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਵਸਿ
ਨਾਨਕ ਰਸਨਾ ਨਾਮੁ ਜਪਿ ਰੇ ॥ ੫ ॥ ੪ ॥

Similarly this foolish mind, though living alongwith the Pandit (learned person) and listening to the teachings of the Vedas and Shastras, but never follows them in practice. This foolish man never gives up his nature and egoism like the tail of a dog which cannot be straightened even after lot of efforts. (4)

The self-willed persons are not immersed in True Name, while the saints are always reciting True Name, being at the Lord's lotus-feet. O Nanak ! Let us recite True Name with the tongue, though we always gain whatever is pre-destined for us by the Lord's Will. (5 - 4)

ਮਾਰੂ ਮਹਲਾ ੧ ॥

Maru Mahala - 1 Slok (Patit puneet asankh hohai har...)

ਸਲੋਕ ॥ ਪਤਿਤ ਪੁਨੀਤ ਅਸੰਖ ਹੋਹਿ ਹਰਿ
ਚਰਨੀ ਮਨੁ ਲਾਗ ॥ ਅਠਸਠਿ ਤੀਰਥ ਨਾਮੁ
ਪ੍ਰਭ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗ ॥ ੧ ॥

By seeking refuge at the lotus-feet of the Lord, millions of sinners have been purified. O Nanak ! The Lord's True Name gives us the same benefit as the visit to all the sixty eighty holy places of pilgrimage (Hindu belief), but this True Name is bestowed on those fortunate persons, who are pre-destined by the Lord's Will. (1)

ਸਬਦੁ ॥ ਸਖੀ ਸਹੇਲੀ ਗਰਬਿ ਗਹੇਲੀ ॥ ਸੁਣਿ
ਸਹ ਕੀ ਇਕ ਬਾਤ ਸੁਹੇਲੀ ॥ ੧ ॥ ਜੇ ਮੈ ਬੇਦਨ
ਸਾ ਕਿਸੁ ਆਖਾ ਮਾਈ ॥ ਹਰਿ ਬਿਨੁ ਜੀਉ ਨ
ਰਹੈ ਕੈਸੇ ਰਾਖਾ ਮਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਉ
ਦੋਹਾਰਣਿ ਖਰੀ ਰੰਵਾਣੀ ॥ ਗਇਆ ਸੁ ਜੋਬਨੁ
ਧਨ ਪਛੁਤਾਣੀ ॥ ੨ ॥ ਤੂ ਦਾਨਾ ਸਾਹਿਬੁ ਸਿਰਿ
ਮੇਰਾ ॥ ਖਿਜਮਤਿ ਕਰੀ ਜਨੁ ਬੰਦਾ ਤੇਰਾ ॥ ੩ ॥

Sabad : O friend, full of egoistic tendencies ! Listen to the blissful talk of the Lord-spouse. (1)

O my friend ! Whom should I tell about my pain and suffering ? How should I satisfy my mind, as I cannot live (exist) without the support of the Lord ? (Pause -1)

O mother ! I am working under great stress due to my vicious thoughts and sinful actions, like a separated woman under a certain strain. Now I am repenting having spent my life in wasteful efforts like the woman having wasted her youth. (2)

O Lord ! You are my True Master full of wisdom; and I would serve You like Your slave (devotee). (3)

ਭਣਤਿ ਨਾਨਕੁ ਅੰਦੇਸਾ ਏਹੀ ॥ ਬਿਨੁ ਦਰਸਨ
ਕੈਸੇ ਰਵਉ ਸਨੇਹੀ ॥ ੪ ॥ ੫ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ ਮੇਰਾ ਨਾਉ ਸਭਾਰਾ
॥ ਗੁਰ ਕੀ ਬਚਨੀ ਹਾਟਿ ਬਿਕਾਨਾ ਜਿਤੁ ਲਾਇਆ
ਤਿਤੁ ਲਾਗਾ ॥ ੧ ॥ ਤੇਰੇ ਲਾਲੇ ਕਿਆ ਚਤੁਰਾਈ

॥ ਸਾਹਿਬ ਕਾ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ ੧ ॥

ਰਹਾਉ ॥ ਮਾ ਲਾਲੀ ਪਿਉ ਲਾਲਾ ਮੇਰਾ ਹਉ
ਲਾਲੇ ਕਾ ਜਾਇਆ ॥ ਲਾਲੀ ਨਾਚੈ ਲਾਲਾ ਗਾਵੈ

ਭਗਤਿ ਕਰਉ ਤੇਰੀ ਰਾਇਆ ॥ ੨ ॥ ਪੀਅਹਿ

ਤ ਪਾਣੀ ਆਣੀ ਮੀਰਾ ਖਾਹਿ ਤ ਪੀਸਣ ਜਾਉ ॥

ਪਖਾ ਫੇਰੀ ਪੈਰ ਮਲੇਵਾ ਜਪਤ ਰਹਾ ਤੇਰਾ ਨਾਉ ॥

੩ ॥ ਲੂਣ ਹਰਾਮੀ ਨਾਨਕੁ ਲਾਲਾ ਬਖਸਿਹਿ

ਤੁਧੁ ਵਡਿਆਈ ॥ ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਪਤਿ

ਦਾਤਾ ਤੁਧੁ ਵਿਣੁ ਮੁਕਤਿ ਨ ਪਾਈ ॥ ੪ ॥ ੬ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੇ ਕਹੈ ਬੇਤਾਲਾ ॥ ਕੋਈ

ਆਖੈ ਆਦਮੀ ਨਾਨਕੁ ਵੇਚਾਰਾ ॥ ੧ ॥ ਭਇਆ

ਦਿਵਾਨਾ ਸਾਹ ਕਾ ਨਾਨਕੁ ਬਉਰਾਨਾ ॥ ਹਉ

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ ਜਾ ਭੈ ਦੇਵਾਨਾ ਹੋਇ ॥

ਏਕੀ ਸਾਹਿਬ ਬਾਹਰਾ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਇ

O Nanak ! Now I am having this doubt as to how will I
enjoy the bliss of life without having a glimpse of the Lord ?
(4 - 5)

Maru Mahala - 1 (*Mul kharidi lala gola mera naou...*)

O True Master ! I am the slave of Your slaves having
been paid for, as such I am called a blessed one. As per the
Guru's guidance (Guru's Word) I have been devoted (sold to)
to the company of the holy saints and I am engaged in the job
given to me by the holy saints. (1)

O Lord ! How could Your slave show his cleverness to
You ? The slave of the Lord cannot disobey the ordains
(dictates) of the Lord. (Pause - 1)

O Lord ! My mother is Your slave alongwith my father
who is also Your slave and I have been born to these slaves
only. Now my mother dances while my father sings to Your
tunes (as per Your Will) as such all of us are engaged in Your
service. (Your worship). (2)

O Lord-king ! When You want to drink water, I would
bring it for You and then I would go for grinding (flour) for
You when You need food to eat. Then I would serve You by
fanning you or rubbing Your holy feet while reciting Your True
Name. I would serve Your holy saints as Your representative.(3)

O Nanak ! I have not been loyal to the True Master. But if
the Lord pardons and blesses me (with favours) then it shows
His Greatness who deserves all praise. O Lord ! You have been
our benefactor from the very beginning (of Time) and during
the ages bestowing Your Grace, as we cannot attain salvation
without Your support. (4 - 6)

Maru Mahala - 1 (*Koiee a'akhai bhootana ko kehahi*)

O Nanak ! Some people say that I am under the control
of evil spirits or the ghost (Beta'l) has over powered me. Some
people say that I am like ordinary men. while some others say
that I am helpless and simple Nanak, (without any ghost
controlling me). (1)

Nanak is only mad after seeking the Lord and is always
pining for a unison with the Lord. Infact, I am do not recognise
any other power except the Lord, and seek His support only.
(Pause - 1)

The true person, madly involved with the Lord, is one
who has lot of regard (fear) for Him. He does not consider any

॥ ੨ ॥ ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ ਜਾ ਏਕਾ ਕਾਰ
ਕਮਾਇ ॥ ਹੁਕਮੁ ਪਛਾਣੈ ਖਸਮ ਕਾ ਦੂਜੀ ਅਵਰ
ਸਿਆਣਪ ਕਾਇ ॥ ੩ ॥ ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ
ਜਾ ਸਾਹਿਬ ਧਰੇ ਪਿਆਰੁ ॥ ਮੰਦਾ ਜਾਣੈ ਆਪ
ਕਉ ਅਵਰੁ ਭਲਾ ਸੰਸਾਰੁ ॥ ੪ ॥ ੭ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਇਹੁ ਧਨੁ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ਮਨਮੁਖ
ਫਿਰਹਿ ਸਿ ਜਾਣਹਿ ਦੂਰਿ ॥ ੧ ॥ ਸੋ ਧਨੁ ਵਖਰੁ
ਨਮੁ ਰਿਦੈ ਹਮਾਰੈ ॥ ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਨਿਸਤਾਰੈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਨ ਇਹੁ ਧਨੁ ਜਲੈ ਨ ਤਸਕਰੁ
ਲੈ ਜਾਇ ॥ ਨ ਇਹੁ ਧਨੁ ਡੁਬੈ ਨ ਇਸੁ ਧਨ ਕਉ
ਮਿਲੈ ਸਜਾਇ ॥ ੨ ॥ ਇਸੁ ਧਨ ਕੀ ਦੇਖਹੁ
ਵਡਿਆਈ ॥ ਸਹਜੇ ਮਾਤੇ ਅਨਦਿਨੁ ਜਾਈ ॥
੩ ॥ ਇਕ ਬਾਤ ਅਨੂਪ ਸੁਨਹੁ ਨਰ ਭਾਈ ॥
ਇਸੁ ਧਨ ਬਿਨੁ ਕਹਹੁ ਕਿਨੈ ਪਰਮ ਗਤਿ ਪਾਈ
॥ ੪ ॥ ਭਣਤਿ ਨਾਨਕੁ ਅਕਥ ਕੀ ਕਥਾ ਸੁਣਾਏ
॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਇਹੁ ਧਨੁ ਪਾਏ ॥ ੫ ॥ ੮ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਸੂਰ ਸਰੁ ਸੋਸਿ ਲੈ ਸੋਮ ਸਰੁ ਪੋਖਿ ਲੈ ਜੁਗਤਿ
ਕਰਿ ਮਰਤੁ ਸੁ ਸਨਬੰਧੁ ਕੀਜੈ ॥ ਮੀਨ ਕੀ ਚਪਲ
ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ ਨਹ
ਕੰਧੁ ਛੀਜੈ ॥ ੧ ॥ ਮੂੜੇ ਕਾਇਚੇ ਭਰਮਿ ਭੁਲਾ ॥
ਨਹ ਚੀਨਿਆ ਪਰਮਾਨੰਦੁ ਬੈਰਾਗੀ ॥ ੧ ॥ ਰਹਾਉ

body else as His True Master except the Lord. (2)

The real mad person (madly in love with Lord) is one who is engaged only in the service (worship) of the Lord. He would always carry out the ordains of the Lord, as per His Will, without functioning with his own cleverness. (3)

The person, who has developed extreme love of the Lord, may be called truly mad (madly in love) as he has won His pleasure. Moreover, he considers himself virtueless whereas the whole world is considered by him better than himself. (4 - 7)

Maru Mahala - 1 (Eh dhan sarab reha bharpur....)

The wealth of True Name is spread out (pervading) all over the world in full measure, but the faithless persons, always consider the Lord as a distant entity as such they are passed through the cycle of Rebirths. (1)

O Lord ! This wealth of True Name is inculcated in our heart, and whosoever is bestowed with this boon, gets salvation (through True Name). (Pause - 1)

This wealth of True Name neither gets burnt nor gets stolen by the thief. This wealth of True Name neither gets drowned nor is it punished. (2)

O saints ! Look at the greatness of this True Name. Whosoever is imbued with its love enjoys the bliss of life and spends the days and nights with joy. (3)

O friendly brother ! Listen to the beautiful talk and think if anyone has got salvation without the support of True Name. (4)

O Nanak ! I would relate the details of the indescribable Lord. If one gets united (meets) with the True Guru, then only one attains this wealth (of True Name). (5 - 8)

Maru Mahala - 1 (Soor sar so silai soam sar.....)

O Yogi ! (You are) trying to stop your breathing process (breaths) with the sunrise and stabilise it with the rise of moon, thus uniting this air (breath) with the tenth outlet (dasam duar). This mind, unsteady like the fish, could not be stopped from wavering with the above mode of action, then this body does not perish and the soul does not leave this body. (This mind could not stabilise with such means) (1)

O fool ! Why are you mistaken and having wrong beliefs? You have not attained the (Prime-soul) blissful Lord by practising this sort of worldly detachment. (Pause - 1)

O Yogi ! You should try to partake the nectar of True

॥ ਅਜਰ ਗਰੁ ਜਾਰਿ ਲੈ ਅਮਰ ਗਰੁ ਮਾਰਿ ਲੈ
ਭ੍ਰਾਤਿ ਤਜਿ ਛੋਡਿ ਤਉ ਅਪਿਉ ਪੀਜੈ ॥ ਮੀਨ ਕੀ
ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ
ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ ॥ ੨ ॥ ਭਣਤਿ ਨਾਨਕੁ ਜਨੋ
ਰਵੈ ਜੇ ਹਰਿ ਮਨੋ ਮਨ ਪਵਨ ਸਿਉ ਅੰਮ੍ਰਿਤੁ
ਪੀਜੈ ॥ ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ
ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ ॥ ੩ ॥
੯ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਮਾਇਆ ਮੁਈ ਨ ਮਨੁ ਮੁਆ ਸਰੁ ਲਹਰੀ ਮੈ
ਮਤੁ ॥ ਬੋਹਿਥੁ ਜਲ ਸਿਰਿ ਤਰਿ ਟਿਕੈ ਸਾਚਾ
ਵਖਰੁ ਜਿਤੁ ॥ ਮਾਣਕੁ ਮਨ ਮਹਿ ਮਨੁ ਮਾਰਸੀ
ਸਚਿ ਨ ਲਾਗੈ ਕਤੁ ॥ ਰਾਜਾ ਤਖਤਿ ਟਿਕੈ ਗੁਣੀ
ਭੈ ਪੰਚਾਇਣ ਰਤੁ ॥ ੧ ॥ ਬਾਬਾ ਸਾਚਾ ਸਾਹਿਬੁ
ਦੂਰਿ ਨ ਦੇਖੁ ॥ ਸਰਬ ਜੋਤਿ ਜਗਜੀਵਨਾ ਸਿਰਿ
ਸਿਰਿ ਸਾਚਾ ਲੇਖੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬ੍ਰਹਮਾ
ਬਿਸਨੁ ਰਿਖੀ ਮੁਨੀ ਸੰਕਰੁ ਇੰਦੁ ਤਪੈ ਭੇਖਾਰੀ ॥
ਮਾਨੈ ਹੁਕਮੁ ਸੋਹੈ ਦਰਿ ਸਾਚੈ ਆਕੀ ਮਰਹਿ
ਅਫਾਰੀ ॥ ਜੰਗਮ ਜੋਧ ਜਤੀ ਸੰਨਿਆਸੀ ਗੁਰਿ
ਪੂਰੈ ਵੀਚਾਰੀ ॥ ਬਿਨੁ ਸੇਵਾ ਫਲੁ ਕਬਹੂ ਨ ਪਾਵਸਿ
ਸੇਵਾ ਕਰਣੀ ਸਾਰੀ ॥ ੨ ॥ ਨਿਧਨਿਆ ਧਨੁ

Name by ridding yourself of Your doubts (dual-mindedness) and stabilise your mind. You should control your vicious thoughts and five vices like sexual desires, which are very strong within and normally uncontrolled, thus You could (control) subdue your mind as well. You could subdue your mind, which is wavering like the (fluttering) fish by the above means (by reciting True Name), thus your body will not perish nor the soul leave your body. (you will become immortal). (2)

O Nanak ! The person, who recites the True Name of the Lord with love and devotion, could control this mind, which is active and instead like the air and partakes of this nectar. Thus this mind, unsteady like the air and partakes of this nectar. Thus this mind unsteady and wavering like the fish, being controlled by such means (with True Name) will not result in the death of this body, with the soul leaving this body. (3 - 9)

Maru Mahala - 1 (*Maya moiee na ma'n mua'.....*)

Neither this maya (worldly falsehood) has left the mind, nor the mind has stopped the worldly attachment. Infact, the waves of vicious thoughts like sexual desires in this worldly ocean have engrossed the mind and intoxicated it like the wine. This body, like the ship loaded with the merchandise of True Name, gets merged with the Prime-soul in this ocean of life, with True Name. The True Master is abiding in this mind and by curbing this mind the individual does not take long to get united with the Lord. Such a virtuous person then gets merged with the Lord, occupying the throne of this worldly kingdom and his mind is immersed in the fear of the Lord, the Abode of the five senses. (1)

O Brother ! The True Master is within You, so you should not consider Him as distant from you. The light of the Lord (Prime-soul) is within all the beings and He alone controls the destiny of all. (writes the destiny on the forehead of all). (Pause - 1)

All the gods including Brahma, Vishnu, and the rishis munis or gods Shiva and Indra are engaged in penance alongwith many beggars. All those following the Lord's Will (who worship the Lord) are accepted with honour while the faithless persons, devoid of the Lord's worship, are passed through the cycle of births and deaths. All the Yogis, warriors, celibates or sanyasiss (mendicants) who have been united with the perfect Guru and meditating on the Lord, but are not rewarded without the service of the Guru. Infact, the Guru's

ਨਿਗੁਰਿਆ ਗੁਰੁ ਨਿਮਾਣਿਆ ਤੂ ਮਾਣੁ ॥ ਅੰਧੁਲੈ
ਮਾਣੁਕੁ ਗੁਰੁ ਪਕੜਿਆ ਨਿਤਾਣਿਆ ਤੂ ਤਾਣੁ ॥
ਹੋਮ ਜਪਾ ਨਹੀ ਜਾਣਿਆ ਗੁਰਮਤੀ ਸਾਚੁ ਪਛਾਣੁ
॥ ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਦਰਿ ਢੋਈ ਬੂਠਾ ਆਵਣ
ਜਾਣੁ ॥ ੩ ॥ ਸਾਚਾ ਨਾਮੁ ਸਲਾਹੀਐ ਸਾਚੇ ਤੇ
ਤ੍ਰਿਪਤਿ ਹੋਇ ॥ ਗਿਆਨ ਰਤਨਿ ਮਨੁ ਮਾਜੀਐ
ਬਹੁੜਿ ਨ ਮੈਲਾ ਹੋਇ ॥ ਜਬ ਲਗੁ ਸਾਹਿਬੁ
ਮਨਿ ਵਸੈ ਤਬ ਲਗੁ ਬਿਘਨੁ ਨ ਹੋਇ ॥ ਨਾਨਕ
ਸਿਰੁ ਦੇ ਛੁਟੀਐ ਮਨਿ ਤਨਿ ਸਾਚਾ ਸੋਇ ॥ ੪ ॥
੧੦ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਜੋਗੀ ਜੁਗਤਿ ਨਾਮੁ ਨਿਰਮਾਇਲੁ ਤਾ ਕੈ ਮੈਲੁ ਨ
ਰਾਤੀ ॥ ਪ੍ਰੀਤਮ ਨਾਥੁ ਸਦਾ ਸਚੁ ਸੰਗੇ ਜਨਮ
ਮਰਣੁ ਗਤਿ ਬੀਤੀ ॥ ੧ ॥ ਗੁਸਾਈ ਤੇਰਾ ਕਹਾ
ਨਾਮੁ ਕੈਸੇ ਜਾਤੀ ॥ ਜਾ ਤਉ ਭੀਤਰਿ ਮਹਲਿ
ਬੁਲਾਵਹਿ ਪੂਛਉ ਬਾਤ ਨਿਰੰਤੀ ॥ ੧ ॥ ਰਹਾਉ
॥ ਬ੍ਰਹਮਣੁ ਬ੍ਰਹਮ ਗਿਆਨ ਇਸਨਾਨੀ ਹਰਿ
ਗੁਣ ਪੂਜੇ ਪਾਤੀ ॥ ਏਕੋ ਨਾਮੁ ਏਕੁ ਨਾਰਾਇਣੁ
ਤ੍ਰਿਭਵਣੁ ਏਕਾ ਜੋਤੀ ॥ ੨ ॥ ਜਿਹਵਾ ਡੰਡੀ
ਇਹੁ ਘਟੁ ਛਾਬਾ ਤੋਲਉ ਨਾਮੁ ਅਜਾਚੀ ॥ ਏਕੋ
ਹਾਟੁ ਸਾਹੁ ਸਭਨਾ ਸਿਰਿ ਵਣਜਾਰੇ ਇਕ ਭਾਤੀ

service is the only worthwhile achievement. (2)

O True Master ! You are the wealth of the poor (helpless people); the Guru of those who are without the Guru's guidance; the honour of the most neglected persons (without status). O Lord-benefactor ! You are the strength of the weaklings, and have revealed Yourself to the blind (ignorant) man like me. No one has realised the Lord through Hoam Yagna or meditation. It is only the persons, who have sought the Guru's guidance, that have attained the Lord. No one gets acclaimed and received with honour in the Lord's presence without the support of True Name whereas the faithless person (engaged in falsehood) is passed through the cycle of births and deaths.(3)

By singing the praises of the True Lord, one gets satiated with True Name and then by purifying the mind with knowledge, it does not get polluted again (with filth) so long one inculcates the love of the Lord in the mind, one does not suffer from any hurdles or afflictions. O Nanak ! The persons, who are imbued with the love of the Lord in body and mind (with love and devotion) could impart salvation to those who have surrendered themselves to such holy saints. (4 - 10)

Maru Mahala - 1 (*Jogi jugat naam nirmaiel.....*)

The True yogi is one, who has attained the real mode of worship by reciting Lord's True Name, as they have been purified without having any tinge of filth within. The True Master has been realised as the true companion by some persons, who have cast away their pangs of the cycle of births and deaths. (1)

O True Master ! What is Your caste and what is Your Name? (You have no Name or Caste). If I were called by the Lord in His presence then I may ask all the details with love and concentration. (Pause - 1)

The True Brahmin is one, who bathes with the water of Lord's True Name (who is immersed in True name) and then sings His praises only and truly worships the gods (status of gods) with leaves or flowers. He only meditates on the True Name of the One Lord-sublime and perceives the same Lord pervading in all the three worlds. (2)

By making the tongue as the stick (rod) of the balance, with the heart as the two sides (of balance) (this man) weighs the limitless Lord (evaluates the Lord) and recites His True Name. The company of holy saints is like the shop, with the Lord as the only dealer (businessman) and the sikhs as the customers, who have come to buy some merchandise (who

॥ ੩ ॥ ਦੇਵੈ ਸਿਰੇ ਸਤਿਗੁਰੁ ਨਿਬੇੜੇ ਸੋ ਬੂਝੈ

ਜਿਸੁ ਏਕ ਲਿਵ ਲਾਗੀ ਜੀਅਹੁ ਰਹੈ ਨਿਭਗਾਤੀ

॥ ਸਬਦੁ ਵਸਾਏ ਭਰਮੁ ਚੁਕਾਏ ਸਦਾ ਸੇਵਕੁ

ਦਿਨੁ ਰਾਤੀ ॥ ੪ ॥ ਉਪਰਿ ਗਗਨੁ ਗਗਨ ਪਰਿ

ਗੋਰਖੁ ਤਾ ਕਾ ਅਗਮੁ ਗੁਰੂ ਪੁਨਿ ਵਾਸੀ ॥ ਗੁਰ

ਬਚਨੀ ਬਾਹਰਿ ਘਰਿ ਏਕੋ ਨਾਨਕੁ ਭਇਆ

ਉਦਾਸੀ ॥ ੫ ॥ ੧੧ ॥

ਰਾਗੁ ਮਾਰੂ ਮਹਲਾ ੧ ਘਰੁ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਹਿਨਿਸਿ ਜਾਰੈ ਨੀਦ ਨ ਸੇਵੈ ॥ ਸੋ ਜਾਣੈ ਜਿਸੁ

ਵੇਦਨ ਹੋਵੈ ॥ ਪ੍ਰੇਮ ਕੇ ਕਾਨ ਲਗੇ ਤਨ ਭੀਤਰਿ

ਵੇਦੁ ਕਿ ਜਾਣੈ ਕਾਰੀ ਜੀਉ ॥ ੧ ॥ ਜਿਸ ਨੋ

ਸਾਚਾ ਸਿਫਤੀ ਲਾਏ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੇ ਕਿਸੈ

ਬੁਝਾਏ ॥ ਅੰਮ੍ਰਿਤ ਕੀ ਸਾਰ ਸੋਈ ਜਾਣੈ ਜਿ ਅੰਮ੍ਰਿਤ

ਕਾ ਵਾਪਾਰੀ ਜੀਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਿਰ ਸੇਤੀ

ਧਨ ਪ੍ਰੇਮੁ ਰਚਾਏ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਤਥਾ ਚਿਤੁ

ਲਾਏ ॥ ਸਹਜ ਸੇਤੀ ਧਨ ਖਰੀ ਸੁਹੇਲੀ ਤ੍ਰਿਸਨਾ

ਤਿਖਾ ਨਿਵਾਰੀ ਜੀਉ ॥ ੨ ॥ ਸਹਸਾ ਤੋੜੇ ਭਰਮੁ

ਚੁਕਾਏ ॥ ਸਹਜੇ ਸਿਫਤੀ ਧਣਖੁ ਚੜਾਏ ॥ ਗੁਰ

ਕੈ ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੇ ਸੁੰਦਰਿ ਜੋਗਾਧਾਰੀ

ਜੀਉ ॥ ੩ ॥ ਹਉਮੈ ਜਲਿਆ ਮਨਹੁ ਵਿਸਾਰੇ ॥

are seeking the Lord). The Guru has decided our fate, having cast away the cycle of births and deaths (for us) but this fact (secret) is realised by the person, who is imbued with the love of Lord's True Name alone and is free from the dual-mindedness (from doubts and misgivings). The person, who imbibes the Guru's guidance by ridding himself of all whims and fancies becomes the true (slave) devotee of the Lord by serving Him day and night. (4)

The heart (mind) is stabilised in the tenth outlet (dasam duar) like the sky, as the mind rests there intact, being the main abode of the Guru-Lord where I am concentrating. O Nanak ! I have become such a detached person (Udasi) who has perceived the same Lord (pervading within and without), in the mind and around us and have completely merged with Him. (5 - 11)

Rag Maru Mahala - 1 Ghar - 5 Ik onkar satgur prasad (Ahnis jagai neend na sovai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The person, who is truly in love with the Lord (suffering the pangs of His separation) is always fully awake by day and night and does not sleep any time. (in the slumber of ignorance). How could the Vaid (Physician) know the treatment of such a person, who is pierced with the arrows of love (for the Lord) in body and mind. (who is extremely in love with the Lord).(1)

Some Guru-minded person alone realises the Truth, who is engaged by the Lord in singing His praises. Infact, the dealer (customer) of the nectar of True Name alone knows the value of this nectar. (The lover alone could appreciate the love of the beloved Lord) (Pause - 1)

The Sikh who has developed the love of the Lord-spouse (like the wedded woman having love for her spouse) and is immersed in the love of the Guru's Word (sabad) by inculcating its love in his heart, enjoys the bliss of knowledge, having quenched his thirst for worldly pleasures. (2)

The person, who has got rid of his doubts and dual-mindedness, casts away all his misgivings and gets engaged in reciting True Name by singing the praises of the Lord; He then gets immersed in the Guru's Word by curbing his mind (like a dead person) and then with the knowledge of the Guru's message attains the beautiful Lord within himself like a True Yogi. (3)

The person, (burnt with fire) engrossed in egoistic

ਜਮ ਪੁਰਿ ਵਜਹਿ ਖੜਗ ਕਰਾਰੇ ॥ ਅਬ ਕੈ
ਕਹਿਐ ਨਾਮੁ ਨ ਮਿਲਈ ਤੂ ਸਹੁ ਜੀਅਝੇ ਭਾਰੀ
ਜੀਉ ॥ ੪ ॥ ਮਾਇਆ ਮਮਤਾ ਪਵਹਿ ਖਿਆਲੀ
॥ ਜਮ ਪੁਰਿ ਫਾਸਹਿਗਾ ਜਮ ਜਾਲੀ ॥ ਹੇਤ ਕੇ
ਬੰਧਨ ਤੋੜਿ ਨ ਸਾਕਹਿ ਤਾ ਜਮੁ ਕਰੇ ਖੁਆਰੀ
ਜੀਉ ॥ ੫ ॥ ਨਾ ਹਉ ਕਰਤਾ ਨਾ ਮੈ ਕੀਆ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਤਿਗੁਰਿ ਦੀਆ ॥ ਜਿਸੁ ਤੂ
ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ
ਜੀਉ ॥ ੬ ॥ ੧ ॥ ੧੨ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ਘਰੁ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਹ ਬੈਸਾਲਹਿ ਤਹ ਬੈਸਾ ਸੁਆਮੀ ਜਹ ਭੇਜਹਿ
ਤਹ ਜਾਵਾ ॥ ਸਭ ਨਗਰੀ ਮਹਿ ਏਕੈ ਰਾਜਾ ਸਭੇ
ਪਵਿਤੁ ਹਹਿ ਥਾਵਾ ॥ ੧ ॥ ਬਾਬਾ ਦੇਹਿ ਵਸਾ
ਸਚ ਗਾਵਾ ॥ ਜਾ ਤੇ ਸਹਜੇ ਸਹਜਿ ਸਮਾਵਾ ॥
੧ ॥ ਰਹਾਉ ॥ ਬੁਰਾ ਭਲਾ ਕਿਛੁ ਆਪਸ ਤੇ
ਜਾਨਿਆ ਏਈ ਸਗਲ ਵਿਕਾਰਾ ॥ ਇਹੁ
ਫੁਰਮਾਇਆ ਖਸਮ ਕਾ ਹੋਆ ਵਰਤੈ ਇਹੁ ਸੰਸਾਰਾ
॥ ੨ ॥ ਇੰਦ੍ਰੀ ਧਾਤੁ ਸਬਲ ਕਹੀਅਤ ਹੈ ਇੰਦ੍ਰੀ
ਕਿਸ ਤੇ ਹੋਈ ॥ ਆਪੇ ਖੇਲ ਕਰੈ ਸਭਿ ਕਰਤਾ
ਐਸਾ ਬੂਝੈ ਕੋਈ ॥ ੩ ॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕ
ਲਿਵ ਲਾਗੀ ਦੁਬਿਧਾ ਤਦੇ ਬਿਨਾਸੀ ॥ ਜੋ ਤਿਸੁ

tendencies who has forsaken the Lord from the mind, gets punished by the Yama's sword in the hell. Then this man cries out for help promising to meditate on the Lord, but then it is too late and not possible to recite True Name, as the human being has to undergo sufferings now. (4)

Now this man is caught in the love of worldly falsehood (Maya) and engrossed in vicious thoughts he has to face the punishment with the Yama's noose around his neck, when the Yama (god of death) will dishonour him as he cannot get freed from the worldly bondage now. (5)

O Lord ! I have neither done any good deeds (in the past) before nor could I perform any virtues now but the Guru has blessed me with the nectar of True Name. O Nanak ! I have sought the support of the Lord now. May He bestow we with True Name, as it pleases Him ! Whosoever is blessed with the Lord's True Name, gets this boon, else he has no other go (no one could attain it with force). (6 - 1 - 12)

Maru Mahala - 3 Ghar - 1 Ik onkar satgur prasad (Jeh baisa'leh teh baisa swami.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! Wherever You will establish me, I will accept that position and wherever You will order me to go, I will proceed there. (I would follow Your ordains as per Your Will without a murmur). You are the only king of the Universe, (of all the places) as such all the places are equally pure. (1)

O True Master ! May You bless me with such an abode that I could always sing Your praises ! May I get merged with You in peace in a state of equipoise. (Pause - 1)

Whatever good or bad actions have been performed by me were due to my own fault which was the basis of all vicious and sinful actions. O Lord ! Whatever You have dictated as per Your Will, was being followed in the world (without any murmur) as everything is controlled by You. (2)

If the senses were considered responsible for our actions, then tell me, who created these senses ? But very few persons realise that the whole worldly drama is being enacted by the Lord Himself. (3)

But when the human being developed love of the Lord through the Guru's Grace, his dual mindedness disappeared. The saints have always accepted the Lord's Will as supreme

ਭਾਣਾ ਸੋ ਸਤਿ ਕਰਿ ਮਾਨਿਆ ਕਾਟੀ ਜਮ ਕੀ

ਫਾਸੀ ॥ ੪ ॥ ਭਣਤਿ ਨਾਨਕੁ ਲੇਖਾ ਮਾਰੈ ਕਵਨਾ

ਜਾ ਚੁਕਾ ਮਨਿ ਅਭਿਮਾਨਾ ॥ ਤਾਸੁ ਤਾਸੁ ਧਰਮ

ਰਾਇ ਜਪਤੁ ਹੈ ਪਏ ਸਚੇ ਕੀ ਸਰਨਾ ॥ ੫ ॥੧॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਆਵਣ ਜਾਣਾ ਨਾ ਥੀਐ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ

॥ ਸਚੁ ਖਜਾਨਾ ਬਖਸਿਆ ਆਪੇ ਜਾਣੈ ਸੋਇ ॥

੧ ॥ ਏ ਮਨ ਹਰਿ ਜੀਉ ਚੇਤਿ ਤੂ ਮਨਹੁ ਤਜਿ

ਵਿਕਾਰ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਧਿਆਇ ਤੂ ਸਚਿ

ਲਗੀ ਪਿਆਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਐਥੈ ਨਾਵਹੁ

ਭੁਲਿਆ ਫਿਰਿ ਹਬੁ ਕਿਥਾਉ ਨ ਪਾਇ ॥ ਜੋਨੀ

ਸਭਿ ਭਵਾਈਅਨਿ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਇ ॥ ੨

॥ ਵਡਭਾਰੀ ਗੁਰੁ ਪਾਇਆ ਪੂਰਬਿ ਲਿਖਿਆ

ਮਾਇ ॥ ਅਨਦਿਨੁ ਸਚੀ ਭਗਤਿ ਕਰਿ ਸਚਾ

ਲਏ ਮਿਲਾਇ ॥ ੩ ॥ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ

ਸਾਜੀਅਨੁ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥ ਨਾਨਕ ਨਾਮਿ

ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥ ੪ ॥ ੨ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਪਿਛਲੇ ਗੁਨਹ ਬਖਸਾਇ ਜੀਉ ਅਬ ਤੂ ਮਾਰਗਿ

ਪਾਇ ॥ ਹਰਿ ਕੀ ਚਰਣੀ ਲਾਗਿ ਰਹਾ ਵਿਚਹੁ

ਆਪੁ ਗਵਾਇ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਗੁਰਮੁਖਿ ਨਾਮੁ

ਹਰਿ ਧਿਆਇ ॥ ਸਦਾ ਹਰਿ ਚਰਣੀ ਲਾਗਿ ਰਹਾ

ਇਕ ਮਨਿ ਏਕੈ ਭਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾ ਮੈ

and the only Truth, thus cutting off the shackles of their worldly bondage or Yama's noose. (4)

O Nanak ! Once the egoistic tendencies of the mind are cast away then who will ask for the account of our misdeeds in life ? (No one will ask for our account). The persons, who have sought the support of the lotus-feet of the Lord, are saluted by Dharam Raj (god of justice) even and asks for their pardon. (O Lord ! (Saints) ! May You protect me, as I recite Your Name). (5 - 1)

Maru Mahala - 3 (Ava'n ja'na na thiai nij ghar.....)

Once we attain self-realisation (attain the Lord) then we do not go through the cycle of births and deaths. The Lord, who has bestowed on us the treasure of His True Name, alone knows our bliss. (1)

O my mind ! Try to recite the Lord's True Name by getting rid of your vicious thoughts. Recite the Lord's True Name so that you could get imbued with the love of the Lord. (Pause - 1)

When the human being forsakes the Lord's True Name in this life then where else could he attain salvation ? (He cannot gain salvation in any other form of life). The faithless persons are taken through the cycle of births and deaths and are thrown into the hell. (2)

O my mother ! The fortunate person, pre-destined by the Lord's Will, have been united with the Guru. (have attained the Guru's guidance). They are engaged in the worship (service) of the Lord day and night, and they are united by the Lord with Himself. (3)

The Lord Himself has created this Universe (world) and then bestows His Grace on all the beings. (sustains them) O Nanak ! By reciting the Lord's True Name we get acclaimed and honoured but only the persons, whom the Lord is pleased with, attain this favour. (the boon of True Name). (4 - 2)

Maru Mahala - 3 (Pichhlai guneh bakhshai'e jiu ab.....)

O Brother ! Get your previous sins pardoned by the Lord and then follow the path of Truth only in future. By getting rid of Your egoism, try to seek refuge at the lotus-feet of the True Lord. (1)

O my mind ! Recite the Lord's True Name by following the Guru's guidance. Try to remain at the lotus-feet of the Lord always with single-minded devotion. (Pause - 1)

O True Master ! Neither I belong to a high caste nor do I have any status in this world; moreover I have no other place

ਜਾਤਿ ਨ ਪਤਿ ਹੈ ਨਾ ਮੈ ਥੇਹੁ ਨ ਥਾਉ ॥ ਸਬਦਿ
ਭੇਦਿ ਭ੍ਰਮੁ ਕਟਿਆ ਗੁਰਿ ਨਾਮੁ ਦੀਆ ਸਮਝਾਇ
॥ ੨ ॥ ਇਹੁ ਮਨੁ ਲਾਲਚਿ ਕਰਦਾ ਫਿਰੈ
ਲਾਲਚਿ ਲਾਗਾ ਜਾਇ ॥ ਧੈਰੁ ਕੂੜਿ ਵਿਆਪਿਆ
ਜਮ ਪੁਰਿ ਚੋਟਾ ਖਾਇ ॥ ੩ ॥ ਨਾਨਕ ਸਭੁ ਕਿਛੁ
ਆਪੇ ਆਪਿ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ ਭਗਤਿ
ਖਜਾਨਾ ਬਖਸਿਓਨੁ ਗੁਰਮੁਖਾ ਸੁਖੁ ਹੋਇ ॥ ੪ ॥
੩ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਸਚਿ ਰਤੇ ਸੇ ਟੋਲਿ ਲਹੁ ਸੇ ਵਿਰਲੇ ਸੰਸਾਰਿ ॥
ਤਿਨ ਮਿਲਿਆ ਮੁਖੁ ਉਜਲਾ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰਿ
॥ ੧ ॥ ਬਾਬਾ ਸਾਚਾ ਸਾਹਿਬੁ ਰਿਦੈ ਸਮਾਇ ॥
ਸਤਿਗੁਰੁ ਅਪਨਾ ਪੁਛਿ ਦੇਖੁ ਲੇਹੁ ਵਖਰੁ ਭਾਲਿ
॥ ੧ ॥ ਰਹਾਉ ॥ ਇਕੁ ਸਚਾ ਸਭ ਸੇਵਦੀ ਪੁਰਿ
ਭਾਗਿ ਮਿਲਾਵਾ ਹੋਇ ॥ ਗੁਰਮੁਖਿ ਮਿਲੇ ਸੇ ਨ
ਵਿਛੜਹਿ ਪਾਵਹਿ ਸਚੁ ਸੋਇ ॥ ੨ ॥ ਇਕਿ
ਭਗਤੀ ਸਾਰ ਨ ਜਾਣਨੀ ਮਨਮੁਖ ਭਰਮਿ
ਭੁਲਾਇ ॥ ਓਨਾ ਵਿਚਿ ਆਪਿ ਵਰਤਦਾ ਕਰਣਾ
ਕਿਛੁ ਨ ਜਾਇ ॥ ੩ ॥ ਜਿਸੁ ਨਾਲਿ ਜੇਹੁ ਨ
ਚਲਈ ਖਲੇ ਕੀਚੈ ਅਰਦਾਸਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਨਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਸੁਣਿ ਕਰੇ ਸਾਬਾਸਿ ॥ ੪ ॥
੪ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਮਾਰੂ ਤੇ ਸੀਤਲੁ ਕਰੇ ਮਨੁਰਹੁ ਕੰਚਨੁ ਹੋਇ ॥ ਸੇ
ਸਾਚਾ ਸਾਲਾਹੀਐ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ

to go (support) except You. The persons who have been made to realise and understand the Guru's Word and True Name by the Guru, have got rid of their doubts and dual-mindedness by following the Guru's guidance. (2)

This human being wanders around the world engrossed in the greed and never gets satisfied even after getting his desires fulfilled. This man is always engrossed in worldly bondage and falsehood as such he gets punished by the Yama in the hell. (3)

O Nanak ! The Lord is the cause and effect of everything, as there is none else, controlling this world. The Guru-minded persons, blessed with the treasure of Lord's worship (True Name) have enjoyed the bliss of life. (4 - 3)

Maru Mahala - 3 (*Sach ratai se toal laho.....*)

O Brother ! Try to seek the persons imbued with the love of the Lord, though they are hardly very few in the world. We get purified and proceed with flying colours to the Lord's presence by reciting the Lord's True Name in their company. (1)

O Brother ! Try to inculcate the love of the Lord in your heart. Even if you were to ask the Guru, you will get the advice of seeking the Lord's True Name through His guidance. (Pause - 1)

The whole world is serving the Lord, but only the fortunate persons, pre-destined by the Lord's Will, get united with Him. The Guru-minded persons are then never separated again and enjoy the bliss of the Lord through the Guru's guidance. (2)

The faithless persons, who are lost in their whims and dual-mindedness, do not realise the value of the Lord's worship. They are engrossed in egoism as such they never engage themselves in good deeds. (3)

Let us pray to Lord and make our obeisance to Him (in a standing posture with folded hands) as we have no control over Him (cannot force Him for any decision).

O Nanak ! When we inculcate the love of the Lord in our heart through the Guru's guidance then everyone would praise us with regard. (4 - 4)

Maru Mahala - 3 (*Maru te sital karai manuroh.....*)

The Lord's True Name is so rewarding and pleasant that it gives peace of mind casting away our egoism (by making burning sand as cold) and makes gold out of the hot iron. (makes saints out of faithless persons). Let us, therefore, praise

॥ ੧ ॥ ਮੇਰੇ ਮਨ ਅਨਦਿਨੁ ਧਿਆਇ ਹਰਿ ਨਾਉ
॥ ਸਤਿਗੁਰ ਕੈ ਬਚਨਿ ਅਗਾਧਿ ਤੂ ਅਨਦਿਨੁ
ਗੁਣ ਗਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਮੁਖਿ ਏਕੋ
ਜਾਣੀਐ ਜਾ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਇ ॥ ਸੇ
ਸਤਿਗੁਰੁ ਸਾਲਾਹੀਐ ਜਿਦੂ ਏਹ ਸੋਝੀ ਪਾਇ ॥
੨ ॥ ਸਤਿਗੁਰੁ ਛੋਡਿ ਦੂਜੈ ਲਗੇ ਕਿਆ ਕਰਨਿ
ਅਗੈ ਜਾਇ ॥ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਬਹੁਤੀ
ਮਿਲੈ ਸਜਾਇ ॥ ੩ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਵੇਪਰਵਾਹੁ ਹੈ
ਨਾ ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਇ ॥ ਨਾਨਕ ਤਿਸੁ
ਸਰਣਾਈ ਭਜਿ ਪਉ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇ ॥
੪ ॥ ੫ ॥

ਮਾਰੂ ਮਹਲਾ ੪ ਘਰੁ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਪਿਓ ਨਾਮੁ ਸੁਕ ਜਨਕ ਗੁਰ ਬਚਨੀ ਹਰਿ ਹਰਿ
ਸਰਣਿ ਪਰੇ ॥ ਦਾਲਦੁ ਭੰਜਿ ਸੁਦਾਮੇ ਮਿਲਿਓ
ਭਗਤੀ ਭਾਇ ਤਰੇ ॥ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਨਾਮੁ
ਕ੍ਰਿਤਾਰਥੁ ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ॥ ੧ ॥ ਮੇਰੇ ਮਨ
ਨਾਮੁ ਜਪਤ ਉਧਰੇ ॥ ਧੂ ਪ੍ਰਹਿਲਾਦੁ ਬਿਦਰੁ ਦਾਸੀ
ਸੁਤੁ ਗੁਰਮੁਖਿ ਨਾਮਿ ਤਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਕਲਜੁਗਿ ਨਾਮੁ ਪ੍ਰਧਾਨੁ ਪਦਾਰਥੁ ਭਗਤ ਜਨਾ
ਉਧਰੇ ॥ ਨਾਮਾ ਜੈਦੇਉ ਕਬੀਰੁ ਤ੍ਰਿਲੋਚਨੁ ਸਭਿ
ਦੇਖ ਗਏ ਚਮਰੇ ॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਲਗੇ ਸੇ
ਉਧਰੇ ਸਭਿ ਕਿਲਬਿਖ ਪਾਪ ਟਰੇ ॥ ੨ ॥ ਜੋ ਜੋ
ਨਾਮੁ ਜਪੈ ਅਪਰਾਧੀ ਸਭਿ ਤਿਨ ਕੇ ਦੇਖ ਪਰਹਰੇ

the Lord who has no equal in greatness. (1)

O my mind ! Let us remember the Lord (recite the True Name) day and night and recite the True Name through the Guru's Word and sing the Lord's praises day and night, who would enlighten us. (Pause - 1)

When the Guru makes us realise (truth), we consider the Lord as the True Master of all and then sing praises of the Guru, who has made us realise this Truth. (secret). (2)

The persons, who are serving some other power (gods) except the Lord, will suffer in the Lord's court (What will they do in the next world?) Infact, they will be punished by the Yama, being caught in bondage and taken to hell. (3)

Our Lord is care-free, who is not affected by greed or attachment. O Nanak ! Let us rush to take refuge at the lotus-feet of the Lord, who will pardon our sins and unite us with Himself. (4 - 5)

Maru Mahala - 4 Ghar - 2 Ik onkar satgur prasad
(japiou naam suk janak gur bachni.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The saints Sukhdev and Janak (king) have recited True Name by taking the support of the Lord. The poverty of Sudama (Brahmin) was eliminated by the Lord (Krishna) on uniting him with Himself, and bestowed salvation on him through the love of the Lord's worship. The Lord, beloved of the saints, blesses them with His Grace so that they recite the Lord's True Name through the Guru's guidance and then bestow their benevolence on others and grant them bliss of life. (1)

O my mind ! All the saints have attained salvation by reciting True Name, just as Dhruv, Prahlad, Bidar, son of the maid, have attained salvation by reciting True Name through the Guru's guidance. (Pause - 1)

In this age of Kal-Yug True Name is the supreme activity, which has helped all the saints to attain salvation by reciting True Name. The saints Namdev, Jaidev, Kabir, Trilochan have all attained the Lord by casting away their ills of ignorance and egoism and reciting True Name. All those persons, who are engaged in reciting True Name through the Guru's guidance, have attained salvation as all their sins, big or small, have been cast away. (2)

Even the sinners, who have recited the Lord's True Name,

॥ ਬੇਸੁਆ ਰਵਤ ਅਜਾਮਲੁ ਉਧਰਿਓ ਮੁਖਿ ਬੋਲੈ
ਨਾਰਾਇਣੁ ਨਰਹਰੇ ॥ ਨਾਮੁ ਜਪਤ ਉਗ੍ਰਸੈਣਿ
ਗਤਿ ਪਾਈ ਤੋੜਿ ਬੰਧਨ ਮੁਕਤਿ ਕਰੇ ॥ ੩ ॥
ਜਨ ਕਉ ਆਪਿ ਅਨੁਗ੍ਰਹੁ ਕੀਆ ਹਰਿ ਅੰਗੀਕਾਰੁ
ਕਰੇ ॥ ਸੇਵਕ ਪੈਜ ਰਖੈ ਮੇਰਾ ਗੋਵਿੰਦੁ ਸਰਣਿ ਪਰੇ
ਉਧਰੇ ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਉਰ
ਧਰਿਓ ਨਾਮੁ ਹਰੇ ॥ ੪ ॥ ੧ ॥

ਮਾਰੂ ਮਹਲਾ ੪ ॥

ਸਿਧ ਸਮਾਧਿ ਜਪਿਓ ਲਿਵ ਲਾਈ ਸਾਧਿਕ ਮੁਨਿ
ਜਪਿਆ ॥ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਧਿਆਇਆ ਮੁਖਿ
ਇੰਦ੍ਰਾਦਿਕ ਰਵਿਆ ॥ ਸਰਣਿ ਪਰੇ ਜਪਿਓ ਤੇ
ਭਾਏ ਗੁਰਮੁਖਿ ਪਾਰਿ ਪਇਆ ॥ ੧ ॥ ਮੇਰੇ ਮਨ
ਨਾਮੁ ਜਪਤ ਤਰਿਆ ॥ ਧੰਨਾ ਜਟੁ ਬਾਲਮੀਕੁ
ਬਟਵਾਰਾ ਗੁਰਮੁਖਿ ਪਾਰਿ ਪਇਆ ॥ ੧ ॥ ਰਹਾਉ
॥ ਸੁਰਿ ਨਰ ਗਣ ਗੰਧਰਬੇ ਜਪਿਓ ਰਿਖਿ ਬਪੁਰੈ
ਹਰਿ ਗਾਇਆ ॥ ਸੰਕਰਿ ਬ੍ਰਹਮੈ ਦੇਵੀ ਜਪਿਓ
ਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਆ ॥ ਹਰਿ ਹਰਿ
ਨਾਮਿ ਜਿਨਾ ਮਨੁ ਭੀਨਾ ਤੇ ਗੁਰਮੁਖਿ ਪਾਰਿ ਪਇਆ
॥ ੨ ॥ ਕੋਟਿ ਕੋਟਿ ਤੇਤੀਸ ਧਿਆਇਓ ਹਰਿ
ਜਪਤਿਆ ਅੰਤੁ ਨ ਪਾਇਆ ॥ ਬੇਦ ਪੁਰਾਣੁ
ਸਿਮ੍ਰਿਤਿ ਹਰਿ ਜਪਿਆ ਮੁਖਿ ਪੰਡਿਤ ਹਰਿ
ਗਾਇਆ ॥ ਨਾਮੁ ਰਸਾਲੁ ਜਿਨਾ ਮਨਿ ਵਸਿਆ
ਤੇ ਗੁਰਮੁਖਿ ਪਾਰਿ ਪਇਆ ॥ ੩ ॥ ਅਨਤ ਤਰੰਗੀ

have got rid of all their afflictions and sins. Ajamal, the sinner, who was always in love with the prostitutes, by reciting the name of narayan with his tongue, also managed to cross this ocean of life successfully. Even Ugarsain, father of Kans (despot) attained Salvation by reciting True Name and got all his worldly bondage cut off with the support of True Name.(3)

The Lord has blessed some persons with His Grace, with whom He is pleased, and accepted them as His saints, (thus granting them salvation). Whosoever has sought the support of the Lord, has been helped by the Lord towards salvation by protecting his honour. O Nanak ! The Lord has bestowed His Grace and benevolence on all those persons, who have inculcated the love of the Lord in the heart and recited the Lord's True Name. (4 - 1)

Maru Mahala - 4 (*Jin samadh japiou liv laiee.....*)

The Sidhas have recited True Name in their meditation and the mendicants have worshipped the Lord with love and devotion while those observing silence have also worshipped Him through silent prayers. The celibates, those speaking Truth, and peace-loving mendicants have all worshipped the Lord, including Indra, the king of gods, who has also recited True Name. All those persons who have recited True Name by taking refuge at the Lord's lotus-feet through the Guru's guidance, have attained salvation by winning the Lord's acceptance. (1)

O my mind ! Whosoever has recited True Name, has crossed this ocean successfully. The Jat Dhanna (farmer) or Balmik, the robber, have both attained salvation through the Guru's guidance. (Pause - 1)

The gods, men, the Shiva's singers, or other musicians of the gods, including the rishis and munis (mendicants) all have recited the True Name by singing the Lord's praises. Even Shiva, god Brahma, and various goddesses have all recited True Name; (What to say of others) infact, all have worshipped the Lord by reciting True Name. All those persons, who have developed love for the Lord's True Name, have attained salvation through the Guru's guidance. (2)

Millions of gods, (thirty three crores of them) have not been able to realise the Lord's Greatness or limits by worshipping Him. The pandits, with their study of Vedas, Puranas, Smritis (or their makers) have all recited True Name by singing Lord's praises. The Guru-minded persons, who have inculcated the love of the Lord in the heart, have attained

ਨਾਮੁ ਜਿਨ ਜਪਿਆ ਮੈ ਗਣਤ ਨ ਕਰਿ ਸਕਿਆ

॥ ਗੋਬਿੰਦੁ ਕ੍ਰਿਪਾ ਕਰੇ ਬਾਇ ਪਾਏ ਜੇ ਹਰਿ ਪ੍ਰਭ

ਮਨਿ ਭਾਇਆ ॥ ਗੁਰਿ ਧਾਰਿ ਕ੍ਰਿਪਾ ਹਰਿ ਨਾਮੁ

ਦ੍ਰਿੜਾਇਓ ਜਨ ਨਾਨਕ ਨਾਮੁ ਲਇਆ ॥ ੪ ॥

੨ ॥

ਮਾਰੂ ਮਹਲਾ ੪ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਲੈ ਗੁਰਮਤਿ ਹਰਿ ਪਤਿ

ਪਾਇ ॥ ਹਲਤਿ ਪਲਤਿ ਨਾਲਿ ਚਲਦਾ ਹਰਿ

ਅੰਤਿ ਲਏ ਛਡਾਇ ॥ ਜਿਥੈ ਅਵਘਟ ਗਲੀਆ

ਭੀੜੀਆ ਤਿਥੈ ਹਰਿ ਹਰਿ ਮੁਕਤਿ ਕਰਾਇ ॥ ੧

॥ ਮੇਰੇ ਸਤਿਗੁਰਾ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ॥

ਮੇਰਾ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧੋ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ

ਨ ਮਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੈ ਹਰਿ ਬਿਰਹੀ ਹਰਿ

ਨਾਮੁ ਹੈ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ ॥ ਤਿਸੁ

ਆਗੈ ਮੈ ਜੋਦੜੀ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਦੇਇ ਮਿਲਾਇ

॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਦਇਆਲ ਪ੍ਰਭੁ ਹਰਿ ਮੇਲੇ

ਢਿਲ ਨ ਪਾਇ ॥ ੨ ॥ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ

ਚੇਤਿਓ ਸੇ ਭਾਗਹੀਣ ਮਰਿ ਜਾਇ ॥ ਓਇ ਫਿਰਿ

ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਮਰਿ ਜੰਮਹਿ ਆਵੈ ਜਾਇ

॥ ਓਇ ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਹਰਿ ਦਰਗਹ

ਮਿਲੈ ਸਜਾਇ ॥ ੩ ॥ ਤੂ ਪ੍ਰਭੁ ਹਮ ਸਰਣਾਗਤੀ

ਮੇ ਕਉ ਮੇਲਿ ਲੈਹੁ ਹਰਿ ਰਾਇ ॥ ਹਰਿ ਧਾਰਿ

ਕ੍ਰਿਪਾ ਜਗਜੀਵਨਾ ਗੁਰ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਇ

॥ ਹਰਿ ਜੀਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਜਨ

ਨਾਨਕ ਹਰਿ ਮੇਲਾਇ ॥ ੪ ॥ ੧ ॥ ੩ ॥

salvation through the Guru's guidance. (3)

I cannot recount all those who have recited True Name, (various waves of the ocean of Lord) including various beings. But whosoever has been blessed with the Grace of the Lord Gobind has been accepted by Him, having won His acceptance and pleasure. O Nanak ! I also attained True Name and then recited His True Name when the Guru blessed me through His Grace with True Name (and gained salvation). (4 - 2)

Maru Mahala - 4 Ghar - 3 Ik onkar satgur prasad (Har Har naam nidhan lai gurmat pat paie.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord's True Name is worth the nine worldly treasures and whosoever recites True Name through the Guru's guidance, gains acclaim and honour. The True Name alone accompanies man in this world or the next world and at the end of this life even this True Name gives us emancipation from the Yama (god of death) as well. Even during the tortuous path after death, the Lord's True Name alone helps us in leading through the rough and tough lanes of the route to the Lord's court. (1)

O my Guru ! May You imbibe the love of the Lord's True Name in my heart ! The Lord is everything to me including my mother, father, son, and close relation, as I cannot perceive any body else except the Lord. O Mother ! I am the lover of the Lord's True Name only. May some one unite me with the (True Name of the) Lord through his benevolence ! The Guru is the greatest benefactor, who would unite us with the Lord without brooking any delay. (2)

The unfortunate faithless persons, who have not recited the True Name of the Lord, would face the pangs of the cycle of births and deaths due to their bad luck, as such they would be born again in this world going through the cycle of Rebirths. They would be taken, bound in chains, to the Lord's court and punished by the Yama for their misdeeds. (3)

O True Master ! We have sought Your support now. May You unite us with Yourself through Your Grace ! O Lord life-giver to the world ! May You bless me with Your Grace and give us the protective care and support of the Guru ! O Nanak ! May the Lord, through His Grace, unite me with the beloved saints of the Lord (so that I could merge with Him). (4 - 1 - 3)

ਮਾਰੂ ਮਹਲਾ ੪ ॥

ਹਉ ਪੁੰਜੀ ਨਾਮੁ ਦਸਾਇਦਾ ਕੇ ਦਸੇ ਹਰਿ ਧਨੁ
ਰਾਸਿ ॥ ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਖਨ ਖੰਨੀਐ ਮੈ ਮੇਲੇ
ਹਰਿ ਪ੍ਰਭ ਪਾਸਿ ॥ ਮੈ ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ
ਕਿਉ ਸਜਣੁ ਮਿਲੈ ਮਿਲਾਸਿ ॥ ੧ ॥ ਮਨ
ਪਿਆਰਿਆ ਮਿਤ੍ਰਾ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਨੁ ਰਾਸਿ
॥ ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਧੀਰਕ ਹਰਿ
ਸਾਬਾਸਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਹਰਿ ਆਪਿ
ਮਿਲਾਇ ਗੁਰੁ ਮੈ ਦਸੇ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥ ਬਿਨੁ
ਗੁਰ ਪ੍ਰੇਮੁ ਨ ਲਭਈ ਜਨ ਵੇਖਹੁ ਮਨਿ ਨਿਰਜਾਸਿ
॥ ਹਰਿ ਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਆ ਹਰਿ ਮੇਲੇ
ਗੁਰ ਸਾਬਾਸਿ ॥ ੨ ॥ ਸਾਗਰ ਭੰਗਤਿ ਭੰਡਾਰ
ਹਰਿ ਪੂਰੈ ਸਤਿਗੁਰ ਪਾਸਿ ॥ ਸਤਿਗੁਰੁ ਤੁਨਾ
ਖੇਲਿ ਦੇਇ ਮੁਖਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਰਗਾਸਿ ॥
ਮਨਮੁਖਿ ਭਾਗ ਵਿਹੁਣਿਆ ਤਿਖ ਮੁਈਆ ਕੰਧੀ
ਪਾਸਿ ॥ ੩ ॥ ਗੁਰੁ ਦਾਤਾ ਦਾਤਾਰੁ ਹੈ ਹਉ
ਮਾਗਉ ਦਾਨੁ ਗੁਰ ਪਾਸਿ ॥ ਚਿਰੀ ਵਿਛੁੰਨਾ
ਮੇਲਿ ਪ੍ਰਭ ਮੈ ਮਨਿ ਤਨਿ ਵਡੜੀ ਆਸ ॥ ਗੁਰ
ਭਾਵੈ ਸੁਣਿ ਬੇਨਤੀ ਜਨ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ
॥ ੪ ॥ ੨ ॥ ੪ ॥

ਮਾਰੂ ਮਹਲਾ ੪ ॥

ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣਾਇ ਪ੍ਰਭ ਗੁਰਮਤਿ ਹਰਿ
ਚਿਦੈ ਸਮਾਣੀ ॥ ਜਪਿ ਹਰਿ ਹਰਿ ਕਥਾ
ਵਡਭਾਗੀਆ ਹਰਿ ਉਤਮ ਪਦੁ ਨਿਰਬਾਣੀ ॥

Maru Mahala - 4 (Hoan poonji naam dasaienda ko.....)

O Brother ! I am seeking the capital of the Lord's True Name. May someone bless me with the wealth of True Name as my capital investment in the business of life. I would offer myself as a sacrifice to the person (surrender myself completely) who would unite me with the True Lord. I am imbued with the greatest love of the Lord, and am longing for His union. How could I join the company of the beloved Lord ? (1)

O dear friend ! I have developed great love for the wealth of Lord's True Name, in my mind. The persons, who have been bestowed with the Lord's True Name by the perfect Guru have been blessed with peace and tranquillity of mind by the Lord, alongwith praises. (Pause - 1)

O Lord ! May You unite me with the perfect Guru through Your Grace, who could grant me the wealth of True Name. O worldly people ! You may verify and realise (find) that without the support of the Guru, no one could gain the love of the Lord. The Lord has enlightened the Guru and blessed Him with His own personification (light). Praiseworthy is the Guru who unites us with the Lord finally. (2)

The Guru alone possesses the treasure of the Lord's True Name in this ocean of life. The Guru-minded persons get enlightened with the light of knowledge by the Guru, when He lays open the treasure of True Name before him; being pleased with him.

The faithless person is rather unfortunate, who does not get his thirst quenched by sitting on the water-bank. (who does not gain the Guru's guidance though being in His presence).(3)

O True Guru ! You are the greatest benefactor of all mankind and I would seek the boon of True Name from the Guru. O Guru ! May I be united with the Guru, from whom I have been separated since ages. This is the hope entertained by me in body and mind. O Nanak ! My only prayer will be heard and accepted when it pleases the Lord. We can only approach the Lord with our supplication (for uniting us with Himself) (4 - 2 - 4)

Maru Mahala - 4 (Har har katha sunaie' prabh.....)

O True Master ! May I be given the discourse about the Lord, which is inculcated in the heart of the Guru-minded persons. May I attain the highest status of bliss by listening to the Lord's discourses from the fortunate persons and reciting the Lord's True Name! O Lord ! The Guru-minded persons are

ਗੁਰਮੁਖਾ ਮਨਿ ਪਰਤੀਤਿ ਹੈ ਗੁਰਿ ਪੂਰੈ ਨਾਮਿ
ਸਮਾਣੀ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਮੈ ਹਰਿ ਹਰਿ ਕਥਾ
ਮਨਿ ਭਾਣੀ ॥ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਤ ਸਦਾ ਕਰਿ
ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੈ
ਮਨੁ ਤਨੁ ਖੋਜਿ ਢੰਢੋਲਿਆ ਕਿਉ ਪਾਈਐ ਅਕਥ
ਕਹਾਣੀ ॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਇਆ ਸੁਣਿ
ਅਕਥ ਕਥਾ ਮਨਿ ਭਾਣੀ ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ
ਨਾਮੁ ਅਧਾਰੁ ਹਰਿ ਮੈ ਮੇਲੇ ਪੁਰਖੁ ਸੁਜਾਣੀ ॥ ੨
॥ ਗੁਰ ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਾਇ ਪ੍ਰਭ ਮਿਲਿ ਸੁਰਤੀ
ਸੁਰਤਿ ਸਮਾਣੀ ॥ ਵਡਭਾਗੀ ਗੁਰੁ ਸੇਵਿਆ ਹਰਿ
ਪਾਇਆ ਸੁਖੜ ਸੁਜਾਣੀ ॥ ਮਨਮੁਖ ਭਾਗ
ਵਿਹੁਣਿਆ ਤਿਨ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਣੀ ॥ ੩ ॥
ਹਮ ਜਾਚਿਕ ਦੀਨ ਪ੍ਰਭ ਤੇਰਿਆ ਮੁਖਿ ਦੀਜੈ
ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਮਿਤ੍ਰ ਪ੍ਰਭ ਹਰਿ
ਮੇਲਹੁ ਸੁਖੜ ਸੁਜਾਣੀ ॥ ਜਨ ਨਾਨਕ
ਸਰਣਾਗਤੀ ਕਰਿ ਕਿਰਪਾ ਨਾਮਿ ਸਮਾਣੀ ॥ ੪
॥ ੩ ॥ ੫ ॥

ਮਾਰੂ ਮਹਲਾ ੪ ॥

ਹਰਿ ਭਾਉ ਲਗਾ ਬੈਰਾਗੀਆ ਵਡਭਾਗੀ ਹਰਿ
ਮਨਿ ਰਾਖੁ ॥ ਮਿਲਿ ਸੰਗਤਿ ਸਰਧਾ ਊਪਜੈ ਗੁਰ
ਸਬਦੀ ਹਰਿ ਰਸੁ ਚਾਖੁ ॥ ਸਭੁ ਮਨੁ ਤਨੁ ਹਰਿਆ
ਹੋਇਆ ਗੁਰਬਾਣੀ ਹਰਿ ਗੁਣ ਭਾਖੁ ॥ ੧ ॥
ਮਨ ਪਿਆਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਹਰਿ ਨਾਮ ਰਸੁ
ਚਾਖੁ ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪਾਇਆ ਹਲਤਿ ਪਲਤਿ

convinced about Your Greatness with love at heart and are immersed in True Name through the Guru's guidance. (1)

O my mind ! I have liked (loved) the Lord's great discourse. You should also recite the Lord's True Name daily (by relating His Great story) which is being related by the Guru-minded persons. (Pause - 1)

How could we attain the Lord in the indescribable grandeur and story though I have tried to seek the path leading to the attainment of the Lord. We have realised the true path in the company of holy saints, who have made us hear the indescribable story of the Lord. My body and mind has the support of True Name, which has been helpful in uniting me with the Lord of wisdom. (2)

When we were imbued with the love of the Guru, we requested Him to unite us with the Lord as He was an embodiment of the Lord Himself, so that this soul could merge with the Prime-soul. The fortunate persons have served the Guru, thus attaining the Lord, full of wisdom. The faithless persons are rather unfortunate, pre-destined by the Lord's Will, and spend this life in sufferings only (spend the night in distress) (3)

O Lord ! May You bestow the nectar of the Guru's Word (bani) on us, who are poor and helpless and are begging for favours from You ! The True Guru is my best friend. May the Lord unite we with such a Guru who will be our companion, both here and hereafter. O Nanak ! We have taken refuge at the Lord's lotus-feet like His slaves. The persons, blessed with the Lord's Grace, have been immersed in (reciting) True Name. (4 - 3 - 5)

Maru Mahala - 4 (*Har bha'ou laga baira'gia' vadbhagi...*)

The fortunate persons, pre-destined by the Lord's Will, who have been imbued with the love of the Lord, have been saved from the worldly afflictions (sufferings) by the Lord. Such Guru-minded persons, who have developed faith in the love of the Lord by joining the company of the holy saints, have tasted (partaken) the nectar of (Lord's) True Name through the Guru's Word (sabad) and His guidance. They have got their body and mind blossomed forth with the Guru's guidance and always sing the praises of the Lord. (1)

O my dear friendly mind ! Try to taste the nectar of Lord's True Name. The Lord has protected the honour of persons who have attained the Lord's True Name through the Guru's

ਪਤਿ ਰਾਖੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ

ਧਿਆਈਐ ਹਰਿ ਕੀਰਤਿ ਗੁਰਮੁਖਿ ਚਾਖੁ ॥ ਤਨੁ

ਧਰਤੀ ਹਰਿ ਬੀਜੀਐ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭ

ਰਾਖੁ ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਿ ਪੂਰੈ

ਹਰਿ ਰਸੁ ਚਾਖੁ ॥ ੨ ॥ ਮਨਮੁਖ ਤ੍ਰਿਸਨਾ ਭਰਿ

ਰਹੇ ਮਨਿ ਆਸਾ ਦਹ ਦਿਸ ਬਹੁ ਲਾਖੁ ॥ ਬਿਨੁ

ਨਾਵੈ ਧ੍ਰਿਗੁ ਜੀਵਦੇ ਵਿਚਿ ਬਿਸਟਾ ਮਨਮੁਖ ਰਾਖੁ

॥ ਓਇ ਆਵਹਿ ਜਾਹਿ ਭਵਾਈਅਹਿ ਬਹੁ ਜੋਨੀ

ਦੁਰਗੰਧ ਭਾਖੁ ॥ ੩ ॥ ਕ੍ਰਾਹਿ ਕ੍ਰਾਹਿ ਸਰਣਾਗਤੀ

ਹਰਿ ਦਇਆ ਧਾਰਿ ਪ੍ਰਭ ਰਾਖੁ ॥ ਸੰਤਸੰਗਤਿ

ਮੇਲਾਪੁ ਕਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਪਤਿ ਸਾਖੁ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਨੁ ਪਾਇਆ ਜਨ ਨਾਨਕ

ਗੁਰਮਤਿ ਭਾਖੁ ॥ ੪ ॥ ੪ ॥ ੬ ॥

ਮਾਰੂ ਮਹਲਾ ੪ ਘਰੁ ਪ

੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਹਰਿ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥ ਗੁਰਮੁਖਿ ਰਾਮੁ

ਕਰੇ ਨਿਸਤਾਰਾ ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ

ਸੁਆਮੀ ਸੋ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ ਜੀਉ ॥ ੧ ॥

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਬਨਵਾਲੀ ॥ ਹਰਿ ਹਿਰਦੈ

ਸਦਾ ਸਦਾ ਸਮਾਲੀ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ

ਮੇਰੇ ਜੀਅੜੇ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਛਡਾਵੈ ਜੀਉ

॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਖ ਸਾਗਰੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ

guidance here and hereafter. (Pause - 1)

O Brother ! Let us always recite the Lord's True Name and enjoy the bliss of singing the praises of the Lord in the company of the Guru. Let us sow the seed of Lord's True Name in the (soil of this) human body provided the Lord blesses us with the company of the holy saints and then partake (taste) the nectar of True Name by following the perfect Guru's guidance. (2)

The self-willed persons, however engrossed in the desire of amassing worldly possessions, are always roaming around in all the ten directions in the hope of collecting wealth (lakhs of rupees). Cursed be the life of such faithless persons, who lead this life without the support of True Name, as they would be thrown into hell in the end! (after death). Such persons are passed through the cycle of births and deaths and thus they eat the filth in the form of pigs or dogs. (3)

O True Master ! May You protect our honour as we have sought refuge at Your lotus-feet through Your Grace ! We have approached You with this request, having lot of fear and misgivings in our mind. O Lord ! May we be enabled to join the company of the holy Saints, wherein we could gain the nectar of True Name, which will bring us honour in this world alongwith the support of (as witnesses) such holy persons in the next world. O Nanak ! The Guru-minded persons, who have spoken the Guru's Word (Through His guidance), have attained the wealth of True Name of the Lord. (4 - 4 - 6)

Maru Mahala - 4 Ghar - 5 Ik onkar satgur prasad (Har Har bhagat bhare bhandara.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The persons, who are blessed with the treasure of Lord's (worship) True Name, would enable us to cross this ocean of life successfully, if we were to recite True Name in their company through the Lord's Grace. Moreover, the persons blessed with the Lord's Grace only, are enabled to sing His praises. (1)

We could always inculcate the love of the Lord's True Name in our hearts, if the Lord, the gardener of this worldly garden, were to bestow His Grace on us. O my soul ! Let us always recite the Lord's True Name which would help us save from the worldly bondage in the end. (Pause - 1)

The Lord's True Name is like the nectar, and (fountain)

ਨਾਉ ॥ ਮੰਗਤ ਜਨੁ ਜਾਚੈ ਹਰਿ ਦੇਹੁ ਪਸਾਉ ॥
 ਹਰਿ ਸਤਿ ਸਤਿ ਸਦਾ ਹਰਿ ਸਤਿ ਹਰਿ ਸਤਿ
 ਮੇਰੈ ਮਨਿ ਭਾਵੈ ਜੀਉ ॥ ੨ ॥ ਨਵੇ ਛਿਦ੍ਰ ਸ੍ਵਹਿ
 ਅਪਵਿਤ੍ਰ ॥ ਬੋਲਿ ਹਰਿ ਨਾਮ ਪਵਿਤ੍ਰ ਸਭਿ ਕਿਤਾ
 ॥ ਜੇ ਹਰਿ ਸੁਪ੍ਰਸੰਨੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਹਰਿ
 ਸਿਮਰਤ ਮਲੁ ਲਹਿ ਜਾਵੈ ਜੀਉ ॥ ੩ ॥ ਮਾਇਆ
 ਮੋਹੁ ਬਿਖਮੁ ਹੈ ਭਾਰੀ ॥ ਕਿਉ ਤਰੀਐ ਦੁਤਰੁ
 ਸੰਸਾਰੀ ॥ ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਦੇਇ ਪ੍ਰਭੁ ਸਾਚਾ
 ਜਪਿ ਹਰਿ ਹਰਿ ਪਾਰਿ ਲੰਘਾਵੈ ਜੀਉ ॥ ੪ ॥ ਤੂ
 ਸਰਬਤ੍ਰ ਤੇਰਾ ਸਭੁ ਕੋਈ ॥ ਜੇ ਤੂ ਕਰਹਿ ਸੋਈ
 ਪ੍ਰਭੁ ਹੋਈ ॥ ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਬੇਚਾਰਾ
 ਹਰਿ ਭਾਵੈ ਹਰਿ ਥਾਇ ਪਾਵੈ ਜੀਉ ॥ ੫ ॥੧॥੭॥

ਮਾਰੂ ਮਹਲਾ ੪ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥ ਸਭਿ
 ਕਿਲਵਿਖ ਕਾਟੈ ਹਰਿ ਤੇਰੇ ॥ ਹਰਿ ਧਨੁ ਰਾਖਹੁ
 ਹਰਿ ਧਨੁ ਸੰਚਹੁ ਹਰਿ ਚਲਦਿਆ ਨਾਲਿ ਸਖਾਈ
 ਜੀਉ ॥ ੧ ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਸੋ ਧਿਆਵੈ ॥
 ਨਿਤ ਹਰਿ ਜਪੁ ਜਾਪੈ ਜਪਿ ਹਰਿ ਸੁਖੁ ਪਾਵੈ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਆਵੈ ਜਪਿ ਹਰਿ ਹਰਿ
 ਪਾਰਿ ਲੰਘਾਈ ਜੀਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਿਰਭਉ
 ਨਿਰੰਕਾਰੁ ਸਤਿ ਨਾਮੁ ॥ ਜਗ ਮਹਿ ਸ੍ਰੇਸਟ ਊਤਮ
 ਕਾਮੁ ॥ ਦੁਸਮਨ ਦੂਤ ਜਮਕਾਲੁ ਠੇਹ ਮਾਰਉ
 ਹਰਿ ਸੇਵਕ ਨੇੜਿ ਨ ਜਾਈ ਜੀਉ ॥ ੨ ॥ ਜਿਸੁ
 ਉਪਰਿ ਹਰਿ ਕਾ ਮਨੁ ਮਾਨਿਆ ॥ ਸੋ ਸੇਵਕੁ ਚਹੁ

ocean of all worldly comforts and bliss. The Lord bestows His True Name to the person, who begs for this boon (as alms) from the True Master. I have developed love and devotion for this True Name, which is an embodiment of Truth. (2)

Such Guru-minded persons, who always recite True Name have purified all the nine openings of the body, which are oozing out filth and dirt of the body. We could always cast away the filth of our sinful actions by reciting True Name, when the Lord is pleased with us. (3)

O Brother ! It is rather difficult to get rid of the love of (Maya) worldly falsehood. Moreover, it is not possible to cross this horrible ocean of life successfully without ridding ourselves of the love of Maya, which cannot be crossed with this love at heart. Infact, the Lord has provided this ship of safety in the form of His True Name, which has helped the human beings to attain salvation by (the ship of) True Name. (4)

O Lord ! You are the True Master of all the beings, with everyone being Your salve. O Lord ! Whatever happens in the world in as per Your Will.

O Nanak ! I always sing the praises of the Lord, as His humble (helpless) devotee (salve). O Lord ! Whosoever is loved and accepted by You, attains salvation by considering his virtuous deeds as worthwhile (fruitful). (5 - 1- 7)

Maru Mahala - 4 (*Har Har naam japoh ma'n merai....*)

O my mind ! Recite the True Name of the Lord as this Lord's True Name alone will cast away (dispel) all your sins. Let us imbibe the treasure of Lord's True Name in our hearts by amassing the wealth of True Name, as this True Name alone will accompany us (this soul) to the next world. (after death).(1)

The person, who is blessed with the Lord's Grace recites the True Name and sings His praises (worships Him) every day. Such person then enjoys the bliss of life with the support of True Name but it is through the Guru's Grace that one relishes the recitation (taste of) of True Name, and this True Name alone helps the human being in crossing this ocean of life successfully. (Pause - 1)

This True Name of the Lord, who is free from the fear (of death), is really the worship of the Lord-sublime, an embodiment of Truth, and is the highest and most lovable boon of life. The Yama, the harbinger (god) of death, and the enemy of one and all, could be killed (Subdued) with the support of True Name and this devil (Yama), does not come any where

ਜੁਗ ਚਹੁ ਕੁੰਟ ਜਾਨਿਆ ॥ ਜੇ ਉਸ ਕਾ ਬੁਰਾ
ਕਹੈ ਕੋਈ ਪਾਪੀ ਤਿਸੁ ਜਮਕੰਕਰੁ ਖਾਈ ਜੀਉ ॥
੩ ॥ ਸਭ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨ ਕਰਤਾ ॥ ਸਭਿ
ਕਰਿ ਕਰਿ ਵੇਖੈ ਅਪਣੇ ਚਲਤਾ ॥ ਜਿਸੁ ਹਰਿ
ਰਾਖੈ ਤਿਸੁ ਕਉਣੁ ਮਾਰੈ ਜਿਸੁ ਕਰਤਾ ਅਪਿ
ਛਡਾਈ ਜੀਉ ॥ ੪ ॥ ਹਉ ਅਨਦਿਨੁ ਨਾਮੁ
ਲਈ ਕਰਤਾਰੇ ॥ ਜਿਨਿ ਸੇਵਕ ਭਗਤ ਸਭੇ
ਨਿਸਤਾਰੇ ॥ ਦਸ ਅਠ ਚਾਰਿ ਵੇਦ ਸਭਿ ਪੂਛਹੁ
ਜਨ ਨਾਨਕ ਨਾਮੁ ਛਡਾਈ ਜੀਉ ॥ ੫ ॥ ੨ ॥
੮ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੨
੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਡਰਪੈ ਧਰਤਿ ਅਕਾਸੁ ਨਖਤ੍ਰਾ ਸਿਰ ਉਪਰਿ ਅਮਰੁ
ਕਰਾਰਾ ॥ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਡਰਪੈ ਡਰਪੈ
ਇੰਦ੍ਰ ਬਿਚਾਰਾ ॥ ੧ ॥ ਏਕਾ ਨਿਰਭਉ ਬਾਤ
ਸੁਨੀ ॥ ਸੋ ਸੁਖੀਆ ਸੋ ਸਦਾ ਸੁਹੇਲਾ ਜੋ ਗੁਰ
ਮਿਲਿ ਗਾਇ ਗੁਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੇਹਧਾਰ
ਅਰੁ ਦੇਵਾ ਡਰਪਹਿ ਸਿਧ ਸਾਧਿਕ ਡਰਿ ਮੁਇਆ
॥ ਲਖ ਚਉਰਾਸੀਹ ਮਰਿ ਮਰਿ ਜਨਮੇ ਫਿਰਿ
ਫਿਰਿ ਜੋਨੀ ਜੋਇਆ ॥ ੨ ॥ ਰਾਜਸੁ ਸਾਤਰੁ
ਤਾਮਸੁ ਡਰਪਹਿ ਕੇਤੇ ਰੂਪ ਉਪਾਇਆ ॥ ਛਲ
ਬਪੁਰੀ ਇਹ ਕਉਲਾ ਡਰਪੈ ਅਤਿ ਡਰਪੈ ਧਰਮ
ਰਾਇਆ ॥ ੩ ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਡਰਹਿ
ਬਿਆਪੀ ਬਿਨੁ ਡਰ ਕਰਣੈਹਾਰਾ ॥ ਕਹੁ ਨਾਨਕ

near the Lord's devotees. (2)

The devotee (disciple), who has won the pleasure and acceptance of the Lord, is acclaimed and (known) honoured all over the world in all the four corners (of the world). Even if some sinner were to (wants) harm him or wants to disregard him (the saint) then he is punished by the Yama (god of death). (3)

O Brother ! There is only one creator of all the beings, who watches His own worldly drama of creation. How could any one harm a person, who is protected by the Lord-creator Himself ? How could any person hold one in bondage when he is saved by the Lord Himself ? (4)

I always worship the Lord day and night, who has enabled all His devotees (saints) to cross this ocean of life successfully. O Nanak ! If we were to find out from all the authors of four Vedas or eighteen Puranas, then we would realise that it is the Lord's True Name alone, which could save (protect) this human being from the worldly bondage. (5 - 2 - 8)

Maru Mahala - 5 Ghar - 2 Ik onkar satgur prasad
(*Darpai dharat akas nakhatra sir u'per....* .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The whole Universe including the Earth, sky and the stars are all (dreading) afraid of the Lord Almighty, whose writ runs over them. (who controls them all). Even the elements like air, water and fire are dreading the Lord, and even the god (king) Indra is afraid of Him. (1)

We have learnt (heard) one thing only that we could get rid of our fear-complex by reciting True Name. The person, who sings the praises of the Lord in the company of the Guru, is truly blissful in body and spirit. (Pause - 1)

The human beings (possessing a physical form) or even the gods are afraid of the Lord's might including all the sidhas (mendicants) engaged in penance are also dreading the Lord. All the beings are passed through the cycle of births and deaths (eighty-four lakhs of forms of life) and are born time and again. (2)

The three-pronged Maya viz. lust for power, greed and peace, which has given birth to many forms of life, is afraid of the Lord-Almighty, including the Maya, which has ensnared the whole world. Even the god of justice (Dharam Raj) is afraid of the Lord's mighty lest he were to make any mistake. (3)

The whole world is engrossed or engulfed by this fear-

ਭਗਤਨ ਕਾ ਸੰਗੀ ਭਗਤ ਸੋਹਿ ਦਰਬਾਰਾ ॥

੪ ॥ ੧ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਪਾਂਚ ਬਰਖ ਕੇ ਅਨਾਥੂ ਪੂ ਬਾਰਿਕੁ ਹਰਿ ਸਿਮਰਤ

ਅਮਰ ਅਟਾਰੇ ॥ ਪੁਤ੍ਰ ਹੇਤਿ ਨਾਰਾਇਣੁ ਕਹਿਓ

ਜਮਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰੇ ॥ ੧ ॥ ਮੇਰੇ ਠਾਕੁਰ

ਕੇਤੇ ਅਗਨਤ ਉਧਾਰੇ ॥ ਮੋਹਿ ਦੀਨ ਅਲਪ

ਮਤਿ ਨਿਰਗੁਣ ਪਰਿਓ ਸਰਣਿ ਦੁਆਰੇ ॥ ੧ ॥

ਰਹਾਉ ॥ ਬਾਲਮੀਕੁ ਸੁਪਚਾਰੇ ਤਰਿਓ ਬਧਿਕ

ਤਰੇ ਬਿਚਾਰੇ ॥ ਏਕ ਨਿਮਖ ਮਨ ਮਾਹਿ ਅਰਾਧਿਓ

ਗਜਪਤਿ ਪਾਰਿ ਉਤਾਰੇ ॥ ੨ ॥ ਕੀਨੀ ਰਖਿਆ

ਭਗਤ ਪ੍ਰਹਿਲਾਦੈ ਹਰਨਾਖਸ ਨਖਹਿ ਬਿਦਾਰੇ ॥

ਬਿਦਰੁ ਦਾਸੀ ਸੁਤੁ ਭਇਓ ਪੁਨੀਤਾ ਸਗਲੇ ਕੁਲ

ਉਜਾਰੇ ॥ ੩ ॥ ਕਵਨ ਪਰਾਧ ਬਤਾਵਉ ਅਪੁਨੇ

ਮਿਥਿਆ ਮੋਹ ਮਗਨਾਰੇ ॥ ਆਇਓ ਸਾਮ ਨਾਨਕ

ਓਟ ਹਰਿ ਕੀ ਲੀਜੈ ਭੁਜਾ ਪਸਾਰੇ ॥ ੪ ॥ ੨ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਵਿਤ ਨਵਿਤ ਭ੍ਰਮਿਓ ਬਹੁ ਭਾਤੀ ਅਨਿਕ ਜਤਨ

ਕਰਿ ਧਾਏ ॥ ਜੇ ਜੇ ਕਰਮ ਕੀਏ ਹਉ ਹਉਮੈ ਤੇ

ਤੇ ਭਏ ਅਜਾਏ ॥ ੧ ॥ ਅਵਰ ਦਿਨ ਕਾਹੂ

ਕਾਜ ਨ ਲਾਏ ॥ ਸੇ ਦਿਨੁ ਮੇ ਕਉ ਦੀਜੈ ਪ੍ਰਭ

ਜੀਉ ਜਾ ਦਿਨ ਹਰਿ ਜਸੁ ਗਾਏ ॥ ੧ ॥ ਰਹਾਉ

॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ ਗ੍ਰਿਹ ਦੇਖਿ ਪਸਾਰਾ ਇਸ ਹੀ

complex except the Lord Himself, who is fear-less, in whose presence the holy saints get honoured and acclaimed. The Lord is seen honoured in the company of His holy saints. (4 - 1)

Maru Mahala - 5 (*Pa'nch barkh ko anath Dhruv barik...*)

O True Master ! The five-year old child Dhruv was completely helpless, but became immortal with the support of Your True Name, and attained a position of ever-existent nature (status). Even Ajamal (the sinner) recited the Name of Narayan (True Lord) due to the love of his son. (called Narayan). O Lord ! Due to the might of Your presence, the Yama alongwith his assistants were thrown aside. (who had gone to take charge of Ajamal). (1)

O True Lord ! You have enabled countless persons to cross this ocean of life successfully, whereas I am a helpless (poor) person with no virtues and possess hardly any wisdom (intelligence), and have sought the support of Your lotus-feet. (Pause - 1)

The demon Balmik, who came to attend the yagna of Pandvas for taking food, managed to cross this ocean (of life) successfully, alongwith both the hunters called Lodhi Jara. Even Gajpat, the great elephant and the crab both attained salvation by remembering the Lord, in no time. (2)

O True Master ! You have protected the saint Prahlad by killing Harnakush with Your nails. Even Bidar, the son of a maid, attained salvation alongwith the whole family, being enlightened by the Lord. (3)

I am totally engrossed in the love of the worldly falsehood (Maya), so how could I relate my shortcomings or sinful actions? O Nanak ! I have sought the support of the Lord (with body and mind) with love and devotion. May the Lord save me (from drowning) by holding on to my hands through His Grace and grant me salvation! (4 - 2)

Maru Mahala - 5 (*Vit navit bharmiou boh bhati.....*)

(O Brother) I have been wandering around in search of more and more wealth by diverting my mind for certain actions in this effort. All my actions have gone to waste, which i have performed in pursuit of (due to) my egoism. (1)

O True Master ! All the days have been wasted without the support of True Name as these have been spent without any purpose. O Lord ! May I be bestowed with the days (time) when my tongue would be singing Your praises only ! (Pause -1)

We have been engrossed throughout life in the love of the son, wife or household affairs. O Lord ! We have been

ਮਹਿ ਉਰਝਾਏ ॥ ਮਾਇਆ ਮਦ ਚਾਖਿ ਭਏ
ਉਦਮਾਤੇ ਹਰਿ ਹਰਿ ਕਬਹੂ ਨ ਗਾਏ ॥ ੨ ॥
ਇਹ ਬਿਧਿ ਖੋਜੀ ਬਹੁ ਪਰਕਾਰਾ ਬਿਨੁ ਸੰਤਨ
ਨਹੀ ਪਾਏ ॥ ਤੁਮ ਦਾਤਾਰ ਵਡੇ ਪ੍ਰਭ ਸੰਮ੍ਰਿਥ
ਮਾਗਨ ਕਉ ਦਾਨੁ ਆਏ ॥ ੩ ॥ ਤਿਆਗਿਓ
ਸਗਲਾ ਮਾਨੁ ਮਹਤਾ ਦਾਸ ਰੇਣੁ ਸਰਣਾਏ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਮਿਲਿ ਭਏ ਏਕੈ ਮਹਾ ਅਨੰਦ
ਸੁਖ ਪਾਏ ॥ ੪ ॥ ੩ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਕਵਨ ਬਾਨ ਧੀਰਿਓ ਹੈ ਨਾਮਾ ਕਵਨ ਬਸਤੁ
ਅਹੰਕਾਰਾ ॥ ਕਵਨ ਚਿਹਨ ਸੁਨਿ ਉਪਰਿ ਛੋਹਿਓ
ਮੁਖ ਤੇ ਸੁਨਿ ਕਰਿ ਗਾਰਾ ॥ ੧ ॥ ਸੁਨਹੁ ਰੇ ਤੂ
ਕਉਨੁ ਕਹਾ ਤੇ ਆਇਓ ॥ ਏਤੀ ਨ ਜਾਨਉ
ਕੇਤੀਕ ਮੁਦਤਿ ਚਲਤੇ ਖਬਰਿ ਨ ਪਾਇਓ ॥ ੧
॥ ਰਹਾਉ ॥ ਸਹਨ ਸੀਲ ਪਵਨ ਅਰੁ ਪਾਣੀ
ਬਸੁਧਾ ਖਿਮਾ ਨਿਭਰਾਤੇ ॥ ਪੰਚ ਤਤ ਮਿਲਿ ਭਇਓ
ਸੰਜੋਗਾ ਇਨ ਮਹਿ ਕਵਨ ਦੁਰਾਤੇ ॥ ੨ ॥ ਜਿਨਿ
ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੇ ਨਾਲੇ ਹਉਮੈ ਪਾਈ
॥ ਜਨਮ ਮਰਣੁ ਉਸ ਹੀ ਕਉ ਹੈ ਰੇ ਓਹਾ ਆਵੈ
ਜਾਈ ॥ ੩ ॥ ਬਰਨੁ ਚਿਹਨੁ ਨਾਹੀ ਕਿਛੁ ਰਚਨਾ
ਮਿਥਿਆ ਸਗਲ ਪਸਾਰਾ ॥ ਭਣਤਿ ਨਾਨਕੁ ਜਬ
ਖੇਲੁ ਉਝਾਰੈ ਤਬ ਏਕੈ ਏਕੰਕਾਰਾ ॥ ੪ ॥ ੪ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਮਾਨ ਮੋਹ ਅਰੁ ਲੋਭ ਵਿਕਾਰਾ ਬੀਓ ਚੀਤਿ ਨ

completely enamoured by the charm of Maya (by tasting the wine of Maya) so that we never recited Your True Name. (2)

O Lord ! We have tried various means of reciting True Name with great efforts, but one cannot recite True Name without the company of holy saints, who alone could guide us in this direction (of reciting True Name). O Lord ! You are the greatest benefactor and we have come to You for seeking this boon. (3)

O Lord ! We have given up all the egoism alongwith our pride and we are the dust of the lotus-feet of Your holy saints (devotees).

O Nanak ! We have merged with the True Master and become His embodiment, and we have enjoyed the eternal bliss by uniting with the Lord. (4 - 3)

Maru Mahala - 5 (*Kavan thaan dhiriou hai naama.....*)

O Brother ! What is the worth of this human body for which you are so proud full of egoistic tendencies ? Tell me where are the body and the True Name inculcated therein or supported ? Why have you gone into rage by listening to some crude speech (language) of someone and what harm has it caused to You ? (1)

O Brother ! Listen to me, and tell me. What is your identity and from where have you come (to the world) ? You do not even know the time of your death. Many beings have already died before you, whereas you have never thought of Your death at all. (Pause - 1)

The air and water are both very peaceful and serve in Nature and can (bear) tolerate any untoward situations, whereas Earth possesses a nature of pardoning any excesses on it. There is no doubt in this statement. Moreover, there is no denying the fact that this body has been created out of the five elements only. (like air, water and fire) (2)

The True Master has produced egoism also after creating this body out of five elements and He alone decides our fate. Then the human body undergoes the cycle of births and deaths, which is an embodiment of the Lord only. (3)

The whole worldly show and drama is false and transient and there is no sign, symbol, colour, or existence of this world. O Nanak ! When the Lord destroys this Universe, then He alone remains in His own distinct position. (4 - 4)

Maru Mahala -5 (*Maan moh or lobh vikara.....*)

The persons, who deal in the merchandise of True Name

ਘਾਲਿਓ ॥ ਨਾਮ ਰਤਨੁ ਗੁਣਾ ਹਰਿ ਬਣੇ
ਲਾਇ ਵਖਰੁ ਲੈ ਚਾਲਿਓ ॥ ੧ ॥ ਸੇਵਕ ਕੀ
ਓੜਕਿ ਨਿਬਹੀ ਪ੍ਰੀਤਿ ॥ ਜੀਵਤ ਸਾਹਿਬੁ ਸੇਵਿਓ
ਅਪਨਾ ਚਲਤੇ ਰਾਖਿਓ ਚੀਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜੈਸੀ ਆਗਿਆ ਕੀਨੀ ਠਾਕੁਰਿ ਤਿਸ ਤੇ ਮੁਖੁ ਨਹੀ
ਮੋਰਿਓ ॥ ਸਹਜੁ ਅਨੰਦੁ ਰਖਿਓ ਗ੍ਰਿਹੁ ਭੀਤਰਿ
ਉਠਿ ਉਆਹੂ ਕਉ ਦਉਰਿਓ ॥ ੨ ॥ ਆਗਿਆ
ਮਹਿ ਭੂਖ ਸੋਈ ਕਰਿ ਸੂਖਾ ਸੋਗ ਹਰਖ ਨਹੀ
ਜਾਨਿਓ ॥ ਜੋ ਜੋ ਹੁਕਮੁ ਭਇਓ ਸਾਹਿਬ ਕਾ ਸੋ
ਮਥੈ ਲੇ ਮਾਨਿਓ ॥ ੩ ॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਠਾਕੁਰੁ
ਸੇਵਕ ਕਉ ਸਵਰੇ ਹਲਤ ਪਲਾਤਾ ॥ ਧੰਨੁ
ਸੇਵਕੁ ਸਫਲੁ ਓਹੁ ਆਇਆ ਜਿਨਿ ਨਾਨਕ ਖਸਮੁ
ਪਛਾਤਾ ॥ ੪ ॥ ੫ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਖੁਲਿਆ ਕਰਮੁ ਕ੍ਰਿਪਾ ਭਈ ਠਾਕੁਰ ਕੀਰਤਨੁ ਹਰਿ
ਹਰਿ ਗਾਈ ॥ ਸ੍ਰਮੁ ਥਾਕਾ ਪਾਏ ਬਿਸ੍ਰਾਮਾ ਮਿਟਿ
ਗਈ ਸਗਲੀ ਧਾਈ ॥ ੧ ॥ ਅਬ ਮੋਹਿ ਜੀਵਨ
ਪਦਵੀ ਪਾਈ ॥ ਚੀਤਿ ਆਇਓ ਮਨਿ ਪੁਰਖੁ
ਬਿਧਾਤਾ ਸੰਤਨ ਕੀ ਸਰਣਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨਿਵਾਰੇ ਨਿਵਾਰੇ ਸਗਲ
ਬੈਰਾਈ ॥ ਸਦ ਹਜ਼ੂਰਿ ਹਾਜ਼ਰੁ ਹੈ ਨਾਜ਼ਰੁ ਕਤਹਿ
ਨ ਭਇਓ ਦੂਰਾਈ ॥ ੨ ॥ ਸੁਖ ਸੀਤਲ-ਸਰਧਾ
ਸਭ ਪੂਰੀ ਹੋਏ ਸੰਤ ਸਹਾਈ ॥ ਪਾਵਨ ਪਤਿਤ
ਕੀਏ ਖਿਨ ਭੀਤਰਿ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ ॥
੩ ॥ ਨਿਰਭਉ ਭਏ ਸਗਲ ਭੈ ਖੋਏ ਗੋਬਿਦ
ਚਰਣ ਓਟਾਈ ॥ ਨਾਨਕੁ ਜਸੁ ਗਾਵੈ ਠਾਕੁਰ ਕਾ

only by singing the praises of the Lord in this worldly business, are not engrossed by egoism, worldly attachment or greed. They carry with them to the next world the load (wealth) of True Name alone as their merchandise. (1)

Thus the slave (devotee) of the Lord has continued his relationship with Him and has served the True Master alone during his life time. (Pause - 1)

Such a person has carried out the dictates of the Lord, following the Lord's Will. He has always (maintained) enjoyed peace and bliss of life by reciting the Lord's True Name, without feeling the pangs of any sufferings. (2)

He has accepted hunger and life without food even as per the Lord's Will without a murmur, thus taking all the sufferings in his stride. He has never made any distinction between joy or sorrow and accepted the dictates of the Lord as per His Will, without any hesitation., (3)

Once the Lord bestowed His Grace on man, his life here and hereafter was made pleasant and praiseworthy. O Nanak ! Blessed is the devotee (disciple) who has realised the True Lord and his life has been fruitful and successful. (4 - 5)

Maru Mahala' - 5 (*Khulia' karam kirpa thakur....*)

I have sung the praises of the Lord when the Lord blessed me with His Grace, thus making me fortunate enough as per Lord's Will. Thus the afflictions of the cycle of births and deaths have ended, bringing peace and solace all around and the race in life has come to an end. (1)

Now I have attained a praiseworthy style of leading this life, thus enjoying the bliss of life. Having taken refuge at the lotus-feet of the holy saints, I have been enabled to recite the Lord's True Name, which decides our fate. (Pause - 1)

All our enemies including the vices of sexual desires, anger, greed and worldly attachments have been cast away. The Lord is always abiding by our side, and is supervising all our actions, and is never a distant entity. (2)

We have attained peace of mind with full faith in the Lord in the company of the holy saints. We can never describe the Greatness or praises of the Lord who has purified the sinners in a moment through His Grace. (3)

We have got rid of our fear complex by seeking the support of the lotus-feet of the Lord including the fear of death. O Nanak ! We always sing the praises of the Lord with love

ਰੈਣਿ ਦਿਨਸੁ ਲਿਵ ਲਾਈ ॥ ੪॥੬॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਜੇ ਸਮਰਥੁ ਸਰਬ ਗੁਣ ਨਾਇਕੁ ਤਿਸ ਕਉ ਕਬਹੂ
ਨ ਗਵਾਸਿ ਰੇ ॥ ਛੇਡਿ ਜਾਇ ਖਿਨ ਭੀਤਰਿ ਤਾ
ਕਉ ਉਆ ਕਉ ਫਿਰਿ ਫਿਰਿ ਧਾਵਸਿ ਰੇ ॥ ੧ ॥
ਅਪੁਨੇ ਪ੍ਰਭ ਕਉ ਕਿਉ ਨ ਸਮਾਰਸਿ ਰੇ ॥ ਬੈਰੀ

ਸੰਗਿ ਰੰਗ ਰਸਿ ਰਚਿਆ ਤਿਸੁ ਸਿਉ ਜੀਅਰਾ
ਜਾਰਸਿ ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕੈ ਨਾਮਿ
ਸੁਨਿਐ ਜਮੁ ਛੋਡੈ ਤਾ ਕੀ ਸਰਣਿ ਨ ਪਾਵਸਿ ਰੇ
॥ ਕਾਢਿ ਦੇਇ ਸਿਆਲ ਬਪੁਰੇ ਕਉ ਤਾ ਕੀ ਓਟ
ਟਿਕਾਵਸਿ ਰੇ ॥ ੨ ॥ ਜਿਸ ਕਾ ਜਾਸੁ ਸੁਨਤ ਭਵ
ਤਰੀਐ ਤਾ ਸਿਉ ਰੰਗੁ ਨ ਲਾਵਸਿ ਰੇ ॥ ਬੈਰੀ
ਬਾਤ ਅਲਪ ਸੁਪਨੇ ਕੀ ਬਹੁਰਿ ਬਹੁਰਿ
ਅਟਕਾਵਸਿ ਰੇ ॥ ੩ ॥ ਭਇਓ ਪ੍ਰਸਾਦੁ ਕ੍ਰਿਪਾ
ਨਿਧਿ ਠਾਕੁਰ ਸੰਤਸੰਗਿ ਪਤਿ ਪਾਈ ॥ ਕਹੁ ਨਾਨਕ
ਤ੍ਰੈ ਗੁਣ ਭ੍ਰਮੁ ਛੂਟਾ ਜਉ ਪ੍ਰਭ ਭਏ ਸਹਾਈ ॥ ੪
॥ ੭ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਅੰਤਰਜਾਮੀ ਸਭ ਬਿਧਿ ਜਾਨੈ ਤਿਸ ਤੇ ਕਹਾ
ਦੁਲਾਰਿਓ ॥ ਹਸਤ ਪਾਵ ਝਰੇ ਖਿਨ ਭੀਤਰਿ
ਅਗਨਿ ਸੰਗਿ ਲੈ ਜਾਰਿਓ ॥ ੧ ॥ ਮੂੜੇ ਤੈ ਮਨ
ਤੇ ਰਾਮੁ ਬਿਸਾਰਿਓ ॥ ਲੂਣੁ ਖਾਇ ਕਰਹਿ
ਹਰਾਮਖੋਰੀ ਪੇਖਤ ਨੈਨ ਬਿਦਾਰਿਓ ॥ ੧ ॥ ਰਹਾਉ
॥ ਅਸਾਧ ਰੋਗੁ ਉਪਜਿਓ ਤਨ ਭੀਤਰਿ ਟਰਤ ਨ

and devotion during day and night. (4 - 6)

Maru Mahala - 5 (Jo samarath sarbh gunn nayak.....)

O Brother ! This human being never sings the praises of the Lord, who is the master of all the virtues and is powerful enough to control the cause and effect of everything happening (in the world). Further more this man is such a fool that he is always running after those things which would desert him in a moment or cares for his body which leaves him alone and helpless. (1)

O Brother ! Why do you not care for the True Master? You are always engrossed in the love of the enemies (five vices) and enjoying their company, which will bring you misery and suffering in the end. (Pause - 1)

O Brother ! Why do you not take the support of the Lord at whose sight the Yama even runs away (loosenes his grip) by listening to His True Name (being repeated) ? Let us cast away our lethargy (the jackal of laziness) which is the cause of our sufferings, but we have taken shelter under its care and protection. (2)

O Man ! You have never imbibed the love of the Lord, by singing whose praises we could cross this ocean of life successfully. Your mind is always attached to the worldly pleasures, which are as transient and unreal as the happenings seen during a dream. (3)

O Man ! Infact, it is through the Grace of the benevolent Lord alone that you have been enabled to join the company of the holy saints and (get honoured) become praise worthy. O Nanak ! With the support of the Lord-sublime, we get rid of the three-pronged Maya (based on lust for power, greed and peace) and its ill effects. (4 - 7)

Maru Mahala - 5 (Antarjami sabh bidh janai tiste.....)

O Brother ! How could we hide and keep any secrets from the omni-scient Lord, who knows everything, being the Master of all powers ? When Your body will be consigned to the flames (of the fire), your hands and feet will be reduced to ashes in no time. (1)

O fool ! You have forsaken the Lord completely and are so thankless that you have not even paid back for His favours and benevolence. Infact, you will be tortured to death before the very eyes of your near and dear ones. (in the presence of Your relatives). (Pause - 1)

This malady of ignorance has surfaced in your body, which cannot be dispelled by any efforts except with the light

ਕਾਹੂ ਟਾਰਿਓ ॥ ਪ੍ਰਭ ਬਿਸਰਤ ਮਹਾ ਦੁਖ ਪਾਇਓ

ਇਹੁ ਨਾਨਕ ਤਤੁ ਬਿਚਾਰਿਓ ॥ ੨ ॥ ੮ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਰਖੇ ਚੀਤਿ ॥ ਹਰਿ ਗੁਣ

ਗਾਵਹ ਨੀਤਾ ਨੀਤ ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ

ਨ ਕੋਊ ॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਹੈ ਸੋਊ ॥ ੧ ॥

ਸੰਤਨ ਕੀ ਓਟ ਆਪੇ ਆਪਿ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਾ ਕੈ ਵਸਿ ਹੈ ਸਗਲ ਸੰਸਾਰੁ ॥ ਆਪੇ ਆਪਿ

ਆਪਿ ਨਿਰੰਕਾਰੁ ॥ ਨਾਨਕ ਗਹਿਓ ਸਾਚਾ ਸੋਇ

ਸੁਖ ਪਾਇਆ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਇ ॥ ੨ ॥ ੯ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੩

੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ ਜੀਅ ਸੁਖਦਾਤਾ ਤੁਮ ਕਾਰੋ

ਬਿਸਾਰਿਓ ਅਗਿਆਨਥ ॥ ਹੋਛਾ ਮਦੁ ਚਾਖਿ

ਹੋਏ ਤੁਮ ਬਾਵਰ ਦੁਲਭ ਜਨਮੁ ਅਕਾਰਥ ॥ ੧

॥ ਰੇ ਨਰ ਐਸੀ ਕਰਹਿ ਇਆਨਥ ॥ ਤਜਿ

ਸਾਰੰਗਧਰ ਭ੍ਰਮਿ ਤੂ ਭੂਲਾ ਮੇਹਿ ਲਪਟਿਓ ਦਾਸੀ

ਸੰਗਿ ਸਾਨਥ ॥ ੧ ॥ ਰਹਾਉ ॥ ਧਰਣੀਧਰੁ

ਤਿਆਗਿ ਨੀਚ ਕੁਲ ਸੇਵਹਿ ਹਉ ਹਉ ਕਰਤ

ਬਿਹਾਵਥ ॥ ਫੋਕਟ ਕਰਮ ਕਰਹਿ ਅਗਿਆਨੀ

ਮਨਮੁਖਿ ਐਧ ਕਹਾਵਥ ॥ ੨ ॥ ਸਤਿ ਹੋਤਾ

ਅਸਤਿ ਕਰਿ ਮਾਨਿਆ ਜੋ ਬਿਨਸਤ ਸੋ ਨਿਹਚਲੁ

ਜਾਨਥ ॥ ਪਰ ਕੀ ਕਉ ਅਪਨੀ ਕਰਿ ਪਕਰੀ

ਐਸੇ ਭੂਲ ਭੁਲਾਨਥ ॥ ੩ ॥ ਖੜੀ ਬ੍ਰਾਹਮਣ

of knowledge. O Nanak ! We have come to the conclusion after great deliberations that the human being faces all the sufferings due to his total neglect and forgetfulness of the Lord-sublime. (2 - 8)

Maru Mahala - 5 (Charan kamal prabh rakhai cheet....)

O Brother ! The saints have inculcated the love of the lotus-feet of the Lord in their hearts, and they sing the praises of the Lord every day. They have never recognised any other second power (except the Lord). Moreover, the saints have realised the presence of the same Lord during all the three ages viz. past, present and future. (1)

The Lord Himself is the only support of the saints. (Pause - 1)

The Lord is ever-existent during all the three ages, and He controls the whole world.

O Nanak ! We have sought the support of the True Master and have been enlightened so that we do not suffer the pangs of ignorance or lack of knowledge. (2 - 9)

Maru Mahala - 5 Ghar - 3 Ik onkar satgur prasad (Pran sukh daata jia sukh daata tum kahe bisariou agianath....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O illiterate and foolish human being ! Why have you forsaken the Lord, who is the benefactor and harbinger of all bliss and life to us and is also the benefactor of the soul even ? You have been completely befooled by tasting the temporary or false drug, being engrossed in the love and egoism of wife, son and wealth. Infact, it is valueless whereas you have wasted this invaluable human life, engrossed by worldly falsehood. (1)

O my soul ! You are always talking like an ignorant fool. You are engrossed in whims and fancies (including dual-mindedness) having forgotten the Lord and are engulfed by the love of (the slave) Maya due to your lack of knowledge, considering it as your helpful guide. (Pause - 1)

O Man ! You have neglected the Lord, who supports the whole world, and served the slave Maya, as such the whole life is wasted in egoistic tendencies. O blind and ignorant faithless person ! You are engaged in actions which bear no fruit, as such you behave like a blind man. (2)

Whatever is true and real is considered as false and unreal (by this fool). This man has accepted the actual truth (the Lord) as false and perishable world has been taken as permanent and ever-existent. You have got 'hold of the others' possessions as your own whereas the body, controlled by the death, is taken as

ਸੂਦ ਵੈਸ ਸਭ ਏਕੈ ਨਾਮਿ ਤਰਾਨਥ ॥ ਗੁਰੁ ਨਾਨਕੁ

ਉਪਦੇਸੁ ਕਹਤੁ ਹੈ ਜੋ ਸੁਨੈ ਸੋ ਪਾਰਿ ਪਰਾਨਥ ॥

੪ ॥ ੧ ॥ ੧੦ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਗੁਪਤੁ ਕਰਤਾ ਸੀਰਿ ਸੋ ਪ੍ਰਭੁ ਡਹਕਾਵਏ ਮਨੁਖਾਇ

॥ ਬਿਸਾਰਿ ਹਰਿ ਜੀਉ ਬਿਖੈ ਭੋਗਹਿ ਤਪਤ ਥੰਮ

ਗਲਿ ਲਾਇ ॥ ੧ ॥ ਰੇ ਨਰ ਕਾਇ ਪਰ ਗ੍ਰਿਹਿ

ਜਾਇ ॥ ਕੁਚਲ ਕਠੋਰ ਕਾਮਿ ਗਰਧਤ ਤੁਮ ਨਹੀ

ਸੁਨਿਓ ਧਰਮ ਰਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਕਾਰ

ਪਾਥਰ ਗਲਹਿ ਬਾਧੇ ਨਿੰਦ ਪੋਟ ਸਿਰਾਇ ॥ ਮਹਾ

ਸਾਗਰੁ ਸਮੁਦੁ ਲੰਘਨਾ ਪਾਰਿ ਨ ਪਰਨਾ ਜਾਇ ॥

੨ ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਬਿਆਪਿਓ ਨੇਤ੍ਰ

ਰਖੇ ਫਿਰਾਇ ॥ ਸੀਸੁ ਉਠਾਵਨ ਨ ਕਬਹੂ ਮਿਲਈ

ਮਹਾ ਦੁਤਰ ਮਾਇ ॥ ੩ ॥ ਸੂਰੁ ਮੁਕਤਾ ਸਸੀ

ਮੁਕਤਾ ਬ੍ਰਹਮ ਰਿਆਨੀ ਅਲਿਪਾਇ ॥ ਸੁਭਾਵਤ

ਜੈਸੇ ਬੈਸੰਤਰ ਅਲਿਪਤ ਸਦਾ ਨਿਰਮਲਾਇ ॥

੪ ॥ ਜਿਸੁ ਕਰਮੁ ਖੁਲਿਆ ਤਿਸੁ ਲਹਿਆ ਪੜਦਾ

ਜਿਨਿ ਗੁਰ ਪਹਿ ਮੰਨਿਆ ਸੁਭਾਇ ॥ ਗੁਰਿ ਮੰਤ੍ਰੁ

ਅਵਖਧੁ ਨਾਮੁ ਦੀਨਾ ਜਨ ਨਾਨਕ ਸੰਕਟ ਜੋਨਿ

ਨ ਪਾਇ ॥ ੫ ॥ ੨ ॥ ਰੇ ਨਰ ਇਨ ਬਿਧਿ ਪਾਰਿ

ਪਰਾਇ ॥ ਧਿਆਇ ਹਰਿ ਜੀਉ ਹੋਇ ਮਿਰਤਕੁ

your own. Thus you are engrossed in such vicious things. (3)
The Khattris, brahmins, sudras and vaishas, all get salvation through True Name alone. O Nanak ! Whosoever listens to the Guru's Word, attains salvation and crosses this ocean successfully. (4 - 1 - 10)

Maru Mahala - 5 (*Gupat karta sung so prabh.....*)

O Brother ! Whatever sinful actions you perform in hiding or you are trying to deceive others is being watched by the Lord as He is omni-present and watching close by. You are enjoying the worldly pleasures and sinful actions by forsaking the Lord whereas you do not realise that you will have to face hot burning pillars with which you will be tied around. (1)

O Man ! Why do you roam around others' homes leaving your own house and continue enjoying vices and sinful actions? O foolish person, with the intelligence of an ass and impure person engrossed in sexual pleasures ! Have you not heard that the god of justice (Dharam Raj) would punish you according to your good or bad deeds. (Pause - 1)

O Man ! You are carrying the load of slander, sinful actions on Your head, having tied the stones of your sins around your neck, which would result in your drowning in the ocean of life. No one could ever cross this ocean of life successfully while carrying this heavy load on his head, just as a person with load on head cannot swim across an ocean. (2)

O foolish Man ! You are always engrossed in vices like sexual pleasures, anger, greed and worldly attachments having forsaken the Lord completely. You are always immersed in such vicious thoughts that you have no time to think even, or no time to worship the Lord, as such it would be rather difficult to swim across this river of worldly falsehood. (3)

The braham Gyanis are devoid of the worldly filth or shortcomings of any type just as the rays of the sun or moon are falling on all the good or bad localities without being affected by the dirt of the filthy surroundings. Just as the god of fire remains aloof and perfect though burning everything before him, similarly the Guru-minded person remains unaffected by the worldly sufferings, being free from the worldly vices or sins. (4)

When a person bears the fruit of his previous good deeds, he gets enlightened as the certain of ignorance is lifted with the love of the Guru or by following the Guru's Will. O Nanak ! The person, who receives the panacea of True Name from the Guru, does not suffer the pangs of the cycle of births and deaths, thus getting freedom from these sufferings. (5 - 2)

O human being ! You could cross this ocean of life

ਤਿਆਗਿ ਦੂਜਾ ਭਾਉ ॥ ਰਹਾਉ ਦੂਜਾ ॥ ੨ ॥

੧੧ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਬਾਹਰਿ ਫੂਢਨ ਤੇ ਛੂਟਿ ਪਰੇ ਗੁਰਿ ਘਰ ਹੀ

ਮਾਹਿ ਦਿਖਾਇਆ ਥਾ ॥ ਅਨਭਉ ਅਚਰਜ ਰੂਪੁ

ਪ੍ਰਭ ਪੇਖਿਆ ਮੇਰਾ ਮਨੁ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਇਆ

ਥਾ ॥ ੧ ॥ ਮਾਨਕੁ ਪਾਇਓ ਰੇ ਪਾਇਓ ਹਰਿ

ਪੂਰਾ ਪਾਇਆ ਥਾ ॥ ਮੋਲਿ ਅਮੋਲੁ ਨ ਪਾਇਆ

ਜਾਈ ਕਰਿ ਕਿਰਪਾ ਗੁਰੂ ਦਿਵਾਇਆ ਥਾ ॥ ੧

॥ ਰਹਾਉ ॥ ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ

ਮਿਲਿ ਸਾਧੁ ਅਕਥੁ ਕਥਾਇਆ ਥਾ ॥ ਅਨਹਦ

ਸਬਦੁ ਦਸਮ ਦੁਆਰਿ ਵਜਿਓ ਤਹ ਅੰਮ੍ਰਿਤ ਨਾਮੁ

ਚੁਆਇਆ ਥਾ ॥ ੨ ॥ ਤੋਟਿ ਨਾਹੀ ਮਨਿ ਤ੍ਰਿਸਨਾ

ਬੂਝੀ ਅਬੁਟ ਭੰਡਾਰ ਸਮਾਇਆ ਥਾ ॥ ਚਰਣ

ਚਰਣ ਚਰਣ ਗੁਰ ਸੇਵੇ ਅਘੜੁ ਘੜਿਓ ਰਸੁ

ਪਾਇਆ ਥਾ ॥ ੩ ॥ ਸਹਜੇ ਆਵਾ ਸਹਜੇ ਜਾਵਾ

ਸਹਜੇ ਮਨੁ ਖੇਲਾਇਆ ਥਾ ॥ ਕਹੁ ਨਾਨਕ ਭਰਮੁ

ਗੁਰਿ ਖੇਇਆ ਤਾ ਹਰਿ ਮਹਲੀ ਮਹਲੁ ਪਾਇਆ

ਥਾ ॥ ੪ ॥ ੩ ॥ ੧੨ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਜਿਸਹਿ ਸਾਜਿ ਨਿਵਾਜਿਆ ਤਿਸਹਿ ਸਿਉ ਰੁਚ

ਨਾਹਿ ॥ ਆਨ ਰੂਤੀ ਆਨ ਬੋਈਐ ਫਲੁ ਨ ਫੂਲੈ

successfully by following the path shown by the Guru. You could always attain salvation by reciting True Name of the Lord and getting rid of Your dual-mindedness and egoism, lead a life of humility (like a dead person) (Pause - 2) (2 -11)

Maru Mahala - 5 (*Bahir dhoondhan te' chhut parai....*)

Once the Guru has enabled me to perceive the True Lord within my heart (in the house), I have been saved the botheration of seeking Him in the jungles, and I now love to recite True Name (by meditating within myself) with love and devotion. I have now perceived the limitless and wonderful Lord within my innerself due to the knowledge (gained from the Guru's guidance) as such my mind does not wander any more, forsaking the Lord, present within. (1)

We have realised the Lord, who is limitless and invaluable, in our innerselves (in the heart) though He cannot be attained by any other effort. But once the Guru blessed us with His Grace, we realised the Lord within through the Guru's guidance. (Pause - 1)

The hidden Lord, abiding within the inner soul, was attained by us by singing the praises of the indescribable Lord in the company of the Guru or by listening to His discourses from the holy saints. Now we have realised the Tenth outlet (dasam duar) within the body, where the Lord abides (within us) and we have enjoyed the spiritual bliss with the nectar of True Name. (2)

Once the fire of worldly desires was extinguished in the heart, we realised the limitless treasure of True Name, which never diminishes. By serving the lotus-feet of the Guru all the time, and moulding the mind accordingly we made this mind perfect, which could not be purified earlier, and enjoyed the bliss of life. (3)

Now we are always enjoying the bliss of life in this cycle of births and deaths, as the mind is at peace and we have realised the Lord within. O Nanak ! When the Guru enabled us to cast away our doubts due to ignorance, this devotee (sikh) has realised the Lord-spouse within himself. (4 - 3 - 12)

Maru Mahala - 5 (*Jiseh saaj nivajia' tiseh siun.....*)

O Man ! You have not developed love for the Lord, who had bestowed you with greatness and honour, having created you. Incase we sow a seed out of season, it does not blossom (spurt) into fruits or flowers, but one could get salvation only

ਤਾਹਿ ॥ ੧ ॥ ਰੇ ਮਨ ਵੜ੍ਹ ਬੀਜਣ ਨਾਉ ॥ ਬੇਇ

ਖੇਤੀ ਲਾਇ ਮਨੂਆ ਭਲੇ ਸਮਉ ਸੁਆਉ ॥ ੧

॥ ਰਹਾਉ ॥ ਬੇਇ ਖਹੜਾ ਭਰਮੁ ਮਨ ਕਾ

ਸਤਿਗੁਰ ਸਰਣੀ ਜਾਇ ॥ ਕਰਮੁ ਜਿਸ ਕਉ

ਧੁਰਹੁ ਲਿਖਿਆ ਸੋਈ ਕਾਰ ਕਮਾਇ ॥ ੨ ॥

ਭਾਉ ਲਾਗਾ ਗੋਬਿੰਦ ਸਿਉ ਘਾਲ ਪਾਈ ਥਾਇ

॥ ਖੇਤਿ ਮੇਰੈ ਜੰਮਿਆ ਨਿਖੁਟਿ ਨ ਕਬਹੂ ਜਾਇ ॥

੩ ॥ ਪਾਇਆ ਅਮੋਲੁ ਪਦਾਰਥੋ ਛੋਡਿ ਨ ਕਤਹੂ

ਜਾਇ ॥ ਕਹੁ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਤ੍ਰਿਪਤਿ ਰਹੇ

ਆਘਾਇ ॥ ੪ ॥ ੪ ॥ ੧੩ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਫੂਟੇ ਆਡਾ ਭਰਮ ਕਾ ਮਨਹਿ ਭਇਓ ਪਰਗਾਸੁ

॥ ਕਾਟੀ ਬੇਰੀ ਪਰਗ ਤੇ ਗੁਰਿ ਕੀਨੀ ਬੰਦਿ

ਖਲਾਸੁ ॥ ੧ ॥ ਆਵਣ ਜਾਣੁ ਰਹਿਓ ॥ ਤਪਤ

ਕੜਾਹਾ ਬੁਝਿ ਗਇਆ ਗੁਰਿ ਸੀਤਲ ਨਾਮੁ ਦੀਓ

॥ ੧ ॥ ਰਹਾਉ ॥ ਜਬ ਤੇ ਸਾਧੂ ਸੰਗੁ ਭਇਆ

ਤਉ ਛੋਡਿ ਗਏ ਨਿਗਹਾਰ ॥ ਜਿਸ ਕੀ ਅਟਕ

ਤਿਸ ਤੇ ਛੁਟੀ ਤਉ ਕਹਾ ਕਰੈ ਕੋਟਵਾਰ ॥ ੨ ॥

ਚੁਕਾ ਭਾਰਾ ਕਰਮ ਕਾ ਹੋਏ ਨਿਹਕਰਮਾ ॥ ਸਾਗਰ

ਤੇ ਕੰਢੈ ਚੜੇ ਗੁਰਿ ਕੀਨੇ ਧਰਮਾ ॥ ੩ ॥ ਸਚੁ

ਥਾਨੁ ਸਚੁ ਬੈਠਕਾ ਸਚੁ ਸੁਆਉ ਬਣਾਇਆ ॥

by reciting True Name (just as in this age of Kal Yug no one could attain salvation just by performing yagnas only). (1)

O my mind ! This age of Kal-Yug is the right time for sowing the seeds of True Name in this human life and then it is the right time to plough this field after the rainfall for getting some results. So let us inculcate the love of the True Name in the heart. (by developing love for True Name in this field), as this would bring us fruitful results. (Pause - 1)

O my mind ! Get rid of your doubts and misgivings including dual-mindedness by seeking the support of the Guru. But it is only the fortunate person, pre-destined by the Lord's Will, who could engage himself in such a purposeful life by seeking refuge at the lotus-feet of the Guru. (2)

The Lord has accepted the service of the person, who is imbued with the love of the Lord. Now I have developed faith of the Lord in my mind, which never gets faded and I am completely depending on the Lord. (3)

I have thus attained the invaluable Lord, who is always by my side and never deserts me. O Nanak ! Now I am enjoying the bliss of life, and am fully satiated with all the comforts (possessions) of this world, and the next even. (4 - 4- 13)

Maru Mahala - 5 (Phuto a'nda bharam ka maneh.....)

O Brother ! The curtain of doubts and whimsical beliefs has been removed (like egg of misgivings and dual-mindedness has been broken) and the mind has been enlightened. The chain of bondage of worldly desires from the (feet of) mind has been removed (cut) by the Guru's guidance. So we have been saved from the (jail) bondage of worldly desires and worldly pleasures. (1)

Now I have been relieved from the cycle of births and deaths and the fire of worldly desires has been (cooled down) extinguished by the Guru by blessing me with the nectar of True Name. (in the heart). (Pause - 1)

All the vices like sexual desires, which were always hurting me (ready to kill me), have been cast away through the Guru's guidance. The Lord, through His Grace, has removed all the hurdles which were causing hindrance in my progress earlier. Now the darkness of ignorance has gone, so what could the god of justice, Dharam Raj do ? (2)

The load of our actions has been cast away, as such good or bad actions do not bother us any more. The Guru has enabled us to cross this ocean of life successfully as the Guru has purified us from the sinners. (3)

ਸਚੁ ਪੁੰਜੀ ਸਚੁ ਵਖਰੇ ਨਾਨਕ ਘਰਿ ਪਾਇਆ ॥

੪ ॥ ੫ ॥ ੧੪ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਬੇਦੁ ਪੁਕਾਰੈ ਮੁਖ ਤੇ ਪੰਡਤ ਕਾਮਾਮਨ ਕਾ ਮਾਠਾ

॥ ਮੋਨੀ ਹੋਇ ਬੈਠਾ ਇਕਾਂਤੀ ਹਿਰਦੈ ਕਲਪਨ

ਗਾਠਾ ॥ ਹੋਇ ਉਦਾਸੀ ਗ੍ਰਿਹੁ ਤਜਿ ਚਲਿਓ

ਛੁਟਕੈ ਨਾਹੀ ਨਾਠਾ ॥ ੧ ॥ ਜੀਅ ਕੀ ਕੈ ਪਹਿ

ਬਾਤ ਕਹਾ ॥ ਆਪਿ ਮੁਕਤੁ ਮੇ ਕਉ ਪ੍ਰਭੁ ਮੇਲੇ

ਐਸੇ ਕਹਾ ਲਹਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਪਸੀ ਕਰਿ

ਕੈ ਦੇਹੀ ਸਾਧੀ ਮਨੂਆ ਦਹ ਦਿਸ ਧਾਨਾ ॥

ਬ੍ਰਹਮਚਾਰਿ ਬ੍ਰਹਮਚਜੁ ਕੀਨਾ ਹਿਰਦੈ ਭਇਆ

ਗੁਮਾਨਾ ॥ ਸੰਨਿਆਸੀ ਹੋਇ ਕੈ ਤੀਰਥਿ ਭ੍ਰਮਿਓ

ਉਸੁ ਮਹਿ ਕ੍ਰੋਧੁ ਬਿਗਾਨਾ ॥ ੨ ॥ ਘੁੰਘਰ ਬਾਧਿ

ਭਏ ਰਾਮਦਾਸਾ ਰੋਟੀਅਨ ਕੇ ਓਪਾਵਾ ॥ ਬਰਤ

ਨੇਮ ਕਰਮ ਖਟ ਕੀਨੇ ਬਾਹਰਿ ਭੇਖ ਦਿਖਾਵਾ ॥

ਗੀਤ ਨਾਦ ਮੁਖਿ ਰਾਗ ਅਲਾਪੇ ਮਨਿ ਨਹੀ ਹਰਿ

ਹਰਿ ਗਾਵਾ ॥ ੩ ॥ ਹਰਖ ਸੋਗ ਲੋਭ ਮੋਹ ਰਹਤ

ਹਹਿ ਨਿਰਮਲ ਹਰਿ ਕੇ ਸੰਤਾ ॥ ਤਿਨ ਕੀ ਧੂੜਿ

ਪਾਏ ਮਨੁ ਮੇਰਾ ਜਾ ਦਇਆ ਕਰੇ ਭਗਵੰਤਾ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਮਿਲਿਆ ਤਾਂ ਉਤਰੀ

ਮਨ ਕੀ ਚਿੰਤਾ ॥ ੪ ॥ ਮੇਰਾ ਅੰਤਰਜਾਮੀ ਹਰਿ

ਰਾਇਆ ॥ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਮੇਰੇ ਜੀਅ ਕਾ ਪ੍ਰੀਤਮੁ

ਬਿਸਰਿ ਗਏ ਬਕਬਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ

॥ ੬ ॥ ੧੫ ॥

Now we have attained the True Abode (of the Lord) and gained all the comforts. (profits). O Nanak ! We have attained the Lord's True Name in the heart, having faith in the True Lord (real merchandise of life). (4 - 5 -14)

Maru Mahala - 5 (Beid pukare' mukh te' pandit...)

The pandit, who gives discourses on Vedas at the top of his voice, does not practice the good actions shown therein. Then he ponders himself in complete silence and entertains many doubts and hopes in his mind, so what is the fun (of all this) ? If a person were to dress like a mendicant and leaves the home like a detached person (from worldly desires) his mind does not stop wandering aimlessly. (1)

O Brother ! Whom should I (open my heart) relate the state of my mind? How could I seek and find a Guru or holy saint who has attained salvation himself and would unite us with the Lord ? (Pause - 1)

What is the use of controlling (subduing) this mind like a mendicant (engaged in penance) when the mind is wandering in all the ten directions even now ? What is the use of becoming a celibate by (winning over) controlling the eight types of sexual desires and becoming a famous celibate in the world, though having egoistic tendencies at heart ? What is the value of a mendicant (sanyasi) roaming around various holy places of pilgrimage, though still having anger and behaving like a foolish person ? (2)

If a person becomes a Ramdasia (slave of Ram) with the tinkling bells tied round his feet, then what does he gain as these are all efforts at earning a livelihood ? What is the use of fasting without love (of the Lord) with certain fixed rituals and wearing dresses for showing off ? All these actions, including singing songs, sounding conches or singing six types of Ragas (Tunes) without reciting True Name are useless. (3)

The persons, devoid of joy or sorrow, greed, attachment are true saints of the Lord. If we get the dust of their lotus feet through Guru's Grace then it is worthwhile. O Nanak ! On attaining the perfect Guru, all our fear complex of mind is gone. (4)

My Lord is omni-scient and the king-emperor, knowing all my secrets. Once I am imbued with His love, all my tall (false) talk is gone, being meaningless. (Pause - 1) (6 - 15)

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਕੋਟਿ ਲਾਖ ਸਰਬ ਕੋ ਰਾਜਾ ਜਿਸੁ ਹਿਰਦੈ ਨਾਮੁ
ਤੁਮਾਰਾ ॥ ਜਾ ਕਉ ਨਾਮੁ ਨ ਦੀਆ ਮੇਰੈ ਸਤਿਗੁਰਿ
ਸੇ ਮਰਿ ਜਨਮਹਿ ਗਾਵਾਰਾ ॥ ੧ ॥ ਮੇਰੇ
ਸਤਿਗੁਰ ਹੀ ਪਤਿ ਰਾਖੁ ॥ ਚੀਤਿ ਆਵਹਿ ਤਬ
ਹੀ ਪਤਿ ਪੂਰੀ ਬਿਸਰਤ ਰਲੀਐ ਖਾਕੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਰੂਪ ਰੰਗ ਖੁਸੀਆ ਮਨ ਭੋਗਣ ਤੇ ਤੇ
ਛਿਦ੍ਰ ਵਿਕਾਰਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ
ਕਲਿਆਣਾ ਸੂਖ ਸਹਜੁ ਇਹੁ ਸਾਰਾ ॥ ੨ ॥
ਮਾਇਆ ਰੰਗ ਬਿਰੰਗ ਖਿਨੈ ਮਹਿ ਜਿਉ ਬਾਦਰ
ਕੀ ਛਾਇਆ ॥ ਸੇ ਲਾਲ ਭਏ ਗੂੜੈ ਰੀਂਗ ਰਾਤੇ
ਜਿਨ ਗੁਰ ਮਿਲਿ ਹਰਿ ਹਰਿ ਗਾਇਆ ॥ ੩ ॥
ਉਚ ਮੂਚ ਅਪਾਰ ਸੁਆਮੀ ਅਗਮ ਦਰਬਾਰਾ ॥
ਨਾਮੋ ਵਡਿਆਈ ਸੋਭਾ ਨਾਨਕ ਖਸਮੁ ਪਿਆਰਾ
॥ ੪ ॥ ੭ ॥ ੧੬ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਓਅੰਕਾਰਿ ਉਤਪਤੀ ॥ ਕੀਆ ਦਿਨਸੁ ਸਭ ਰਾਤੀ
॥ ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣ ਪਾਣੀ ॥ ਚਾਰਿ ਬੇਦ
ਚਾਰੇ ਖਾਣੀ ॥ ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ ॥ ਏਕ
ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ ॥ ੧ ॥ ਕਰਣੈਹਾਰਾ ਬੂਝਹੁ
ਰੇ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸੂਝੈ ਰੇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਤ੍ਰੈ ਗੁਣ ਕੀਆ ਪਸਾਰਾ ॥ ਨਰਕ ਸੁਰਗ

Maru Mahala - 5 (*Kot lakh sarab ko raja jis hirdai....*)

O Lord ! The saintly person, who has inculcated Your True Name in the heart, is like the king emperor. However, the foolish person, who is not blessed by the Guru with True Name goes on suffering through the cycle of births and deaths. (1)

I have realised that the Guru alone has protected my honour in this world on the next. O Lord ! I am honoured when I could remember You through the Guru's Grace and we are (rolling in dust) disgraced when we forsake You completely, forgetful of True Name. (Pause - 1)

We have to undergo sufferings based on the number of worldly pleasures enjoyed by us, being engrossed in vicious and sinful actions. The treasure of Lord's True Name is the greatest wealth which bestows salvation on us. O Lord ! All the worldly comforts are also bestowed by You alone ! (2)

The charm of (Maya) worldly falsehood is purely temporary and transient and fades away in no time, just like the shadow of clouds which is passing. The persons, imbued with the love of the Lord, are always enjoying the eternal bliss, as they have recited True Name through the Guru's guidance. (3)

O Lord ! You are the greatest Master and the purest Lord, who is beyond our comprehension; and it is rather difficult to attain Your presence. O Nanak ! It is only through the support of the Lord's True Name that we could get acclaimed both here and hereafter. (in this world and the next). O True Master! The person, who recites Your True Name, wins Your love alone. (4 - 7 - 16)

Maru Mahala - 5 Ghar - 4 *Ik onkar satgur prasad* (*Onkar utpati. Kia' dinas sabh ra'ti... .*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

It is only through the Lord that this Universe has been created, and the True Master alone has (created) made these days and nights for us to enjoy this life. The Lord alone has created all the forest, the stacks of grass, the three worlds, (water) oceans and the five elements. He alone has created the four Vedas and the four sources of creation. (Khanis) The whole Universe comprising nine Khands (Regions), seven islands, and the various worlds have been created by the Lord with the help of Nature, and by uttering one word the worldly drama has been enacted. (1)

O Brother ! Let us realise the Lord (Lord's secrets), who

ਅਵਤਾਰਾ ॥ ਹਉਮੈ ਆਵੈ ਜਾਈ ॥ ਮਨੁ ਟਿਕਣੁ
ਨ ਪਾਵੈ ਰਾਈ ॥ ਬਾਝੁ ਗੁਰੁ ਗੁਬਾਰਾ ॥ ਮਿਲਿ
ਸਤਿਗੁਰ ਨਿਸਤਾਰਾ ॥ ੨ ॥ ਹਉ ਹਉ ਕਰਮ
ਕਮਾਣੇ ॥ ਤੇ ਤੇ ਬੰਧ ਗਲਾਣੇ ॥ ਮੇਰੀ ਮੇਰੀ ਧਾਰੀ
॥ ਓਹਾ ਪੈਰਿ ਲੋਹਾਰੀ ॥ ਸੇ ਗੁਰ ਮਿਲਿ ਏਕੁ
ਪਛਾਣੈ ॥ ਜਿਸੁ ਹੋਵੈ ਭਾਗੁ ਮਥਾਣੈ ॥ ੩ ॥ ਸੇ
ਮਿਲਿਆ ਜਿ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥ ਸੇ ਭੂਲਾ
ਜਿ ਪ੍ਰਭੁ ਭੁਲਾਇਆ ॥ ਨਹ ਆਪਹੁ ਮੂਰਖੁ
ਗਿਆਨੀ ॥ ਜਿ ਕਰਾਵੈ ਸੁ ਨਾਮੁ ਵਖਾਨੀ ॥ ਤੇਰਾ
ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥ ਜਨ ਨਾਨਕ ਸਦ
ਬਲਿਹਾਰਾ ॥ ੪ ॥ ੧ ॥ ੧੭ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਮੇਹਨੀ ਮੇਹਿ ਲੀਏ ਤ੍ਰੈ ਗੁਨੀਆ ॥ ਲੋਭਿ ਵਿਆਪੀ
ਝੂਠੀ ਦੁਨੀਆ ॥ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਕੈ ਸੰਚੀ ਅੰਤੁ
ਕੀ ਬਾਰ ਸਗਲ ਲੇ ਛਲੀਆ ॥ ੧ ॥ ਨਿਰਭਉ
ਨਿਰੰਕਾਰੁ ਦਇਅਲੀਆ ॥ ਜੀਅ ਜੰਤ ਸਗਲੇ
ਪ੍ਰਤਿਪਲੀਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਏਕੈ ਸ੍ਰਮੁ ਕਰਿ
ਗਾਡੀ ਗਡਹੈ ॥ ਏਕਹਿ ਸੁਪਨੈ ਦਾਮੁ ਨ ਛਡਹੈ
॥ ਰਾਜੁ ਕਮਾਇ ਕਰੀ ਜਿਨਿ ਬੈਲੀ ਤਾ ਕੈ ਸੰਗਿ
ਨ ਚੰਚਲਿ ਚਲੀਆ ॥ ੨ ॥ ਏਕਹਿ ਪ੍ਰਾਣ ਪਿੰਡ
ਤੇ ਪਿਆਰੀ ॥ ਏਕ ਸੰਚੀ ਤਜਿ ਬਾਪ ਮਹਤਾਰੀ ॥
ਸੁਤ ਮੀਤ ਭ੍ਰਾਤ ਤੇ ਗੁਹਜੀ ਤਾ ਕੈ ਨਿਕਟਿ ਨ

is the creator of the whole Universe. When you will meet the Guru, then only you will appreciate the importance of uniting with the Guru. (Pause - 1)

The whole creation and worldly drama has sprung up from the three-pronged Maya, and the passage through the cycle of births and deaths is all due to our egoism and worldly attachments. This mind never gets any peace or stability, as without the Guru's guidance there is total darkness and one could cross this ocean of life through the Guru's teachings only. (2)

We get caught in the worldly bondage due to our actions engrossed in egoism, and always talk of I-am-ness, which is the cause of chains holding the feet. Then the man realises the Lord through the Guru's guidance, and only the fortunate one, pre-destined by the Lord gets united with the Guru. (3)

The person, who wins the love of the Lord, attains the Lord, while the person, led astray by the Lord, forsakes Him, as no one becomes learned or a fool by himself. O Lord ! Whosoever is blessed with Your True Name, could give discourses on Name. But no one knows Your limits, as You are beyond our reach. O Nanak ! I as the Lord's disciple (devotee) would offer myself as a sacrifice to the Lord. (4 - 1 - 17)

Maru Mahala - 5 (Mohini moh liai trai gunia....)

This (Maya) worldly falsehood has ensnared the whole world with the charm of its three-pronged activity and the world is engrossed in the love of the false and transient world. The human being amass this wealth as their own but in the end this Maya has enamoured and deceived the entire world. (1)

The Lord alone is not subjected to the fear of Maya. He is always benevolent, looking after the sustenance of all the beings, big and small. (Pause - 1)

Some people have gathered this wealth with lot of pain and suffering and then buried it in some pits underneath. There are some others who are even dreaming of this wealth and do not leave its chase even in dreams. Even though someone has amassed this wealth with deceit or secretly but it does not accompany anyone permanently (or after death), as it is very clever and alluring. (2)

Some people have developed great love for it, even more than their body or life even. There are some others who have amassed wealth without caring for the love of their parents. (Mother and father) while some others have kept it hidden

ਹੋਈ ਖਲੀਆ ॥ ੩ ॥ ਹੋਇ ਅਉਧੂਤ ਬੈਠੇ ਲਾਇ
ਤਾਰੀ ॥ ਜੋਗੀ ਜਤੀ ਪੰਡਿਤ ਬੀਚਾਰੀ ॥ ਗ੍ਰਿਹਿ
ਮੜੀ ਮਸਾਣੀ ਬਨ ਮਹਿ ਬਸਤੇ ਉਨਿ ਤਿਨਾ ਕੈ
ਲਾਗੀ ਪਲੀਆ ॥ ੪ ॥ ਕਾਟੇ ਬੰਧਨ ਠਾਕੁਰਿ
ਜਾ ਕੇ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਬਸਿਓ ਜੀਅ ਤਾ ਕੈ ॥
ਸਾਧਸੰਗਿ ਭਏ ਜਨ ਮੁਕਤੇ ਗਤਿ ਪਾਈ ਨਾਨਕ
ਨਦਰਿ ਨਿਹਲੀਆ ॥ ੫ ॥ ੨ ॥ ੧੮ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਸਿਮਰਹੁ ਏਕੁ ਨਿਰੰਜਨ ਸੋਊ ॥ ਜਾ ਤੇ ਬਿਰਥਾ
ਜਾਤ ਨ ਕੋਊ ॥ ਮਾਤ ਗਰਭ ਮਹਿ ਜਿਨਿ
ਪ੍ਰਤਿਪਾਰਿਆ ॥ ਜੀਉ ਪਿੰਡ ਦੇ ਸਾਜਿ ਸਵਾਰਿਆ
॥ ਸੋਈ ਬਿਧਾਤਾ ਖਿਨੁ ਖਿਨੁ ਜਪੀਐ ॥ ਜਿਸੁ
ਸਿਮਰਤ ਅਵਗੁਣ ਸਭਿ ਢਕੀਐ ॥ ਚਰਣ
ਕਮਲ ਉਰ ਅੰਤਰਿ ਧਾਰਹੁ ॥ ਬਿਖਿਆ ਬਨ ਤੇ
ਜੀਉ ਉਧਾਰਹੁ ॥ ਕਰਣ ਪਲਾਹ ਮਿਟਹਿ
ਬਿਲਲਾਟਾ ॥ ਜਪਿ ਗੋਵਿੰਦ ਭਰਮੁ ਭਉ ਫਾਟਾ
॥ ਸਾਧਸੰਗਿ ਵਿਰਲਾ ਕੇ ਪਾਏ ॥ ਨਾਨਕੁ ਤਾ ਕੈ
ਬਲਿ ਬਲਿ ਜਾਏ ॥ ੧ ॥ ਰਾਮ ਨਾਮੁ ਮਨਿ ਤਨਿ
ਆਧਾਰਾ ॥ ਜੋ ਸਿਮਰੈ ਤਿਸ ਕਾ ਨਿਸਤਾਰਾ ॥ ੧
॥ ਰਹਾਉ ॥ ਮਿਥਿਆ ਵਸਤੁ ਸਤਿ ਕਰਿ ਮਾਨੀ
॥ ਹਿਤੁ ਲਾਇਓ ਸਠ ਮੂੜ ਅਗਿਆਨੀ ॥ ਕਾਮ
ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਮਾਤਾ ॥ ਕਉਡੀ ਬਦਲੈ ਜਨਮੁ
ਗਵਾਤਾ ॥ ਅਪਨਾ ਛੋਡਿ ਪਰਾਇਐ ਰਾਤਾ ॥
ਮਾਇਆ ਮਦ ਮਨ ਤਨ ਸੰਗਿ ਜਾਤਾ ॥ ਤ੍ਰਿਸਨ

(secret) from their sons, friends or brothers even, whereas it does not give them company in the end. (3)

Even the persons, engrossed in meditation, having detached themselves from the world or some Yogis, celibates and Pandits or learned people are also enamoured by it including some others living in homes, grave yards or jungles are equally lured by it. (4)

It is only some persons, whose worldly bondage has been (cut) dispensed with by the Lord, that they have inculcated the love of the Lord in their hearts. O Nanak ! Such persons have been freed from the clutches of Maya (worldly falsehood) through the company of holy saints, and they have enjoyed the eternal bliss and joy through the Grace of the Lord. (5 - 2 - 18)

Maru Mahala - 5 (*Simroh ek niranjan souoo...*)

O Brother ! Let us recite the Lord's True Name , from whom no one goes empty-handed (and gets His favours). Let us worship the Lord every moment (of life) who has sustained us in the mother's womb and developed us in the human form by blessing us with the body and soul. Let us seek refuge at the lotus-feet of the Lord (by inculcating His love in the heart) whose worship could cover up all our sins and shortcomings.

O Man ! Try to save yourself (Your soul) from the (vices) vagaries of this ocean of life (water of the ocean) or the wilderness of the jungle (of life). The persons, who have got rid of their fear and whimsical beliefs, have saved themselves from their wailings due to afflictions, the wanderings of their (mind) senses or any other sufferings. But there are hardly few persons, who recite the Lord's True Name in the company of the holy saints. O Nanak ! We offer ourselves as a sacrifice to the persons, who have attained the Lord. (united with the Lord).(1)

The Lord's True Name is our only support of the body and soul. Whosoever serves the Lord (by reciting True Name) crosses this ocean of life successfully. (Pause - 1)

The foolish and ignorant persons have developed love for this human body, as they have considered this body as a permanent feature, though it is false and temporary (perishable). This man has thus wasted this invaluable human life, being engrossed in vices like sexual desires, anger, greed and egoism, and the love of Maya. Moreover, this man is engulfed by the love of wealth, and son, which are not his own, having forsaken the True Lord, who truly belongs to him. He further believes due to the egoism of his worldly falsehood (Maya), that this

ਨ ਬੁਝੈ ਕਰਤ ਕਲੋਲਾ ॥ ਊਣੀ ਆਸ ਮਿਥਿਆ
ਸਭਿ ਬੋਲਾ ॥ ਆਵਤ ਇਕੋਲਾ ਜਾਤ ਇਕੋਲਾ ॥
ਹਮ ਤੁਮ ਸੰਗਿ ਝੂਠੇ ਸਭਿ ਬੋਲਾ ॥ ਪਾਇ
ਠਗੁਰੀ ਆਪਿ ਭੁਲਾਇਓ ॥ ਨਾਨਕ ਕਿਰਤੁ ਨ
ਜਾਇ ਮਿਟਾਇਓ ॥ ੨ ॥ ਪਸੁ ਪੰਖੀ ਭੂਤ ਅਰੁ
ਪ੍ਰੇਤਾ ॥ ਬਹੁ ਬਿਧਿ ਜੋਨੀ ਫਿਰਤ ਅਨੇਤਾ ॥ ਜਹ
ਜਾਨੇ ਤਹ ਰਹਨੁ ਨ ਪਾਵੈ ॥ ਬਾਨ ਬਿਹਨੁ ਉਨਿ
ਉਨਿ ਫਿਰਿ ਧਾਵੈ ॥ ਮਨਿ ਤਨਿ ਬਾਸਨਾ ਬਹੁਤੁ
ਬਿਸਥਾਰਾ ॥ ਅਹੰਮੇਵ ਮੂਠੇ ਬੇਚਾਰਾ ॥ ਅਨਿਕ
ਦੋਖ ਅਰੁ ਬਹੁਤੁ ਸਜਾਈ ॥ ਤਾ ਕੀ ਕੀਮਤਿ
ਕਹਨੁ ਨ ਜਾਈ ॥ ਪ੍ਰਭ ਬਿਸਰਤ ਨਰਕ ਮਹਿ
ਪਾਇਆ ॥ ਤਹ ਮਾਤ ਨ ਬੰਧੁ ਨ ਮੀਤ ਨ
ਜਾਇਆ ॥ ਜਿਸ ਕਉ ਹੋਤ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ॥
ਸੋ ਜਨੁ ਨਾਨਕ ਪਾਰਗਰਾਮੀ ॥ ੩ ॥ ਭ੍ਰਮਤ
ਭ੍ਰਮਤ ਪ੍ਰਭ ਸਰਨੀ ਆਇਆ ॥ ਦੀਨਾ ਨਾਥ
ਜਗਤ ਪਿਤ ਮਾਇਆ ॥ ਪ੍ਰਭ ਦਇਆਲ ਦੁਖ
ਦਰਦ ਬਿਦਾਰਣ ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸ ਹੀ
ਨਿਸਤਾਰਣ ॥ ਅੰਧ ਰੂਪ ਤੇ ਕਾਢਨਹਾਰਾ ॥ ਪ੍ਰੇਮ
ਭਗਤਿ ਹੋਵਤ ਨਿਸਤਾਰਾ ॥ ਸਾਧ ਰੂਪ ਅਪਨਾ
ਤਨੁ ਧਾਰਿਆ ॥ ਮਹਾ ਅਗਨਿ ਤੇ ਆਪਿ
ਉਬਾਰਿਆ ॥ ਜਪ ਤਪ ਸੰਜਮ ਇਸ ਤੇ ਕਿਛੁ
ਨਾਹੀ ॥ ਆਦਿ ਅੰਤਿ ਪ੍ਰਭ ਅਗਮ ਅਗਾਹੀ ॥
ਨਾਮੁ ਦੇਹਿ ਮਾਰੈ ਦਾਸੁ ਤੇਰਾ ॥ ਹਰਿ ਜੀਵਨ
ਪਦੁ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰਾ ॥ ੪ ॥ ੩ ॥ ੧੯ ॥

body accompanies him to the next world. His worldly desires are never satisfied, being enamoured in vicious and sinful actions and goes on enjoying worldly pleasures. He never gets his hopes and desires fulfilled and never gets satiated by enjoying the pleasure of vices as all this talk is not true. Infact, this human being is born alone and goes back (faces death) by himself all alone and makes false promises to everyone (with false language) The Lord Himself has led this man astray by engrossing him in the love of the (Maya) worldly falsehood acting as a deceitful (medicinal) plant. O Nanak ! One's fortune, pre-destined by the Lord's Will cannot be altered by anyone.(2)

There are many (types) forms of life in terms of animals, birds, demons and devils, through which this man is taken many a time, and does not stay put in any one form of life permanently. Having fallen from the prestigious status (of man) of the Lord's embodiment he tries to up-lift himself while there are many hopes and desires within his heart. What could this poor and helpless man do, when he is engrossed in his egoism. Infact, he has committed many sins of various types as such he has to face many punishments, at the hands of Yama, the god of death, but nothing more could be stated about the sufferings or punishments. Thus this man is thrown into the hell for forsaking the Lord, where neither the mother nor any friend or brother could render any protection to the individual; even the wife does not render any assistance. O Nanak ! The person blessed by the Grace of the Lord, could cross this ocean successfully.(3)

I have wandered through many forms of life and finally sought refuge at the lotus-feet of the Lord, who is the Master of the helpless people, and is like the mother and father of them. The benevolent Lord, who alleviates the sufferings of the people (suffering humanity) enables those persons to attain salvation whom He loves. Infact the Lord has saved us from the blind well of this world. Such a person attains salvation due to his love of the Lord-sublime. The Lord has created His body as an embodiment of the Guru-Lord, and has protected His disciple from the fire of worldly desires. Moreover this man is incapable of controlling anything like His five senses, meditation or penance. Let us pray to the limitless Lord, who is beyond our comprehension, that He may bestow His True Name to this devotee of His. O Nanak ! May I be blessed by the Lord with this boon of True Name for leading a purposeful life ! (4 -

3 - 19)

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਕਤ ਕਉ ਡਹਕਾਵਹੁ ਲੋਗਾ ਮੋਹਨ ਦੀਨ
ਕਿਰਪਾਈ ॥ ੧ ॥ ਐਸੀ ਜਾਨਿ ਪਾਈ ॥ ਸਰਣਿ
ਸੂਰੇ ਗੁਰ ਦਾਤਾ ਰਾਖੈ ਆਪਿ ਵਡਾਈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਭਗਤਾ ਕਾ ਆਗਿਆਕਾਰੀ ਸਦਾ ਸਦਾ
ਸੁਖਦਾਈ ॥ ੨ ॥ ਅਪਨੇ ਕਉ ਕਿਰਪਾ ਕਰੀਅਹੁ
ਇਕੁ ਨਾਮੁ ਧਿਆਈ ॥ ੩ ॥ ਨਾਨਕੁ ਦੀਨੁ ਨਾਮੁ
ਮਾਰੈ ਦੁਤੀਆ ਭਰਮੁ ਚੁਕਾਈ ॥ ੪ ॥ ੪ ॥ ੨੦ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਮੇਰਾ ਠਾਕੁਰੁ ਅਤਿ ਭਾਰਾ ॥ ਮੋਹਿ ਸੇਵਕੁ ਬੇਚਾਰਾ
॥ ੧ ॥ ਮੋਹਨੁ ਲਾਲੁ ਮੇਰਾ ਪ੍ਰੀਤਮ ਮਨ ਪ੍ਰਾਨਾ ॥
ਮੇ ਕਉ ਦੇਹੁ ਦਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਗਲੇ ਮੈ
ਦੇਖੇ ਜੋਈ ॥ ਬੀਜਉ ਅਵਰੁ ਨ ਕੋਈ ॥ ੨ ॥
ਜੀਅਨ ਪ੍ਰਤਿਪਾਲਿ ਸਮਾਰੈ ॥ ਹੈ ਹੋਸੀ ਆਹੇ ॥
੩ ॥ ਦਇਆ ਮੋਹਿ ਕੀਜੈ ਦੇਵਾ ॥ ਨਾਨਕ ਲਾਗੇ
ਸੇਵਾ ॥ ੪ ॥ ੫ ॥ ੨੧ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਪਤਿਤ ਉਧਾਰਨ ਤਾਰਨ ਬਲਿ ਬਲਿ ਬਲੇ ਬਲਿ
ਜਾਈਐ ॥ ਐਸਾ ਕੋਈ ਭੋਟੈ ਸੰਤੁ ਜਿਤੁ ਹਰਿ
ਹਰੇ ਹਰਿ ਧਿਆਈਐ ॥ ੧ ॥ ਮੇ ਕਉ ਕੋਇ ਨ
ਜਾਨਤ ਕਹੀਅਤ ਦਾਸੁ ਤੁਮਾਰਾ ॥ ਏਹਾ ਓਟ
ਆਧਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਰਬ ਧਾਰਨ
ਪ੍ਰਤਿਪਾਰਨ ਇਕ ਬਿਨਉ ਦੀਨਾ ॥ ਤੁਮਰੀ ਬਿਧਿ

Maru Mahala - 5 (*Kat kou dehkavoh laga mohan.....*)

O worldly people ! Why are you getting involved in whims and fancies ? The Lord has always been favouring the poor and helpless people with His Grace and benevolence. (1)

We have realised the fact, that the Guru is the benefactor of those persons who have sought refuge at His lotus-feet. He Himself bestows His Greatness on us and then protects our honour. (Pause - 1)

The True Master follows the dictates of His holy saints and always bestows them with joy and bliss of life (2)

O True Master ! May You bless this devotee of Yours with the boon of True Name through Your Grace so that I may be enabled to recite Your True Name always. (3)

O Nanak ! I only seek this favour (boon) of True Name from the Lord, who casts away our doubts and dual-mindedness. (4 - 4 -20)

Maru Mahala - 5 (*Mera thakur a't bha'ra.....*)

My Lord is very powerful, having all the might, and I am only His slave (devotee). (1)

My beloved Lord is very dear to me like my very life (soul) to me, who has blessed me with the boon of True Name. (Pause - 1)

I have tried all the relatives of mine and found that there is no other protector of mine except the Lord. (2)

The Lord, after creating the beings, then looks after and sustains them also. The Lord merges them with Himself. The Lord is ever-existent, being present now, and will be there in the future also, and was existent even in the past, (being omnipresent) and has enlightened the world all the time. (3)

O Nanak ! May You bestow Your Grace on me, so that I could engage myself in Your service all the time. (4 - 5- 21)

Maru Mahala - 5 (*Patit udharan tar'an bal bal.....*)

I would offer myself as a sacrifice to the Lord, who purifies and enables the sinners even to cross this ocean of life successfully, like a ship of safety.

O friends ! May I be united with such a saint-Guru, in whose company, I could always remember and recite the Lord's True Name. (1)

O Lord ! No one even knows me except that I am Your slave (devotee) and I depend on Your support only with body and mind. (Pause -1)

O Lord-supporter of all ! I have only one prayer to You, as You are the sustainer of the whole world. You alone know Your

ਤੁਮ ਹੀ ਜਾਨਹੁ ਤੁਮ ਜਲ ਹਮ ਮੀਨਾ ॥ ੨ ॥

ਪੂਰਨ ਬਿਸਥੀਰਨ ਸੁਆਮੀ ਆਹਿ ਆਇਓ ਪਾਛੈ

॥ ਸਗਲੇ ਭੂ ਮੰਡਲ ਖੰਡਲ ਪ੍ਰਭ ਤੁਮ ਹੀ ਆਛੈ

॥ ੩ ॥ ਅਟਲ ਅਖਇਓ ਦੇਵਾ ਮੋਹਨ ਅਲਖ

ਅਪਾਰਾ ॥ ਦਾਨੁ ਪਾਵਉ ਸੰਤਾ ਸੰਗੁ ਨਾਨਕ ਰੇਨੁ

ਦਾਸਾਰਾ ॥ ੪ ॥ ੬ ॥ ੨੨ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਤ੍ਰਿਪਤਿ ਆਘਾਏ ਸੰਤਾ ॥ ਗੁਰ ਜਾਨੇ ਜਿਨ ਮੰਤਾ

॥ ਤਾ ਕੀ ਕਿਛੁ ਕਹਨੁ ਨ ਜਾਈ ॥ ਜਾ ਕਉ ਨਾਮ

ਬਡਾਈ ॥ ੧ ॥ ਲਾਲੁ ਅਮੋਲਾ ਲਾਲੇ ॥ ਅਗਰ

ਅਤੋਲਾ ਨਾਮੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਵਿਗਤ ਸਿਉ

ਮਾਨਿਆ ਮਾਨੇ ॥ ਗੁਰਮੁਖਿ ਤਤੁ ਰਿਆਨੇ ॥ ਪੇ

ਖਤ ਸਗਲ ਧਿਆਨੇ ॥ ਤਜਿਓ ਮਨ ਤੇ ਅਭਿਮਾਨੇ

॥ ੨ ॥ ਨਿਹਚਲੁ ਤਿਨ ਕਾ ਠਾਣਾ ॥ ਗੁਰ ਤੇ

ਮਹਲੁ ਪਛਾਣਾ ॥ ਅਨਦਿਨੁ ਗੁਰ ਮਿਲਿ ਜਾਗੇ

॥ ਹਰਿ ਕੀ ਸੇਵਾ ਲਾਗੇ ॥ ੩ ॥ ਪੂਰਨ ਤ੍ਰਿਪਤਿ

ਅਘਾਏ ॥ ਸਹਜ ਸਮਾਧਿ ਸੁਭਾਏ ॥ ਹਰਿ ਭੰਡਾਰੁ

ਹਾਥਿ ਆਇਆ ॥ ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਇਆ ॥

੪ ॥ ੭ ॥ ੨੩ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੬ ਦੁਪਦੇ

੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਛੇਡਿ ਸਗਲ ਸਿਆਣਪਾ ਮਿਲਿ ਸਾਧ ਤਿਆਗਿ

ਗੁਮਾਨੁ ॥ ਅਵਰੁ ਸਭੁ ਕਿਛੁ ਮਿਥਿਆ ਰਸਨਾ

secrets and we cannot exist even for a moment without Your support, just as the fish cannot survive without the water. (2)

O True Master ! I have sought Your support with lot of hopes and longing for you. You are pervading the whole world in equal measure and You are present everywhere including all the countries and the regions on the surface of the Earth, being omni-present. (3)

O True Lord - Mohan ! You are limitless, imperishable, and ever-effulgent Master who is ever-existent. O Nanak ! I only seek the boon of the company of the holy saints from the Lord. May the Lord bless me with the dust of the lotus-feet of the holy saints! (4 - 6 -22)

Maru Mahala - 5 (Tripat agha'ieai santa....)

O Brother ! They holy saints are fully satiated, but the praise and greatness of those persons, who have followed the Guru's Word (teachings), is beyond description, since they have attained the nectar of True Name. (1)

O Brother ! The beloved Lord is like an invaluable gem, whose True Name is beyond our grasp and is immeasurable, being beyond our comprehension. (Pause - 1)

The Guru-minded persons, who are imbued with the love of the Lord, have attained the essence of knowledge. Such persons are always meditating on the True Lord, having cast away their egoism and whosoever gets their glimpse, remembers the Lord. (2)

The True Lord abides within their hearts as they have realised the True Master through the Guru's Grace. They are always (day and night) engaged in the service of the Lord, having awakened from the slumber of ignorance in the company of the Guru (Guru's guidance). (3)

They are fully satisfied having attained the perfect Lord, and enjoy the worldly praises in their trance of peace, having amassed the treasure of Lord's True Name. O Nanak ! They have gained salvation through the Guru's Grace, having gathered the wealth of the True Name. (4 - 7 - 23)

Maru Mahala - 5 Ghar - 6 Ik onkar satgur prasad (Chhod sagal sianpa mil sadh tiag guma'n.. .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my Mind ! Try to meet the holy saints, ridding yourself of all your cleverness and egoism. Let us recite the True Name of the Lord with our tongue considering everything else as

ਰਾਮ ਰਾਮ ਵਖਾਨੁ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਕਰਨ ਸੁਣਿ
ਹਰਿ ਨਾਮੁ ॥ ਮਿਟਹਿ ਅਘ ਤੇਰੇ ਜਨਮ ਜਨਮ
ਕੇ ਕਵਨੁ ਬਪੁਰੇ ਜਾਮੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੂਖ
ਦੀਨ ਨ ਭਉ ਬਿਆਪੈ ਮਿਲੈ ਸੁਖ ਬਿਸਾਮੁ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕੁ ਬਖਾਨੈ ਹਰਿ ਭਜਨੁ ਤਤੁ
ਗਿਆਨੁ ॥ ੨ ॥ ੧ ॥ ੨੪ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਹੋਤ ਦੇਖੇ ਖੇਹ ॥ ਪੁਤ੍ਰ
ਮਿਤ੍ਰ ਬਿਲਾਸ ਬਨਿਤਾ ਤੂਟਤੇ ਏ ਨੇਹ ॥ ੧ ॥ ਮੇ
ਰੇ ਮਨ ਨਾਮੁ ਨਿਤ ਨਿਤ ਲੇਹ ॥ ਜਲਤ ਨਾਹੀ
ਅਗਨਿ ਸਾਗਰ ਸੂਖੁ ਮਨਿ ਤਨਿ ਦੇਹ ॥ ੧ ॥
ਰਹਾਉ ॥ ਬਿਰਖ ਛਾਇਆ ਜੈਸੇ ਬਿਨਸਤ ਪਵਨ
ਝੂਲਤ ਮੇਹ ॥ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜੁ ਮਿਲੁ ਸਾਧ
ਨਾਨਕ ਤੇਰੈ ਕਾਮਿ ਆਵਤ ਏਹ ॥ ੨ ॥ ੨ ॥
੨੫ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਪੁਰਖੁ ਪੂਰਨ ਸੁਖਹ ਦਾਤਾ ਸੰਗਿ ਬਸਤੇ ਨੀਤ ॥
ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ ਬਿਨਸੈ ਬਿਆਪਤ ਉਸਨ
ਨ ਸੀਤ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਨਾਮ ਸਿਉ ਕਰਿ
ਪ੍ਰੀਤਿ ॥ ਚੇਤਿ ਮਨ ਮਹਿ ਹਰਿ ਹਰਿ ਨਿਧਾਨਾ
ਏਹ ਨਿਰਮਲ ਰੀਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕ੍ਰਿਪਾਲ
ਦਇਆਲ ਗੋਪਾਲ ਗੋਬਿੰਦ ਜੋ ਜਪੈ ਤਿਸੁ ਸੀਧਿ
॥ ਨਵਲ ਨਵਤਨ ਚਤੁਰ ਸੁੰਦਰ ਮਨੁ ਨਾਨਕ

false and transient. (1)

O my mind ! Let us hear the Lord's True Name with our ears, so that all our sins of the various ages will be cast away. (washed away). How could the poor and helpless Yama come anywhere near or before us ? (Pause - 1)

O Man ! Then you will enjoy comforts in joy as there will be no trace of poverty, fear-complex or suffering by getting united with the Lord. O Nanak ! In fact true knowledge is gained by worshipping the Lord (by reciting True Name) through the Guru's Grace. Our only desire is to remember the Lord (worship Him) by taking the support of the beloved Guru. (2 - 1 - 24)

Maru Mahala - 5 (*Jini naam vis'aria' se hoat dekhai.....*)

We have seen all those persons reduced to dust by forsaking the True Name. The love of the son, friend and wife is all false and temporary. (1)

O my mind ! Try to always inculcate the love of the Lord in your heart. Whosoever recites the True Name, does not burn in the fire of this ocean of life, and one enjoys the bliss of life with body and mind. (Pause - 1)

Just as the shade of a tree vanishes with the twinkling of an eye (in no time), or the clouds get scattered with the blowing of wind, similarly the worldly pleasures and comforts of life are lost in a moment. Infact, the worldly comforts are of no avail in the next world. O Nanak ! Let us worship the Lord (by reciting True Name) by joining the company of the Guru-the holy saint. Let us be convinced in our mind that this True Name (worship) alone will be supporting us in the life. (2 - 2 -25)

Maru Mahala - 5 (*Purkh pooran sukheh daata sung.....*)

O Brother ! The perfect Lord, benefactor of all our benedictions, is always abiding by our side. (within us) The Lord is not subjected to the cycle of births and deaths (as such He is neither born nor faces death); moreover He is not affected by the vagaries of weather, whether hot or cold. (1)

O my mind ! Try to imbibe the love of the Lord (in your heart) and recite the True Name of the Lord who is the destroyer of all our sins, and the fountain-head of all bliss and comforts. The practice of reciting True Name is the best and the purest form of worship. (Pause - 1)

Let us worship the Lord-benefactor, who is our creator and benevolent Lord and whosoever worships Him, attains salvation. O Nanak ! Let us follow the right path in life by

ਤਿਸੁ ਸੀਗਿ ਬੀਧਿ ॥ ੨ ॥ ੩ ॥ ੨੬ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਚਲਤ ਬੈਸਤ ਸੇਵਤ ਜਾਗਤ ਗੁਰ ਮੰਤ੍ਰੁ ਰਿਦੈ
ਚਿਤਾਰਿ ॥ ਚਰਣ ਸਰਣ ਭਜੁ ਸੀਗਿ ਸਾਧੂ ਭਵ
ਸਾਗਰ ਉਤਰਹਿ ਧਾਰਿ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਨਾਮੁ
ਹਿਰਦੈ ਧਾਰਿ ॥ ਕਰਿ ਪ੍ਰੀਤਿ ਮਨੁ ਤਨੁ ਲਾਇ
ਹਰਿ ਸਿਉ ਅਵਰ ਸਗਲ ਵਿਸਾਰਿ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜੀਉ ਮਨੁ ਤਨੁ ਪ੍ਰਾਣ ਪ੍ਰਭ ਕੇ ਤੂ ਆਪਨ
ਆਪੁ ਨਿਵਾਰਿ ॥ ਗੋਵਿੰਦ ਭਜੁ ਸਭਿ ਸੁਆਰਥ
ਪੂਰੇ ਨਾਨਕ ਕਬਹੂ ਨ ਹਾਰਿ ॥ ੨ ॥ ੪ ॥ ੨੭ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਤਜਿ ਆਪੁ ਬਿਨਸੀ ਤਾਪੁ ਰੇਣ ਸਾਧੂ ਥੀਉ ॥
ਤਿਸਹਿ ਪਰਾਪਤਿ ਨਾਮੁ ਤੇਰਾ ਕਰਿ ਕ੍ਰਿਪਾ ਜਿਸੁ
ਦੀਉ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਪੀਉ ॥
ਆਨ ਸਾਦ ਬਿਸਾਰਿ ਹੋਛੇ ਅਮਰੁ ਜੁਗੁ ਜੁਗੁ
ਜੀਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ ਇਕ ਰਸ ਰੰਗ
ਨਾਮਾ ਨਾਮਿ ਲਾਗੀ ਲੀਉ ॥ ਮੀਤੁ ਸਾਜਨੁ ਸਖਾ
ਬੰਧੁ ਹਰਿ ਏਕੁ ਨਾਨਕ ਕੀਉ ॥ ੨ ॥ ੫ ॥
੨੮ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਪ੍ਰਤਿਪਾਲਿ ਮਾਤਾ ਉਦਰਿ ਰਾਖੈ ਲਗਨਿ ਦੇਤ ਨ
ਸੇਕ ॥ ਸੋਈ ਸੁਆਮੀ ਈਹਾ ਰਾਖੈ ਬੂਝੁ ਬੁਧਿ
ਬਿਬੇਕ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਨਾਮ ਕੀ ਕਰਿ ਟੇਕ ॥
ਤਿਸਹਿ ਬੂਝੁ ਜਿਨਿ ਤੂ ਕੀਆ ਪ੍ਰਭੁ ਕਰਣ ਕਾਰਣ

uniting with the beloved Lord, who is youthful, full of wisdom,
beautiful and ever new so as to merge with Him. (2 - 3 - 26)

Maru Mahala - 5 (*Chalat baisat sovai ja'gat Gur*)

O Brother ! Let us always meditate on the Guru's teachings
whether in walking, sitting, sleeping or fully awake postures
and recite the Lord's True Name (with love at heart) We could
cross this ocean of life successfully by taking the support of
the lotus-feet of the holy saints in their company. (1)

O my mind ! Let us inculcate the love of True Name in
the heart. O dear friend ! Develop the love of the Lord's True
Name and use your body in the service of the Lord and serve
the holy saints leaving all other functions. (Pause - 1)

Let us consider our body, mind and soul, as the gifts of
the Lord and get rid of our egoistic tendencies. O Nanak ! Let
us recite the True Name and worship the Lord so that all our
functions are completed successfully. At no stage will we face
defeat or disappointment in life. (2 - 4 - 27)

Maru Mahala - 5 (*Taj aap binsi taap rein sadhu thiou...*)

O human being ! By shedding your egoism, you should
become the dust of the lotus-feet of the holy saint, the Guru,
so that your mind may become peaceful casting away your
afflictions. O True Master ! The person, who is blessed with
Your (pardon) benevolence through Your Grace, attains Your
True Name. (1)

O my mind ! Let us partake (drink) the nectar of the Lord's
True Name, forsaking all the false and temporary worldly
pleasures, so that we may become immortal throughout the
ages with this nectar of True Name. (Pause - 1)

Let us always be imbued with the love of the Lords' True
Name (and be immersed in His love) as we have developed
the love of the Lord in the heart, with the support of True Name.
O Nanak ! We have made the Lord alone as our friend,
companion, and the most near and dear one. (2 - 5 - 28)

Maru Mahala - 5 (*Pritpal mata udher rakhai.....*)

O Brother ! The same Lord has sustained us and protected
us in the mother's womb, without the fire (heat) of the womb
affecting us. Let us realise this fact clearly (with our intelligence)
that the same Lord will protect us in this world. (1)

O my mind ! Take the support of True Name and try to
understand the Lord, who has created you and is the cause
and effect of everything happening, being omni-potent, and

ਏਕ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚੇਤਿ ਮਨ ਮਹਿ ਤਜਿ
ਸਿਆਣਪ ਛੇਡਿ ਸਗਲੇ ਭੇਖ ॥ ਸਿਮਰਿ ਹਰਿ
ਹਰਿ ਸਦਾ ਨਾਨਕ ਤਰੇ ਕਈ ਅਨੇਕ ॥ ੨ ॥ ੬
॥ ੨੬ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਜਾ ਕੇ ਅਨਾਥ ਕੋ ਹੈ ਨਾਥੁ ॥
ਮਹਾ ਭਉਜਲ ਮਾਹਿ ਤੁਲਹੋ ਜਾ ਕੇ ਲਿਖਿਓ
ਮਾਥ ॥ ੧ ॥ ਡੂਬੇ ਨਾਮ ਬਿਨੁ ਘਨ ਸਾਥ ॥
ਕਰਣ ਕਾਰਣੁ ਚਿਤਿ ਨ ਆਵੈ ਦੇ ਕਰਿ ਰਾਖੈ
ਹਾਥ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਧਸੰਗਤਿ ਗੁਣ
ਉਚਾਰਣੁ ਹਰਿ ਨਾਮ ਅੰਮ੍ਰਿਤ ਪਾਥ ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ
ਮੁਰਾਰਿ ਮਾਧਉ ਸੁਣਿ ਨਾਨਕ ਜੀਵੈ ਗਾਥ ॥ ੨ ॥
੭ ॥ ੩੦ ॥

ਮਾਰੂ ਅੰਜੁਲੀ ਮਹਲਾ ੫ ਘਰੁ ੭ ॥
੧ੳਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਧੁਰਹੁ ਹੀ ਹੂਆ ॥ ਪੰਚ ਧਾਤੁ
ਕਰਿ ਪੁਤਲਾ ਕੀਆ ॥ ਸਾਹੈ ਕੈ ਫੁਰਮਾਇਅੜੈ
ਜੀ ਦੇਹੀ ਵਿਚਿ ਜੀਉ ਆਇ ਪਇਆ ॥ ੧ ॥
ਜਿਥੈ ਅਗਨਿ ਭਧੈ ਭੜਹਾਰੇ ॥ ਊਰਧ ਮੁਖ ਮਹਾ
ਗੁਥਾਰੇ ॥ ਸਾਸਿ ਸਾਸਿ ਸਮਾਲੇ ਸੋਈ ਓਥੈ ਖਸਮਿ
ਛਡਾਇ ਲਇਆ ॥ ੨ ॥ ਵਿਚਹੁ ਗਰਭੈ ਨਿਕਲਿ
ਆਇਆ ॥ ਖਸਮੁ ਵਿਸਾਰਿ ਦੁਨੀ ਚਿਤੁ ਲਾਇਆ

all powerful. (Pause - 1)

Let us inculcate the love of the Lord in the mind and worship Him by getting rid of one cleverness and cast away all our false pretensions or whimsical beliefs. O Nanak ! Let us always recite the Lord's True Name, which would enable us to cross this ocean of life successfully. (2 - 1 - 29)

Maru Mahala - 5 (Patit pa'van naam jako anath.....)

This True Name, which purifies the sinners and is the Master of the poor and the helpless persons and whose True Name is like the ship of safety, is attained by the fortunate person, pre-destined by the Lord's Will only. (1)

There are millions of persons, who have been drowned in this ocean of life, being without the support of the True Name but the Lord, who is the cause and effect of everything happening in the world, provides protection to these persons, with a helping Hand. However, the self-willed persons never worship such a Lord even for a moment, being devoid of His remembrance. (Pause - 1)

The person, who sings the praises of the Lord, in the company of the holy saints and listens to the discourses on True Name with his ears, leads the right path by getting rid of all sufferings of the cycle of births and deaths. O Nanak ! May I be blessed with the Lord's Grace so as to lead this life by listening to the Lord's True Name ! O True Master, destroyer of the demon of egoism, (Mur)! May You enable me to merge with Yourself. (2 - 7 -30)

Maru Anjuli Mahala - 5 Ghar - 7 Ik onkar satgur prasad (Sanjog vijog dhuroh hi hua)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The union or separation has been decided from the very beginning (as pre- destined by the Lord's Will) and this human form has been created by the Lord by amalgamating all the five elements. O Brother ! Then the soul was placed within this human frame as per the dictates of the Lord (as per Lord's Will). (1)

This human being, while lying upside down in the mother's womb where the heat was at its extreme (like a furnace) and there was pitch darkness, was remembering the Lord and reciting His True Name (with each breath) all the time. Thus the Lord has helped to save this man from this place (mother's

॥ ਆਵੈ ਜਾਇੰ ਭਵਾਈਐ ਜੋਨੀ ਰਹਣੁ ਨ
ਕਿਤਹੀ ਥਾਇ ਭਇਆ ॥ ੩ ॥ ਮਿਹਰਵਾਨਿ
ਰਖਿ ਲਇਅਨੁ ਆਪੇ ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤਿਸ
ਕੇ ਥਾਪੇ ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਜਿਣਿ ਚਲਿਆ
ਨਾਨਕ ਆਇਆ ਸੇ ਪਰਵਾਣੁ ਥਿਆ ॥ ੪ ॥ ੧
॥ ੩੧ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਵੈਦੇ ਨ ਵਾਈ ਭੈਣੇ ਨ ਭਾਈ ਏਕੋ ਸਹਾਈ ਰਾਮੁ
ਹੇ ॥ ੧ ॥ ਕੀਤਾ ਜਿਸੇ ਹੋਵੈ ਪਾਪਾ ਮਲੋ ਧੋਵੈ ਸੇ
ਸਿਮਰਹੁ ਪਰਧਾਨੁ ਹੇ ॥ ੨ ॥ ਘਟਿ ਘਟੇ ਵਾਸੀ
ਸਰਬ ਨਿਵਾਸੀ ਅਸਥਿਰੁ ਜਾ ਕਾ ਥਾਨੁ ਹੇ ॥ ੩
॥ ਆਵੈ ਨ ਜਾਵੈ ਸੰਗੇ ਸਮਾਵੈ ਪੂਰਨ ਜਾ ਕਾ
ਕਾਮੁ ਹੇ ॥ ੪ ॥ ਭਗਤ ਜਨਾ ਕਾ ਰਾਖਣਹਾਰਾ ॥
ਸੰਤ ਜੀਵਹਿ ਜਪਿ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥ ਕਰਨ ਕਾਰਨ
ਸਮਰਥੁ ਸੁਆਮੀ ਨਾਨਕੁ ਤਿਸੁ ਕੁਰਬਾਨੁ ਹੇ ॥ ੫
॥ ੨ ॥ ੩੨ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਰੂ ਮਹਲਾ ੬ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਈ ॥ ਜਾ ਕਉ ਸਿਮਰਿ
ਅਜਾਮਲੁ ਉਧਰਿਓ ਗਨਿਕਾ ਹੂ ਗਤਿ ਪਾਈ ॥
੧ ॥ ਰਹਾਉ ॥ ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮਹਿ
ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ ॥ ਤਾ ਕੋ ਦੂਖੁ ਹਰਿਓ

womb) and protected him from this suffering. (2)

But when this human being was born (brought out) leaving the mother's womb, he completely forgot the Lord and got engrossed in the love of (Maya) worldly falsehood. This resulted in his suffering through the cycle of births and deaths without having a peaceful stay anywhere. (3)

The Lord-benefactor has protected this man, knowing fully well that all the beings, big and small, have been created by Him. O Nanak ! Such a person, by reciting True Name, leaves this world, having won the battle of life and finally gets merged with the Lord. (4 - 1 - 31)

Maru Mahala - 5 (*Vaido na va'iee bhaino na bhaiee.....*)

O Brother ! There is no remedy against the malady of getting mad due to the pangs of the cycle of births and deaths. There is no other supporter except the Lord, and even any brother or sister could not provide any protection against this malady. (1)

Let us always worship the Lord, who is the greatest power (on Earth) whose True Name purifies the filth of all our sins and whose Will prevails everywhere and who controls everything happening in the world. (2)

The True Master pervades all the beings and abides in all the places around, while He is ever-existent with a stable abode. (3)

The Lord never (comes or goes anywhere) gets born or faces death and pervades all the beings. He alone manages to complete all the chores successfully. (4)

O Nanak ! We would offer ourselves as a sacrifice to the True Master who is the cause of everything happening and is the protector of all saints. The saints always lead this life by reciting True Name of the Lord-sustainer of all beings. (5 - 2 - 32)

Ik onkar satgur prasad

Maru Mahala - 9 (*Har ko naam sada sukhda'iee..*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord's True Name is ever blissful, bringing all joy and comforts. The Lord's True Name had helped Ajamal even to cross this ocean of life successfully, and the prostitute Ganka also attained salvation by reciting Lord's True Name. (Pause - 1)

Even Daropadi was reminded of the Lord's True Name in the King Daroydhana's court, and the Lord-benefactor came

ਕਰੁਣਾ ਮੈ ਅਪਨੀ ਪੈਜ ਬਢਾਈ ॥ ੧ ॥ ਜਿਹ
ਨਰ ਜਸੁ ਕਿਰਪਾ ਨਿਧਿ ਗਾਇਓ ਤਾ ਕਉ ਭਇਓ
ਸਹਾਈ ॥ ਕਹੁ ਨਾਨਕ ਮੈ ਇਹੀ ਭਰੋਸੈ ਗਹੀ
ਆਨਿ ਸਰਨਾਈ ॥ ੨ ॥ ੧ ॥

ਮਾਰੂ ਮਹਲਾ ੯ ॥

ਅਬ ਮੈ ਕਹਾ ਕਰਉ ਰੀ ਮਾਈ ॥ ਸਗਲ ਜਨਮੁ
ਬਿਖਿਅਨ ਸਿਉ ਖੋਇਆ ਸਿਮਰਿਓ ਨਹਿ
ਕਨਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਲ ਫਾਸ ਜਬ ਗਰ
ਮਹਿ ਮੇਲੀ ਤਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ ॥ ਰਾਮ
ਨਾਮ ਬਿਨੁ ਯਾ ਸੰਕਟ ਮਹਿ ਕੋ ਅਬ ਹੋਤ ਸਹਾਈ
॥ ੧ ॥ ਜੋ ਸੰਪਤਿ ਅਪਨੀ ਕਰਿ ਮਾਨੀ ਛਿਨ
ਮਹਿ ਭਈ ਪਰਾਈ ॥ ਕਹੁ ਨਾਨਕ ਯਹ ਸੋਚ
ਰਹੀ ਮਨਿ ਹਰਿ ਜਸੁ ਕਬਹੂ ਨ ਗਾਈ ॥ ੨ ॥ ੨ ॥

ਮਾਰੂ ਮਹਲਾ ੯ ॥

ਮਾਈ ਮੈ ਮਨ ਕੋ ਮਾਨੁ ਨ ਤਿਆਗਿਓ ॥ ਮਾਇਆ
ਕੋ ਮਦਿ ਜਨਮੁ ਸਿਰਾਇਓ ਰਾਮ ਭਜਨਿ ਨਹੀ
ਲਾਗਿਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਮ ਕੋ ਡੰਡੁ ਪਰਿਓ
ਸਿਰ ਉਪਰਿ ਤਬ ਸੋਵਤ ਤੈ ਜਾਗਿਓ ॥ ਕਹਾ
ਹੋਤ ਅਬ ਕੈ ਪਛੁਤਾਏ ਛੁਟਤ ਨਾਹਿਨ ਭਾਗਿਓ
॥ ੧ ॥ ਇਹ ਚਿੰਤਾ ਉਪਜੀ ਘਟ ਮਹਿ ਜਬ ਗੁਰ
ਚਰਨਨ ਅਨੁਗਾਗਿਓ ॥ ਸੁਫਲੁ ਜਨਮੁ ਨਾਨਕ
ਤਬ ਹੂਆ ਜਉ ਪ੍ਰਭ ਜਸ ਮਹਿ ਪਾਗਿਓ ॥ ੨ ॥
੩ ॥

ਮਾਰੂ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੧
੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

to her rescue in saving her from the dishonour (of being disrobed) through her recitation of True Name. Thus the Lord established and enhanced His Grace and prestige (in the eyes of the faithless persons). (1)

The person, who has sung the praises of the Lord, the ocean of bliss and benevolence, has been helped by the Lord's support. O Nanak ! I have thus sought the support of the Lord with such an abounding faith in Him and full conviction. (2-1)

Maru Mahal - 9 (*Ab mein kaha karon ri maiee.....*)

O my mother ! What should I do now ? I have wasted my whole life, being engrossed in the love of vices and sinful actions, without reciting the Lord's True Name. (Pause - 1)

Once the Yama got hold of us with its strangle-hold, we lost all our senses with the death staring in the face. Who else, except the Lord's True Name, could be my supporter in this predicament ? (1)

All the worldly possessions including this body itself which we had considered as our own, parted company in a moment and forsook us.

O Nanak ! We had only one worry and disappointment that we never utilised this life in singing the praises of the Lord. (2 - 2)

Maru Mahala - 9 (*Maiee mein ma'n ko maan na tiagou..*)

O my mother ! I have not given up my egoistic tendencies, and have spent my whole life in the love and egoism (pride) of the worldly falsehood (Maya), without reciting the Lord's True Name any time. (Pause - 1)

This man got awakened from his slumber (of ignorance) when the punishing cudgel of Yama struck on his head and then he repented about it. O unfortunate Man ! You cannot get away from it (get freedom from the ignorance). (1)

Once this worry pesters someone, then he develops love for the lotus-feet of the Guru. O Nanak ! This man makes a success of his life when he is immersed in singing the praises of the Lord. (2 - 3)

Maru Astpaidan Mahala - 1 Ghar - 1 Ik onkar satgur prasad (*Beid Pura'n kathai su'nai ha'rai..*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Many learned persons (Munis) giving

ਬੇਦ ਪੁਰਾਣ ਕਥੇ ਸੁਣੇ ਹਾਰੇ ਮੁਨੀ ਅਨੇਕਾ ॥

ਅਠਸਠਿ ਤੀਰਥ ਬਹੁ ਘਣਾ ਕ੍ਰਮਿ ਥਾਕੇ ਭੋਖਾ

॥ ਸਾਚੇ ਸਾਹਿਬੁ ਨਿਰਮਲੇ ਮਨਿ ਮਾਨੈ ਏਕਾ

॥ ੧ ॥ ਤੂ ਅਜਰਾਵਰੁ ਅਮਰੁ ਤੂ ਸਭ

ਚਾਲਣਹਾਰੀ ॥ ਨਾਮੁ ਰਸਾਇਣੁ ਭਾਇ ਲੈ

ਪਰਹਰਿ ਦੁਖੁ ਭਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ

ਪੜੀਐ ਹਰਿ ਬੁਝੀਐ ਗੁਰਮਤੀ ਨਾਮਿ ਉਧਾਰਾ

॥ ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਮਤਿ ਹੈ ਪੂਰੈ ਸਬਦਿ

ਬੀਚਾਰਾ ॥ ਅਠਸਠਿ ਤੀਰਥ ਹਰਿ ਨਾਮੁ ਹੈ

ਕਿਲਵਿਖ ਕਾਟਣਹਾਰਾ ॥ ੨ ॥ ਜਲੁ ਬਿਲੋਵੈ

ਜਲੁ ਮਥੈ ਤਤੁ ਲੋੜੈ ਅੰਧੁ ਅਗਿਆਨਾ ॥

ਗੁਰਮਤੀ ਦਧਿ ਮਥੀਐ ਅੰਮ੍ਰਿਤੁ ਪਾਈਐ ਨਾਮੁ

ਨਿਧਾਨਾ ॥ ਮਨਮੁਖ ਤਤੁ ਨ ਜਾਣਨੀ ਪਸੂ

ਮਾਹਿ ਸਮਾਨਾ ॥ ੩ ॥ ਹਉਮੈ ਮੇਰਾ ਮਰੀ ਮਰੁ

ਮਰਿ ਜੰਮੈ ਵਾਰੇ ਵਾਰ ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਜੇ

ਮਰੈ ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ ॥ ਗੁਰਮਤੀ

ਜਗਜੀਵਨੁ ਮਨਿ ਵਸੈ ਸਭਿ ਕੁਲ

ਉਧਾਰਣਹਾਰਾ ॥ ੪ ॥ ਸਚਾ ਵਖਰੁ ਨਾਮੁ ਹੈ

ਸਚਾ ਵਾਪਾਰਾ ॥ ਲਾਹਾ ਨਾਮੁ ਸੰਸਾਰਿ ਹੈ

ਗੁਰਮਤੀ ਵੀਚਾਰਾ ॥ ਦੂਜੈ ਭਾਇ ਕਾਰ

discourses on Vedas or listening to Vedas and Shastras have failed in their efforts (to attain the Lord's secrets) without the support of True Name. They have tired themselves out by visiting 68 holy places of pilgrimage (for taking a bath there), but nothing could be gained by such means except by reciting Lord's True Name. The Lord, who is pure and True is pleased with the person who recites True Name or worships the Lord. (1)

O True Master ! You are superior to the gods even and are (immortal) ever existent, whereas the whole world is perishable. The person, who has recited the nectar of Lord's True Name with love and devotion, has cast away all his sufferings and the afflictions of the cycle of births and deaths. (Pause- 1)

We should study and understand the meaning of Lord's True Name by following the Guru's guidance, so that we could attain salvation. Whosoever has gained the real wisdom through the Guru's teachings, has truly meditated and deliberated on the Guru's Message and its implications. Infact, it is the Lord's True Name alone, which could purify us of our sins and vicious thoughts and gives us the same benefit as gained by bathing at all the sixty-eight holy places of pilgrimage. (2)

The ignorant person is like a blind man, whose functions and actions are as meaningless as churning of water (without any output) and then looks forward to attaining salvation. The person, who acts self-lessly through the Guru's guidance and meditates on Truthfulness, attains the wealth of the nectar of True Name which amounts to gaining all the nine worldly treasures. However, the self-willed person does not realise the Truth being engulfed by falsehood and animal like mentality. (3)

Such a faithless person then faces death due to his egoistic tendencies, worldly attachments and the fear of death and then is passed through the cycle of births and deaths. However, if someone inculcates the humility of a dead person through the Guru's guidance then he does not face death again. When someone inculcates the love of the Lord-benefactor in one's heart, then he crosses this ocean of life successfully alongwith his whole family. (clan). (4)

The Lord's True Name is always True and ever-existent (imperishable) while the business in this merchandise (True Name) is equally truthful and we could gain the profit of True Name alone but this realisation could be attained through the Guru's guidance. The person, who functions under the influence of dual-mindedness is as good as (equal to) getting engrossed in sinful actions, which result in total loss of this

ਕਮਾਵਣੀ ਨਿਤ ਤੋਟਾ ਸੈਸਾਰਾ ॥ ੫ ॥

ਸਾਚੀ ਸੰਗਤਿ ਥਾਨੁ ਸਚੁ ਸਚੇ ਘਰ ਬਾਰਾ

॥ ਸਚਾ ਭੋਜਨੁ ਭਾਉ ਸਚੁ ਸਚੁ ਨਾਮੁ

ਅਧਾਰਾ ॥ ਸਚੀ ਬਾਣੀ ਸੰਤੋਖਿਆ ਸਚਾ

ਸਬਦੁ ਵੀਚਾਰਾ ॥ ੬ ॥ ਰਸ ਭੋਗਣ

ਪਾਤਿਸਾਹੀਆ ਦੁਖ ਸੁਖ ਸੰਘਾਰਾ ॥ ਮੋਟਾ

ਨਾਉ ਧਰਾਈਐ ਗਲਿ ਅਉਗਣ ਭਾਰਾ ॥

ਮਾਣਸ ਦਾਤਿ ਨ ਹੋਵਈ ਤੂ ਦਾਤਾ ਸਾਰਾ

॥ ੭ ॥ ਅਗਮ ਅਗੋਚਰੁ ਤੂ ਧਣੀ

ਅਵਿਗਤੁ ਅਪਾਰਾ ॥ ਗੁਰ ਸਬਦੀ ਦਰੁ

ਜੋਈਐ ਮੁਕਤੇ ਭੰਡਾਰਾ ॥ ਨਾਨਕ ਮੇਲੁ ਨ

ਚੁਕਈ ਸਾਰੇ ਵਾਪਾਰਾ ॥ ੮ ॥ ੧ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਬਿਖੁ ਬੋਹਿਥਾ ਲਾਦਿਆ ਦੀਆ ਸਮੁੰਦ

ਮੰਝਾਰਿ ॥ ਕੰਧੀ ਦਿਸਿ ਨ ਆਵਈ ਨਾ

ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥ ਵੰਝੀ ਹਾਥਿ ਨ ਖੇਵਟੁ

ਜਲੁ ਸਾਗਰੁ ਅਸਰਾਲੁ ॥ ੧ ॥ ਬਾਬਾ ਜਗੁ

ਫਾਥਾ ਮਹਾ ਜਾਲਿ ॥ ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ

ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥ ੧ ॥ ਰਹਾਉ ॥

valuable life. (5)

The company of the holy saints is real and worthwhile (true) while their abode is equally True alongwith all their possessions (including household). The persons, who have sought the support of True Name, always partake of a True and real (worthwhile) food and their love and devotion is equally permanent and True. Their speech (language) is equally sweet and Truthful and they have attained peace of mind by following and deliberating on the Guru's Word (teachings). (6)

The enjoyment of worldly pleasures including the comforts of the kingdoms and riches leads us to a spiritual death being engrossed in the worldly joys and sorrows. We get however engulfed by the noose of Yama (round the neck) by engaging ourselves in vicious thoughts or sinful actions having forsaken the Lord's True Name. O True Master ! You are our True benefactor while bestowing on us all the benedictions fulfilling all our cherished desires, whereas this human being is not capable of doing any good actions or benefiting others. (7)

O True Master ! (You are our True benefactor blessing us) You are Unseen and beyond our comprehension, and it is rather impossible to decipher Your Greatness or limits, as such You are called the greatest benefactor. We could perceive You within ourselves by following the Guru's guidance, and realise Your secrets, as You are the bestower of salvation and the fountain-head of True Name. O Nanak ! The Guru-minded persons, who have dealt in the merchandise of True Name in the business of life, get united with the Lord and are never separated from Him. (8 - 1)

Maru Mahala - 1 (*Bikh bohitha ladia' dia samund*)

O Brother ! We have loaded this ship of our mind with the poison of vicious and sinful actions, and the ocean of life has been filled with this poison. We cannot perceive the limits of this ocean, without grasping either this side or the other side of this limitless ocean. This ocean (of life) is replete with the poison-like water, leading to unlimited joy and sorrow (pleasures and sufferings), with an open-mouthed python wailing to devour you (snake) in the form of approaching death. In such a situation, the helmsman performing formal rituals or religious rites, cannot render any help or succour. (The ocean cannot be crossed by fruitless or useless actions). (1)

O Baba ! O Brother ! This man is engulfed by the snare of worldly attachments but could cross this ocean of life successfully by reciting True Name through the Guru's

ਸਤਿਗੁਰੂ ਹੈ ਬੋਹਿਥਾ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ

guidance and Grace, and save himself from this worldly attachment. (Pause - 1)

॥ ਤਿਥੈ ਪਵਣੁ ਨ ਪਾਵਕੋ ਨਾ ਜਲੁ ਨਾ ਆਕਾਰੁ

The Guru possesses the ship of knowledge for enabling us cross this ocean of life successfully, and the Guru could help us attain such heights, the Abode of the Lord, where all the elements like air, water or fire have no access and this world has no effect on us. Infact, there exists the True Name of the True Lord to render all help, which enables us to cross this ocean of life successfully. (2)

॥ ਤਿਥੈ ਸਚਾ ਸਚਿ ਨਾਇ ਭਵਜਲ ਤਾਰਣਹਾਰੁ

॥ ੨ ॥ ਗੁਰਮੁਖਿ ਲੰਘੇ ਸੇ ਪਾਰਿ ਪਏ ਸਚੇ

ਸਿਉ ਲਿਵ ਲਾਇ ॥ ਆਵਾ ਗਉਣੁ ਨਿਵਾਰਿਆ

The Guru-minded persons, who have imbibed the love of True Name through the Guru's guidance, have crossed this ocean of life successfully. They have cast away the pangs of the cycle of births and deaths by (uniting) merging their soul with the Prime-soul. Such Guru-minded persons get enlightened with the Guru's teachings and they remain immersed in the love of the True Lord all the time. (3)

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥ ਗੁਰਮਤੀ ਸਹਜੁ ਊਪਜੈ

ਸਚੇ ਰਹੈ ਸਮਾਇ ॥ ੩ ॥ ਸਪੁ ਪਿੜਾਈ ਪਾਈਐ

ਬਿਖੁ ਅੰਤਰਿ ਮਨਿ ਰੋਸੁ ॥ ਪੂਰਬਿ ਲਿਖਿਆ

Even If a snake is kept inside a covered basket, it does not cast away its poison and ruthlessness as it is still present within the body of the snake. Whom should we blame for our ills as the poison of our own actions (of the previous life) and the fruit of our earlier misdeeds has to be borne by us? We could, however, cast away this poison only by listening to and following the Lord's True Name through the Guru's guidance, having gained peace of mind and contentment. (4)

ਪਾਈਐ ਕਿਸ ਨੋ ਦੀਜੈ ਦੇਸੁ ॥ ਗੁਰਮੁਖਿ ਗਾਰਡੁ

ਜੇ ਸੁਣੇ ਮੰਨੇ ਨਾਉ ਸੰਤੋਸੁ ॥ ੪ ॥ ਮਾਗਰਮਛੁ

ਫਹਾਈਐ ਕੁੰਡੀ ਜਾਲੁ ਵਤਾਇ ॥ ਦੁਰਮਤਿ

The egoistic faithless person, engrossed in the bondage of the company of villainous persons repents time and again just as we throw a fishing net or a fishing rod in the water for ensnaring a big fish into our catch. Such a person does not realise the implications of (going through) the cycle of births and deaths whereas the fruits of our earlier actions have to be borne and this cannot be altered by any means. (5)

ਫਾਥਾ ਫਾਹੀਐ ਫਿਰਿ ਫਿਰਿ ਪਛੋਤਾਇ ॥ ਜੀਮਣੁ

ਮਰਣੁ ਨ ਸੁਝਈ ਕਿਰਤੁ ਨ ਮੋਟਿਆ ਜਾਇ ॥

੫ ॥ ਹਉਮੈ ਬਿਖੁ ਪਾਇ ਜਗਤੁ ਉਪਾਇਆ

Firstly the Lord has created this human being and then he is engrossed in the poison of egoism, which could be remedied (cast away) by following the Guru's teachings and inculcating its love in the heart. The person, who is imbued with the love of the True Lord, is not affected by this poison even, as he has got rid of his egoism and worldly attachments. Such a person attains Salvation while leading this life, freedom from worldly bondage in this life itself. The person, who has cast away his egoism, gains access in the Lord's presence, and attains salvation. (6)

ਸਬਦੁ ਵਸੈ ਬਿਖੁ ਜਾਇ ॥ ਜਗਾ ਜੋਹਿ ਨ ਸਕਈ

ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥ ਜੀਵਨ ਮੁਕਤੁ ਸੇ

ਆਖੀਐ ਜਿਸੁ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥ ੬ ॥

ਧੰਧੈ ਧਾਵਤੁ ਜਗੁ ਬਾਧਿਆ ਨਾ ਬੂਝੈ ਵੀਚਾਰੁ ॥

ਜੀਮਣੁ ਮਰਣੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖ ਮੁਗਧੁ

The egoistic tendencies have bound (caught) this man into its bondage, being engrossed in the wanderings of the worldly (bondage) attachments and has forgotten the pain and

ਗਵਾਰੁ ॥ ਗੁਰਿ ਰਖੇ ਸੇ ਉਬਰੇ ਸਚਾ ਸਬਦੁ

ਵੀਚਾਰਿ ॥ ੭ ॥ ਸੂਹਟੁ ਪਿੰਜਰਿ ਪ੍ਰੇਮ ਕੈ ਬੋਲੈ

ਬੋਲਣਹਾਰੁ ॥ ਸਚੁ ਚੁਗੈ ਅੰਮ੍ਰਿਤੁ ਪੀਐ ਉਡੈ

ਤ ਏਕਾ ਵਾਰ ॥ ਗੁਰਿ ਮਿਲਿਐ ਖਸਮੁ

ਪਛਾਣੀਐ ਕਹੁ ਨਾਨਕ ਮੋਖ ਦੁਆਰੁ ॥ ੮ ॥

੨ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਸਬਦਿ ਮਰੈ ਤਾ ਮਾਰਿ ਮਰੁ ਭਾਗੋ ਕਿਸੁ ਪਹਿ

ਜਾਉ ॥ ਜਿਸ ਕੈ ਡਰਿ ਭੈ ਭਾਗੀਐ ਅੰਮ੍ਰਿਤੁ

ਤਾ ਕੋ ਨਾਉ ॥ ਮਾਰਹਿ ਰਾਖਹਿ ਏਕੁ ਤੂ ਬੀਜਉ

ਨਾਹੀ ਥਾਉ ॥ ੧ ॥ ਬਾਬਾ ਮੈ ਕੁਚੀਲੁ ਕਾਚਉ

ਮਤਿਹੀਨ ॥ ਨਾਮ ਬਿਨਾ ਕੋ ਕਛੁ ਨਹੀ ਗੁਰਿ

ਪੂਰੈ ਪੂਰੀ ਮਤਿ ਕੀਨ ॥ ੧ ॥ ਰਹਾਉ ॥

ਅਵਗਣਿ ਸੁਭਰ ਗੁਣ ਨਹੀ ਬਿਨੁ ਗੁਣ ਕਿਉ

ਘਰਿ ਜਾਉ ॥ ਸਹਜਿ ਸਬਦਿ ਸੁਖੁ ਉਪਜੈ

ਬਿਨੁ ਭਾਗਾ ਧਨੁ ਨਾਹਿ ॥ ਜਿਨ ਕੈ ਨਾਮੁ ਨ

ਮਨਿ ਵਸੈ ਸੇ ਬਾਧੇ ਦੂਖ ਸਹਾਹਿ ॥ ੨ ॥

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ

॥ ਆਰੀ ਪਾਛੈ ਸੁਖੁ ਨਹੀ ਗਾਡੇ ਲਾਏ ਛਾਰੁ ॥

anguish of (going through) the cycle of Rebirths. Due to this self-mindedness this faithless persons behaves like a mad person however, some persons have been saved by the Guru through His teachings. (7)

The parrot of knowledge has found its stable position in the cage of love and speaks the language of the Lord's True Name only. This parrot takes the food particles of the virtues of Truthfulness, partakes the nectar of True Name, and flies off once only (in the form of soul) leaving this human body but does not go through the cycle of Rebirths, having attained salvation. O Nanak ! The persons who have attained the Lord's knowledge, the door to salvation, have realised the Lord, through the Guru's guidance and merged with Him finally. (8 - 2)

Maru Mahala - 1 (*Sabad marai ta maar mar bhago....*)

O Brother ! The person, who attains extreme humility (like dead person) in his life through the Guru's guidance, in fact gains a victory over the death (by over powering it). But if he fails to over power death, then where else could he run away for help ? Infact, there is none else apart from the Guru's guidance (Guru's Word), which could save us (protect us) from the onslaughts of death. The True Name of the Lord is like the nectar and by imbibing the fear (regard) of the Lord, we could cast away the fear of Yama (god of death). O True Master ! There is no other power except You, who is controlling our death or becomes our saviour. (1)

O Brother ! I have an impure body, being unreliable in my words, and weak or poor in intelligence. I did not possess any other virtue except True Name of the Lord. When I got (muted) into the company of the Guru, I was blessed with all the wisdom by Him. (Pause - 1)

How could I attain self-realisation (abide within my innerself) without having any virtues as I was full of vicious thoughts, without possessing any good qualities (noble thoughts) ? We could gain the eternal bliss through the Guru's Word without any difficulty (effortlessly) but the wealth of the Guru's guidance is also available only to the fortunate persons. The faithless persons, who have not inculcated the love of the Lord's True Name, always undergo sufferings, being taken in chains to the next world. (2)

What for have such faithless persons, bereft of True Name, come to the world ? They have not gained peace either here or hereafter (in this world or the next), as they have loaded trash (ash) in their carts alongwith them. Such persons, separated from the Lord, cannot get united with the Lord, and they suffer

ਵਿਛੜਿਆ ਮੇਲਾ ਨਹੀ ਦੂਖ ਘਣੇ ਜਮ ਦੁਆਰਿ

in the company of the Yama (at the hands of Yama (god of death). (3)

॥ ੩ ॥ ਅਗੈ ਕਿਆ ਜਾਣਾ ਨਾਹਿ ਮੈ ਭੂਲੇ ਤੂੰ

I do not know what fate awaits them in the next world. O True Master ! You are the only (power) Lord, who could guide this misguided person on the right path. I would seek refuge at the lotus-feet of such a Lord, who could truly guide such a person (led astray) on the right path. There is no other benefactor except the Guru, as such no one could ever evaluate the Greatness of the Guru. (4)

ਸਮਝਾਇ ॥ ਭੂਲੇ ਮਾਰਗੁ ਜੋ ਦਸੇ ਤਿਸ ਕੈ

ਲਾਗਉ ਪਾਇ ॥ ਗੁਰ ਬਿਨੁ ਦਾਤਾ ਕੋ ਨਹੀ

ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥ ੪ ॥ ਸਾਜਨੁ ਦੇਖਾ

ਤਾ ਗਲਿ ਮਿਲਾ ਸਾਚੁ ਪਠਾਇਓ ਲੇਖੁ ॥ ਮੁਖਿ

ਧਿਆਣੈ ਧਨ ਖੜੀ ਗੁਰਮੁਖਿ ਆਖੀ ਦੇਖੁ ॥ ਤੁਧੁ

O friendly Lord ! Once the good fortune due to my good deeds goaded me towards Yourself, I got attracted towards Your unison. Infact, at first I was completely perturbed with a withered face but the heart was thrilled with joy when we perceived Your glimpse through the Guru's guidance. O True Master ! When it pleases You, You enable us to imbibe Your love. O Nanak ! Apart from all other means, it is the Lord's Grace alone, which is most effective (in getting united with the Lord.). (5)

ਭਾਵੈ ਤੂੰ ਮਨਿ ਵਸਹਿ ਨਦਰੀ ਕਰਮਿ ਵਿਸੇਖੁ ॥

੫ ॥ ਭੂਖ ਪਿਆਸੇ ਜੇ ਭਵੈ ਕਿਆ ਤਿਸੁ ਮਾਰਗੁ

ਦੇਇ ॥ ਬੀਜਉ ਸੂਝੈ ਕੋ ਨਹੀ ਮਨਿ ਤਨਿ ਪੂਰਨੁ

ਦੇਇ ॥ ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਆਪਿ

What could we expect from a penniless person in alms when he himself is suffering from poverty and cannot offer anything to others ? (What could a person, bereft of the Lord's Grace offer to another person?) O Lord ! We cannot find (perceive) another one except You, who could satiate our hunger for the Lord's favours (secrets) by giving us perfection in body and mind. The Lord, who had created this Universe, alone looks after and maintains it with sustenance. He Himself bestows Greatness and favours through His Grace on all the beings. (6)

ਵਡਾਈ ਦੇਇ ॥ ੬ ॥ ਨਗਰੀ ਨਾਇਕੁ ਨਵਤਨੇ

ਬਾਲਕੁ ਲੀਲ ਅਨੂਪੁ ॥ ਨਾਰਿ ਨ ਪੁਰਖੁ ਨ ਪੰਖਣੁ

ਸਾਚਉ ਚਤੁਰੁ ਸਰੂਪੁ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੇ ਬੀਐ

O True Master ! You are abiding within each human body with a new form, having no demands like a child, and are enacting this worldly drama in a wonderful manner. O True Lord! You are neither a Male nor a female or eunch and whatever pleases You comes to pass as per Your Will. You alone are enlightening the human beings with Your knowledge, bestowing (showing) honours and praises on them. (7)

ਤੂੰ ਦੀਪਕੁ ਤੂੰ ਧੂਪੁ ॥ ੭ ॥ ਗੀਤ ਸਾਦ ਚਾਖੇ ਸੁਣੇ

ਬਾਦ ਸਾਦ ਤਨਿ ਰੋਗੁ ॥ ਸਚੁ ਭਾਵੈ ਸਾਚਉ ਚਵੈ

ਛੂਟੈ ਸੋਗ ਵਿਜੋਗੁ ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜੇ

ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਗੁ ॥ ੮ ॥ ੩ ॥

We have tasted all the worldly pleasures with vicious thoughts (leading to sinful actions) and listened to or sung songs of vicious nature but found all these pleasures as useless or fruitless; as they have caused ailments and ills in the body and mind. O True Master ! The human being could get emancipated from the pangs of separation or sufferings by reciting Your True Name as per Your Will, if it pleases You. O Nanak ! Whatever pleases the Lord is bound to happen as per His Will, but our only prayer and supplication to the Lord is that we may not forsake His True Name any time (in life) ! (8 - 3)

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਸਾਚੀ ਕਾਰ ਕਮਾਵਣੀ ਹੋਰਿ ਲਾਲਚ ਬਾਦਿ ॥

ਇਹੁ ਮਨੁ ਸਾਚੈ ਮੋਹਿਆ ਜਿਹਵਾ ਸਚਿ ਸਾਦਿ ॥

ਬਿਨੁ ਨਾਵੈ ਕੇ ਰਸੁ ਨਹੀ ਹੋਰਿ ਚਲਹਿ ਬਿਖੁ

ਲਾਦਿ ॥ ੧ ॥ ਐਸਾ ਲਾਲਾ ਮੇਰੇ ਲਾਲ ਕੇ

ਸੁਣਿ ਖਸਮ ਹਮਾਰੇ ॥ ਜਿਉ ਫੁਰਮਾਵਹਿ ਤਿਉ

ਚਲਾ ਸਚੁ ਲਾਲ ਪਿਆਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਅਨਦਿਨੁ ਲਾਲੇ ਚਾਕਰੀ ਗੋਲੇ ਸਿਰਿ ਮੀਰਾ ॥

ਗੁਰ ਬਚਨੀ ਮਨੁ ਵੇਚਿਆ ਸਬਦਿ ਮਨੁ ਧੀਰਾ ॥

ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ਹੈ ਕਾਟੈ ਮਨ ਪੀਰਾ ॥ ੨ ॥

ਲਾਲਾ ਗੋਲਾ ਧਣੀ ਕੇ ਕਿਆ ਕਹਉ

ਵਡਿਆਈਐ ॥ ਭਾਣੈ ਬਖਸੇ ਪੂਰਾ ਧਣੀ ਸਚੁ

ਕਾਰ ਕਮਾਈਐ ॥ ਵਿਛੁੜਿਆ ਕਉ ਮੇਲਿ ਲਏ

ਗੁਰ ਕਉ ਬਲਿ ਜਾਈਐ ॥ ੩ ॥ ਲਾਲੇ ਗੋਲੇ

ਮਤਿ ਖਰੀ ਗੁਰ ਕੀ ਮਤਿ ਨੀਕੀ ॥ ਸਾਚੀ ਸੁਰਤਿ

ਸੁਹਾਵਣੀ ਮਨਮੁਖ ਮਤਿ ਫੀਕੀ ॥ ਮਨੁ ਤਨੁ

ਤੇਰਾ ਤੂ ਪ੍ਰਭੁ ਸਚੁ ਧੀਰਕ ਧੁਰ ਕੀ ॥ ੪ ॥ ਸਾਚੈ

ਬੈਸਣੁ ਉਠਣਾ ਸਚੁ ਭੋਜਨੁ ਭਾਖਿਆ ॥ ਚਿਤਿ

Maru Mahala - 1 (Sa'ch kaar kamavani hore lalach...)

O True Lord ! We have been enamoured in body and mind by Your True Name and the tongue is engaged in partaking the sweet and true taste of Your True Name. (in singing Your praises). There is no other pleasure as sweet and delicious except the True Name, as such people without the wealth of True Name, take loads of vicious and sinful actions alongwith them to the next world. The fact remains that the Lord's True Name is the only real and true or worthy worship. The persons, engaged in reciting Lord's True Name, are True saints as all the other greed for worldly possessions is worthless. (1)

O Beloved Lord ! May You listen to my prayers and accept me as Your true devotee ! O Invaluable beloved Lord ! I am performing all my (functions) actions as dictated by You as per Your Will. (Pause - 1)

O Lord, king-emperor ! I have to serve You alone by day and night as Your slave as You are the only True Master of a salve like me. Infact, I have surrendered (sold my person) myself completely to the Guru's Words as I have attained peace and tranquillity of mind through the Guru's guidance. My salutations to the perfect Guru, who deserves all praise as He has cast away all the pangs of my mental torture or sufferings of the mind. (2)

O True Master ! How could I sing Your-praises as I am only a slave of Your slaves, whereas You are limitless and beyond my comprehension ? O perfect Lord ! May You bestow on me the boon of following Your Will without a murmur ! Then alone I could serve You truly, which alone amounts to Your True worship or True service. We would offer ourselves as a sacrifice to such a perfect Guru, who enables the separated human beings in uniting them with Himself again. (3)

Such a salve of the slaves of the Lord has attained a pure and clear wisdom and intelligence, having accepted the Guru's Word (teachings) with love and devotion, thus leading to a fruitful and truthful intelligence and thinking, whereas the self-willed (faithless) persons possess a wasteful and untrue thinking. O Lord ! This body and soul (of mine) belongs to You, as such I do not own anything personally whereas You alone are capable of controlling all my actions. (being the cause and effect of everything happening) O Lord, our True Supporter! All the human beings have been bestowed with peace and contentment by You from the very beginning. (4)

The Guru-minded persons are however used to join the company of the holy saints as their normal routine, while they partake the food of reciting True Name. O True Lord, an

ਸਚੈ ਵਿਤੋ ਸਚਾ ਸਾਚਾ ਰਸੁ ਚਾਖਿਆ ॥ ਸਾਚੈ

ਘਰਿ ਸਾਚੈ ਰਖੇ ਗੁਰ ਬਚਨਿ ਸੁਭਾਖਿਆ ॥ ੫ ॥

ਮਨਮੁਖ ਕਉ ਆਲਸੁ ਘਣੇ ਫਾਥੇ ਓਜਾੜੀ ॥

ਫਾਥਾ ਚੁਗੈ ਨਿਤ ਚੋਗੜੀ ਲਗਿ ਬੰਧੁ ਵਿਗਾੜੀ

॥ ਗੁਰ ਪਰਸਾਦੀ ਮੁਕਤੁ ਹੋਇ ਸਾਚੇ ਨਿਜ ਤਾੜੀ

॥ ੬ ॥ ਅਨਹਤਿ ਲਾਲਾ ਬੋਧਿਆ ਪ੍ਰਭ ਹੇਤਿ

ਪਿਆਰੀ ॥ ਬਿਨੁ ਸਾਚੇ ਜੀਉ ਜਲਿ ਬਲਉ ਝੂਠੇ

ਵੇਕਾਰੀ ॥ ਬਾਦਿ ਕਾਰਾ ਸਭਿ ਛੋਡੀਆ ਸਾਚੀ

ਤਰੁਤਾਰੀ ॥ ੭ ॥ ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਤਿਨਾ

ਠਉਰ ਨ ਠਾਉ ॥ ਲਾਲੈ ਲਾਲਚੁ ਤਿਆਗਿਆ

ਪਾਇਆ ਹਰਿ ਨਾਉ ॥ ਤੂ ਬਖਸਹਿ ਤਾ ਮੇਲਿ

ਲੈਹਿ ਨਾਨਕ ਬਲਿ ਜਾਉ ॥ ੮ ॥ ੮ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਲਾਲੈ ਗਾਰਬੁ ਛੋਡਿਆ ਗੁਰ ਕੈ ਭੈ ਸਹਜਿ

ਸੁਭਾਈ ॥ ਲਾਲੈ ਖਸਮੁ ਪਛਾਣਿਆ ਵਡੀ

ਵਡਿਆਈ ॥ ਖਸਮਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਇਆ

ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥ ੧ ॥ ਲਾਲਾ ਗੋਲਾ

ਖਸਮ ਕਾ ਖਸਮੈ ਵਡਿਆਈ ॥ ਗੁਰ ਪਰਸਾਦੀ

ਉਬਰੇ ਹਰਿ ਕੀ ਸਰਣਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

embodiment of Truth ! Such persons have tasted the Lord's True Name, having amassed the wealth of True Name. The Guru-minded person, who have sung (spoken) the Guru's Word with faith and conviction, have been united by the Guru with the Lord, finally merging with the Lord. (5)

The faithless persons are always feeling lazy and litahrgic in reciting Lord's True Name, as such they are always caught in the (worldly) bondage of worldly attachments. They are always engrossed in sinful actions due to their worldly bondage and they partake of the vicious and sinful actions as their morsel of food thus spoiling their chances of improvement or getting redemption from such acts. On the other hand, the truthful Guru-minded persons, blessed with the Guru's Grace, have attained salvation having merged their soul with the Prime-soul. (6)

O True Master ! The true slave (devotee) of Yours has joined the company of the holy saints at all times, and developed love for the Lord's worship (True Name), whereas the sinners and faithless persons are devoid of the True Name and are burning in the fire of worldly desires. (for more possessions). However, the devotees (slaves) of the Lord have set aside all the wasteful efforts and crossed the ocean of life successfully by embarking on the boat of safety, provided by the Lord's worship. (7)

O Brother ! The faithless persons, who have totally forsaken the Lord's True Name, do not find an honourable place even in the Lord's court whereas the (slave) true devotee has attained the Lord by casting away his greed. O Nanak ! The Lord would merge the human being with Himself by pardoning him through His Grace; and I would offer myself as a sacrifice to such a Lord. (8 - 4)

Maru Mahala - 1 (*Lalai ga'rab chhodia' Guru kai bhae'..*)

O Brother ! We cannot evaluate the eternal bliss or joy gained by uniting with the Lord. The devotee, who has got rid of his egoism, has attained peace of mind and love of the Lord in a state of equipoise through the Guru's regard (fear) and guidance. Then he has attained Greatness and acclaim by realising the Lord's presence (within himself) (1)

I always sing the praises of the Lord, being the slave of the slaves of the True Master. All the devotees (slaves) of the Lord have saved themselves by taking the support of the Lord through the Guru's Grace. (Pause -1)

The Lord has ordained the devotee (slave) from the very beginning to worship the Lord. (by reciting True Name), and thus the devotee (slave) has followed the Lord's Will by

ਲਾਲੇ ਨੇ ਸਿਰਿ ਕਾਰ ਹੈ ਧੁਰਿ ਖਸਮਿ ਫੁਰਮਾਈ
 ॥ ਲਾਲੈ ਹੁਕਮੁ ਪਛਾਣਿਆ ਸਦਾ ਰਹੈ ਰਜਾਈ
 ॥ ਆਪੇ ਮੀਰਾ ਬਖਸਿ ਲਏ ਵਡੀ ਵਡਿਆਈ ॥
 ੨ ॥ ਆਪਿ ਸਚਾ ਸਭੁ ਸਚੁ ਹੈ ਗੁਰ ਸਬਦਿ
 ਬੁਝਾਈ ॥ ਤੇਰੀ ਸੇਵਾ ਸੇ ਕਰੇ ਜਿਸ ਨੇ ਲੈਹਿ ਤੂ
 ਲਾਈ ॥ ਬਿਨੁ ਸੇਵਾ ਕਿਨੈ ਨ ਪਾਇਆ ਦੂਜੈ
 ਭਰਮਿ ਖੁਆਈ ॥ ੩ ॥ ਸੋ ਕਿਉ ਮਨਹੁ
 ਵਿਸਾਰੀਐ ਨਿਤ ਦੇਵੈ ਚੜੈ ਸਵਾਇਆ ॥ ਜੀਉ
 ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਸਾਹੁ ਤਿਨੈ ਵਿਚਿ ਪਾਇਆ
 ॥ ਜਾ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਸੇਵੀਐ ਸੇਵਿ ਸਚਿ
 ਸਮਾਇਆ ॥ ੪ ॥ ਲਾਲਾ ਸੇ ਜੀਵਤੁ ਮਰੈ ਮਰਿ
 ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥ ਬੰਧਨ ਤੂਟਹਿ ਮੁਕਤਿ
 ਹੋਇ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ ॥ ਸਭ ਮਹਿ ਨਾਮੁ
 ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਕੇ ਪਾਏ ॥ ੫ ॥ ਲਾਲੇ
 ਵਿਚਿ ਗੁਣੁ ਕਿਛੁ ਨਹੀ ਲਾਲਾ ਅਵਗਣਿਆਰੁ
 ॥ ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਕੇ ਨਹੀ ਤੂ ਬਖਸਣਹਾਰੁ ॥
 ਤੇਰਾ ਹੁਕਮੁ ਲਾਲਾ ਮੰਨੇ ਏਹ ਕਰਣੀ ਸਾਰੁ ॥ ੬
 ॥ ਗੁਰੁ ਸਾਗਰੁ ਅੰਮ੍ਰਿਤੁ ਸਰੁ ਜੋ ਇਛੇ ਸੇ ਫਲੁ
 ਪਾਏ ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਅਮਰੁ ਹੈ ਹਿਰਦੈ ਮੰਨਿ
 ਵਸਾਏ ॥ ਗੁਰ ਸੇਵਾ ਸਦਾ ਸੁਖੁ ਹੈ ਜਿਸ ਨੇ
 ਹੁਕਮੁ ਮਨਾਏ ॥ ੭ ॥ ਸੁਇਨਾ ਰੁਪਾ ਸਭ ਧਾਤੁ

recognising His ordains. The Lord Himself has thus blessed such Guru-minded persons (His devotees) by pardoning them, with His favours and honours of a limitless nature. (2)

O True Master ! This Truth has dawned on us when we realised the value of True Name through the Guru's Word, that You alone are True and imperishable. O Lord ! The person, who is bestowed with the boon of gets engaged in Your service, as the whole creation is equally true. (ever existent). No one has attained Your unison without serving You, however, the person engrossed in dual-mindedness or other worldly chores, gets disgraced, being completely bereft of intelligent thinking (wisdom). (3)

O True Master ! Why should we forsake such a Lord, who is always bestowing on us all the favours, without any reservations ? How could we afford to forget the Lord, who has blessed us with this body and soul, alongwith all the breathing facilities (to keep this life intact) ? Moreover, we could serve the Lord so long as He bestows His Grace on us. Whosoever has served the Lord, gets merged with Him finally. (4)

The true devotee or slave is one who gets rid of his egoism (like a dead person) and having surrendered himself completely to the Guru, does not feel any pride or egoism about this psychological death (surrender). Infact, he has got emancipated from the worldly bondage, having extinguished the fire of worldly desires within for more of worldly possessions. This wealth of True Name is hidden within all the beings, but hardly any Guru-minded person gets realisation about this wealth, lying hidden within himself. (5)

O Lord ! This devotee (slave) of Yours possesses no virtues, as I am controlled by my vicious thoughts only. O True Master! There is no other benefactor as great as Yourself, as You are always (pardoning) ignoring our faults or misdeeds. The devotee, who follows the Lord's Will is truly very fortunate and praiseworthy. (6)

The Guru is like the tank (sarovar) of the nectar of True Name in this world, the ocean of life, and the true Sikh (devotee) gets all his desires fulfilled by the Guru, (whatever he has wished for). The Guru possesses the invaluable wealth of True Name, which has the power to immortalise us and the Sikh, who recites True Name with faith, attains salvation. The Guru's service always blesses us with the eternal bliss but only the person, following the Lord's dictates as per His Will, is enabled to engage himself in the Guru's service, through His Grace. (7)

All the worldly wealth like gold or silver or other (costly)

ਹੈ ਮਾਟੀ ਰਲਿ ਜਾਈ ॥ ਬਿਨੁ ਨਾਵੈ ਨਾਲਿ ਨ
ਚਲਈ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥ ਨਾਨਕ ਨਾਮਿ
ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਸਾਚੈ ਰਹੇ ਸਮਾਈ ॥ ੮ ॥੫॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਹੁਕਮੁ ਭਇਆ ਰਹਣਾ ਨਹੀ ਧੁਰਿ ਫਾਟੇ ਚੀਰੈ ॥
ਏਹੁ ਮਨੁ ਅਵਗਣਿ ਬਾਧਿਆ ਸਹੁ ਦੇਹ ਸਰੀਰੈ
॥ ਪੂਰੈ ਗੁਰਿ ਬਖਸਾਈਅਹਿ ਸਭਿ ਗੁਨਹ ਫਕੀਰੈ

॥ ੧ ॥ ਕਿਉ ਰਹੀਐ ਉਨਿ ਚਲਣਾ ਬੁਝੁ ਸਬਦ

ਬੀਚਾਰਾ ॥ ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਸੇ ਮਿਲੈ ਧੁਰਿ ਹੁਕਮੁ

ਅਪਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਉ ਤੂ ਰਾਖਹਿ

ਤਿਉ ਰਹਾ ਜੋ ਦੇਹਿ ਸੁ ਖਾਉ ॥ ਜਿਉ ਤੂ

ਚਲਾਵਹਿ ਤਿਉ ਚਲਾ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਨਾਉ ॥

ਮੇਰੇ ਠਾਕੁਰ ਹਥਿ ਵਡਿਆਈਆ ਮੇਲਹਿ ਮਨਿ

ਚਾਉ ॥ ੨ ॥ ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਕਰਿ

ਦੇਖੈ ਸੋਈ ॥ ਜਿਨਿ ਕੀਆ ਸੇ ਮਨਿ ਵਸੈ ਸੇ

ਅਵਰੁ ਨ ਕੋਈ ॥ ਸੇ ਸਾਚਾ ਸਾਲਾਹੀਐ ਸਾਚੀ

ਪਤਿ ਹੋਈ ॥ ੩ ॥ ਪੰਡਿਤੁ ਪੜਿ ਨ ਪਹੁਚਈ

ਬਹੁ ਆਲ ਜੰਜਾਲਾ ॥ ਪਾਪ ਪੁੰਨ ਦੁਇ ਸੰਗਮੇ

ਖੁਧਿਆ ਜਮਕਾਲਾ ॥ ਵਿਛੋੜਾ ਭਉ ਵੀਸਰੈ ਪੂਰਾ

metals are all perishable. (as they do not lead to the Lord's attainment) The True Guru has made us realise that True Name is the only wealth, which could accompany us to the next world (after death). O Nanak ! The Guru-minded persons, who are imbued with the love of True Name, have got themselves purified, thus finally merging with the Lord. (8 - 5)

Maru Mahala - 1 (*Hukam bhia' rehna nahi dhur*)

O Lord ! The person, who has been destined by Your Will to die, cannot continue this life, as from the very beginning he had been destined to face death at this juncture. (his luck had indicated the end of his life) This (human) being will be taken to the next world caught in the chains of bondage due to his mis-deeds where he will get punished by the Yama who will confirm the punishment awarded to him based on his earlier actions, and he will have to bear this torture. The persons, who have been granted pardon by the perfect Guru, get freedom from such sins and vices, hence they get rid of all their (bad qualities) vicious thoughts or sinful actions. (1)

O Brother ! Let us realise the Lord's Greatness (secrets) from the deliberation that everyone has finally to leave this world (to face death) as no one could live (permanently) for ever with various efforts (means).

O True Master ! The person, who is united by You get merged with You, through Your Grace, as this is Your Will (ordains) from the very beginning. (Pause - 1)

O True Master ! I am leading this life according to Your dictates as per Your Will and partake of the food which You provide me and follow Your ordains in my daily chores, even now my only supplication to You is to enable me to partake (drink) of the nectar of Your True Name through Your Grace. O my True Lord ! I am only longing to have a complete merger with you which You could bestow on me as all the (worldly) honours and positions of the human beings are under Your control only. (in Your hands). (2)

O Lord ! How could I praise the human being and describe his qualities, who has been created by You, which are being watched and enjoyed by You alone ? Infact, the Lord (Prime-soul) who has created this being, (soul) is abiding within him, as such I cannot have any other support except You. (I do not perceive any other power except the Lord). So it behoves us to sing the praises of the Lord alone, who blesses us with all the honour and acclaim through His Grace, who is an embodiment of Truth. (3)

O True Master ! The pandits, who are engrossed in the worldly bondage of the household affairs, have not realised Your secrets. The virtues or sins are part and parcel of this human being who faces punishment at the hands of the Yama (god of death) due to his hunger for more and more of worldly possessions or his worldly desires. But the person, who has

ਰਖਵਾਲਾ ॥ ੪ ॥ ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਸੇ

ਪੂਰੇ ਭਾਈ ॥ ਪੂਰੇ ਪੂਰੀ ਮਤਿ ਹੈ ਸਚੀ ਵਡਿਆਈ

॥ ਦੇਦੇ ਤੋਟਿ ਨ ਆਵਈ ਲੈ ਲੈ ਥਕਿ ਪਾਈ ॥

੫ ॥ ਖਾਰ ਸਮੁਦ੍ਰ ਢੰਢੇਲੀਐ ਇਕੁ ਮਣੀਆ

ਪਾਵੈ ॥ ਦੁਇ ਦਿਨ ਚਾਰਿ ਸੁਹਾਵਣਾ ਮਾਟੀ

ਤਿਸੁ ਖਾਵੈ ॥ ਗੁਰੁ ਸਾਰਗੁ ਸਤਿ ਸੇਵੀਐ ਦੇ

ਤੋਟਿ ਨ ਆਵੈ ॥ ੬ ॥ ਮੇਰੇ ਪ੍ਰਭ ਭਾਵਨਿ ਸੇ

ਉਜਲੇ ਸਭ ਮੈਲੁ ਭਰੀਜੈ ॥ ਮੈਲਾ ਉਜਲੁ ਤਾ

ਥੀਐ ਪਾਰਸ ਸੰਗਿ ਭੀਜੈ ॥ ਵੰਨੀ ਸਾਚੇ ਲਾਲ

ਕੀ ਕਿਨਿ ਕੀਮਤਿ ਕੀਜੈ ॥ ੭ ॥ ਭੇਖੀ ਹਾਥ ਨ

ਲਭਈ ਤੀਰਥਿ ਨਹੀ ਦਾਨੇ ॥ ਪੂਛੁ ਬੇਦ

ਪੜ੍ਹਿਆ ਮੂਨੀ ਵਿਣੁ ਮਾਨੇ ॥ ਨਾਨਕ ਕੀਮਤਿ

ਸੋ ਕਰੇ ਪੂਰਾ ਗੁਰੁ ਗਿਆਨੇ ॥ ੮ ॥ ੬ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਮਨਮੁਖੁ ਲਹਰਿ ਘਰੁ ਤਜਿ ਵਿਗੁਚੈ ਅਵਰਾ ਕੇ

ਘਰ ਹੋਰੈ ॥ ਗਿਰੁ ਧਰਮੁ ਗਵਾਏ ਸਤਿਗੁਰੁ ਨ

ਭੋਟੈ ਦੁਰਮਤਿ ਘੁਮਨ ਘੋਰੈ ॥ ਦਿਸੰਤਰੁ ਭਵੈ

ਪਾਠ ਪੜ੍ਹਿ ਥਾਕਾ ਤ੍ਰਿਸਨਾ ਹੋਇ ਵਧੇਰੈ ॥ ਕਾਚੀ

ਪਿੰਡੀ ਸਬਦੁ ਨ ਚੀਨੈ ਉਦਰੁ ਭਰੈ ਜੈਸੇ ਢੋਰੈ ॥

faith in You support, has cast away all his fear-complex of facing separation from the Lord. (4)

O Brother ! The persons, who have attained honour or acceptance in the Lord's court (Lord's presence) gain perfection in all the virtues, being bestowed by the Lord. The teachings of the perfect Guru are equally perfect and Truthful and the honour bestowed by Him is equally True. There is no dearth of anything with the Lord-benefactor, who is bestowing all the favours on us without any hesitation, whereas the human beings get (tired) fed up by receiving the Lord's favours, which are endless. (5)

When a man delves (dives) into the ocean of life for finding any priceless jewels therein, his efforts are rewarded with some invaluable stone or worldly possession which lends charm and happiness to him for a short while. Then this particular possession gets destroyed or mingles with dust after sometime and he gets disappointed. But if we were to serve the perfect Guru, the ocean of all virtues, we will be blessed with the wealth of the True Name, which does not get destroyed or diminished in its value. (6)

O True Master ! The persons, who have won Your acceptance and pleasure, are always pure and praiseworthy whereas all others are full of the filth of worldly falsehood. If someone were to get in touch (unity with) the (paras) gold-stone like Guru, then even a dirty mind gets purified through the Guru's guidance. How could we evaluate the value or shape of the purest form of gold-like Guru and the praises of the Lord's worship ? (7)

We cannot attain the Greatness of the Lord by various rituals like bathing at holy places of pilgrimage, giving alms or others formal observances as He is limitless and beyond our comprehension. O Nanak ! Even if we were to seek the advice of the Pandit, the learned people studying Vedas, we would realise that apart from following the Lord's Will, there is no other solace, as this human intelligence (wisdom) is being (robbed) affected by vices like sexual desires. But this realisation is gained by the person, who has attained the perfect and true knowledge (of the Lord) through the Guru's guidance. (8 - 6)

Maru Mahala - 1 (*Manmukh lehar ghar taj viguchai.....*)

The faithless (self-minded) person, having discarded (left) his householder's life, feels disgusted with his activities outside (in the jungles) and leads a life of torture as he has to visit others' homes (for food and alms) again. Thus he has lost the comforts and duties of his family life even without getting united with the Guru. He then gets engulfed in the worldly bondage alongwith its involvements and is passed through the cycle of births and deaths due to his evil designs or vicious thinking. Thus this faithless person wanders through foreign lands studying various books of lore (like Vedas and Shastras) and gets fed up while his pursuit of worldly desires and more

੧ ॥ ਬਾਬਾ ਐਸੀ ਰਵਤ ਰਵੈ ਸੰਨਿਆਸੀ ॥ ਗੁਰ
ਕੈ ਸਬਦਿ ਏਕ ਲਿਵ ਲਾਗੀ ਤੇਰੈ ਨਾਮਿ ਰਤੇ
ਤ੍ਰਿਪਤਾਸੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਘੋਲੀ ਗੋਰੂ ਰੰਗੁ
ਚੜਾਇਆ ਵਸਤ੍ਰ ਭੇਖ ਭੇਖਾਰੀ ॥ ਕਾਪੜ ਫਾਰਿ
ਬਨਾਈ ਖਿਥਾ ਝੋਲੀ ਮਾਇਆਧਾਰੀ ॥ ਘਰਿ ਘਰਿ
ਮਾਰੈ ਜਗੁ ਪਰ ਥੋਪੈ ਮਨਿ ਅੰਧੈ ਪਤਿ ਹਾਰੀ ॥
ਭਰਮਿ ਭੁਲਾਣਾ ਸਬਦੁ ਨ ਚੀਨੈ ਜੂਐ ਬਾਜੀ
ਹਾਰੀ ॥ ੨ ॥ ਅੰਤਰਿ ਅਗਨਿ ਨ ਗੁਰ ਬਿਨੁ
ਬੂਝੈ ਬਾਹਰਿ ਪੂਅਰ ਤਾਪੈ ॥ ਗੁਰ ਸੇਵਾ ਬਿਨੁ
ਭਗਤਿ ਨ ਹੋਵੀ ਕਿਉ ਕਰਿ ਚੀਨਸਿ ਆਪੈ ॥
ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਨਰਕ ਨਿਵਾਸੀ ਅੰਤਰਿ ਆਤਮ
ਜਾਪੈ ॥ ਅਠਸਠਿ ਤੀਰਥ ਭਰਮਿ ਵਿਗੁਚਹਿ ਕਿਉ
ਮਲੁ ਧੋਪੈ ਪਾਪੈ ॥ ੩ ॥ ਛਾਣੀ ਖਾਕੁ ਬਿਭੂਤ
ਚੜਾਈ ਮਾਇਆ ਕਾ ਮਗੁ ਜੋਹੈ ॥ ਅੰਤਰਿ
ਬਾਹਰਿ ਏਕੁ ਨ ਜਾਣੈ ਸਾਚੁ ਕਹੇ ਤੇ ਛੋਹੈ ॥ ਪਾਠੁ
ਪੜੈ ਮੁਖਿ ਬੂਠੇ ਬੋਲੈ ਨਿਗੁਰੇ ਕੀ ਮਤਿ ਓਹੈ ॥
ਨਾਮੁ ਨ ਜਪਈ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਬਿਨੁ ਨਾਵੈ
ਕਿਉ ਸੋਹੈ ॥ ੪ ॥ ਮੂੰਡੁ ਮੁਡਾਇ ਜਟਾ ਸਿਖ
ਬਾਧੀ ਮੋਨਿ ਰਹੈ ਅਭਿਮਾਨਾ ॥ ਮਨੂਆ ਡੋਲੈ
ਦਹ ਦਿਸ ਧਾਵੈ ਬਿਨੁ ਰਤ ਆਤਮ ਗਿਆਨਾ ॥
ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਮਹਾ ਬਿਖੁ ਪੀਵੈ ਮਾਇਆ ਕਾ

possessions goes on increasing (without any satisfaction). He does not realise the Lord due to his worldly attachments and lack of wisdom and feeds himself (fills his belly) like an animal only. (1)

O Brother ! The person, who leads a life of a true sanyasi (a detached life) by getting imbued with the love of the Lord through the Guru's guidance, remains immersed in reciting Lord's True Name and feels satiated with his efforts. (Pause-1)

On the other hand the faithless person leads a life of (showing-off) formal rituals by wearing saffron coloured robes like a beggar and makes a pouch of his tattered clothes while collecting wealth (money) from others. He then roams around moving from house to house begging for alms, trying to give discourses on the Lord's secrets and has lost his prestige and respect, behaving like a blind man with his ignorance and lack of self-realisation. Such a person does not attain or recognise the Lord, being engrossed in dual-mindedness and whimsical beliefs. Thus he has lost the battle of life like a gambler in this tortuous world having spent his human life in wasteful efforts. (2)

The fire of his worldly desires does not get extinguished within his inner-self without the Guru's guidance whereas outwardly he burns the fires of complete detachment like a sanyasi. How could he attain self-realisation without reciting the Lord's True Name (without the Lord's worship) and without serving the Guru with self-surrender? Such a person is made to suffer in the hell due to his slanderer's activities, with the fire of worldly desires burning within himself. He thus wanders all over the sixty eighty holy places of pilgrimage (according to Hindu belief) and suffers the pangs of separation (from the Lord) and is unable to purify himself of his sins and vices, thus losing his self-respect even. (3)

He then smears his body with the ash (like a sanyasi) but what is the use of all these false activities, when he is looking forward to collecting money from others (like a householder). He has not realised the perfect Lord within and without himself and goes into a rage if he is told the truth about his state. Outwardly he is engaged in Lord's worship and virtuous deeds while telling lies like an ignorant man without the Guru's guidance. How could he hope for a blissful life in the next world (in heavens) without the support of True Name ? How could he win honour and acclaim without reciting True Name? (4)

Such a mendicant gets his head shorn off, and then holds (keeps) a tuft of hair (on the head) with the teachings of a Guru (teacher) and observes silence also, though working under the influence of his egoism still. Thus his mind is not at peace, wandering in all the ten directions without the light of knowledge and he (drinks) partakes of the poison of vicious

ਦੇਵਾਨਾ ॥ ਕਿਰਤੁ ਨ ਮਿਟਈ ਹੁਕਮੁ ਨ ਬੂਝੈ
ਪਸ਼ੂਆ ਮਾਹਿ ਸਮਾਨਾ ॥ ੫ ॥ ਹਾਥ ਕਮੰਡਲੁ
ਕਾਪੜੀਆ ਮਨਿ ਤ੍ਰਿਸਨਾ ਉਪਜੀ ਭਾਰੀ ॥ ਇਸਤ੍ਰੀ
ਤਜਿ ਕਰਿ ਕਾਮਿ ਵਿਆਪਿਆ ਚਿਤੁ ਲਾਇਆ
ਪਰ ਨਾਰੀ ॥ ਸਿਖ ਕਰੇ ਕਰਿ ਸਬਦੁ ਨ ਚੀਨੈ
ਲੰਪਟੁ ਹੈ ਬਾਜਾਰੀ ॥ ਅੰਤਰਿ ਬਿਖੁ ਬਾਹਰਿ
ਨਿਭਰਾਤੀ ਤਾ ਜਮੁ ਕਰੇ ਖੁਆਰੀ ॥ ੬ ॥ ਸੋ
ਸੰਨਿਆਸੀ ਜੋ ਸਤਿਗੁਰ ਸੇਵੈ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ
॥ ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸ ਨ ਕਰਈ ਅਚਿਤੁ
ਮਿਲੈ ਸੇ ਪਾਏ ॥ ਬਕੈ ਨ ਬੋਲੈ ਖਿਆ ਧਨੁ ਸੰਗ੍ਰਹੈ
ਤਾਮਸੁ ਨਾਮਿ ਜਲਾਏ ॥ ਧਨੁ ਗਿਰਹੀ ਸੰਨਿਆਸੀ
ਜੋਗੀ ਜਿ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥ ੭ ॥ ਆਸ
ਨਿਰਾਸ ਰਹੈ ਸੰਨਿਆਸੀ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ
॥ ਹਰਿ ਰਸੁ ਪੀਵੈ ਤਾ ਸਾਤਿ ਆਵੈ ਨਿਜ ਘਰਿ
ਤਾੜੀ ਲਾਏ ॥ ਮਨੁਆ ਨ ਡੋਲੈ ਗੁਰਮੁਖਿ ਬੂਝੈ
ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਏ ॥ ਗਿਹੁ ਸਰੀਰੁ ਗੁਰਮਤੀ
ਖੋਜੇ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ ॥ ੮ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ
ਮਹੇਸੁ ਸਰੇਸਟ ਨਾਮਿ ਰਤੇ ਵੀਚਾਰੀ ॥ ਖਾਣੀ
ਬਾਣੀ ਗਗਨ ਪਤਾਲੀ ਜੰਤਾ ਜੋਤਿ ਤੁਮਾਰੀ ॥
ਸਭਿ ਸੁਖ ਮੁਕਤਿ ਨਾਮ ਧੁਨਿ ਬਾਣੀ ਸਚੁ ਨਾਮੁ
ਉਰ ਧਾਰੀ ॥ ਨਾਮ ਬਿਨਾ ਨਹੀ ਛੂਟਿਸ ਨਾਨਕ

actions, discarding the nectar of True Name and is madly in the pursuit of more wealth. Whatever is in store (in the luck of) for a person cannot be altered by anyone and leads the life of an animal among animals as per the Will of the Lord. (5)

The faithless person then dresses up nicely with a container in the hand posing like a mendicant (for alms) but his mind is full of worldly desires. He has deserted his wife but is entertaining sexual desires for someone else's wife. He goes on changing his forms, wearing different robes but does not realise the Lord and is always enamoured by the wife, cracking jokes with her for fun. Outwardly he poses himself to be devoid of any whims or reservations, whereas in his heart he is full of vicious thoughts and worldly pleasures (sinful actions) as such he suffers lot of privations at the hands of Yama. (god of death). (6)

The True sanyasi is one who is engaged in the service of the Guru and rids himself of his egoistic tendencies. He does not look for any special food or clothing but accepts with pleasure whatever is offered in the normal course and partakes it. He is not engrossed in tall talk or foolish jargon, with the wealth of pardoning (other's faults) others and destroys (cast away) his anger by burning it. Blessed is such a Yogi or mendicant who leads a householder's life, and is imbued with the love of the lotus-feet of the Lord in his heart. (7)

The person, who is always free from worldly hopes or desires (being disenchanted with hopes) having developed love of the Lord, is a true sanyasi. He gains peace and tranquillity of mind by partaking the nectar of Lord's True Name, and remains immersed within his own innerself due to self-realisation. On receiving the Guru's message (teachings) he controls his mind from wandering in all directions, with his senses under his complete control. Such a person attains the treasure of True Name within his heart by seeking Truth from within his mind (heart) through the Guru's guidance thus attaining self-realisation. (8)

All the saints and gods like Brahama, Shiva and Vishnu proclaim, that by engaging in the recitation of True Name we become thoughtful. They always pray to the Lord saying that He is pervading all the four sources of creation (Kha'nis) and four languages, including all the beings in the skies or nether lands even, where His authority prevails. (His writ runs all over) All the comforts are gained by reciting True Name including Salvation as such recitation of True Name is really good. Let us therefore meditate on True Name by inculcating it in the heart. O Nanak ! One cannot gain salvation without the support of True Name. The True Name provides a real

ਸਾਚੀ ਤਰੁ ਤੁ ਤਾਰੀ ॥ ੯ ॥ ੭ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਮਾਤ ਪਿਤਾ ਸੰਜੋਗਿ ਉਪਾਏ ਰਕਤੁ ਬਿੰਦੁ ਮਿਲਿ

ਪਿੰਡੁ ਕਰੇ ॥ ਅੰਤਰਿ ਗਰਭ ਉਰਧਿ ਲਿਵ ਲਾਗੀ

ਸੇ ਪ੍ਰਭੁ ਸਾਰੇ ਦਾਤਿ ਕਰੇ ॥ ੧ ॥ ਸੰਸਾਰੁ ਭਵਜਲੁ

ਕਿਉ ਤਰੈ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਰੰਜਨੁ ਪਾਈਐ

ਅਫਰਿਓ ਭਾਰੁ ਅਫਾਰੁ ਟਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਤੇ ਗੁਣ ਵਿਸਰਿ ਗਏ ਅਪਰਾਧੀ ਮੈ ਬਉਰਾ ਕਿਆ

ਕਰਉ ਹਰੇ ॥ ਤੂ ਦਾਤਾ ਦਇਆਲੁ ਸਭੈ ਸਿਰਿ

ਅਹਿਨਿਸਿ ਦਾਤਿ ਸਮਾਰਿ ਕਰੇ ॥ ੨ ॥ ਚਾਰਿ

ਪਦਾਰਥ ਲੈ ਜਗਿ ਜਨਮਿਆ ਸਿਵ ਸਕਤੀ ਘਰਿ

ਵਾਸੁ ਧਰੇ ॥ ਲਾਗੀ ਭੂਖ ਮਾਇਆ ਮਗੁ ਜੈਰੈ

ਮੁਕਤਿ ਪਦਾਰਥੁ ਮੋਹਿ ਖਰੇ ॥ ੩ ॥ ਕਰਣੁ ਪਲਾਵ

ਕਰੇ ਨਹੀ ਪਾਵੈ ਇਤ ਉਤ ਢੂਢਤ ਥਾਕਿ ਪਰੇ ॥

ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਵਿਆਪੇ ਕੂੜ ਕੁਟੰਬ ਸਿਉ

ਪ੍ਰੀਤਿ ਕਰੇ ॥ ੪ ॥ ਖਾਵੈ ਭੋਗੈ ਸੁਣਿ ਸੁਣਿ ਦੇਖੈ

ਪਹਿਰਿ ਦਿਖਾਵੈ ਕਾਲ ਘਰੇ ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ

ਨ ਆਪੁ ਪਛਾਣੈ ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਕਾਲੁ ਟਰੇ

॥ ੫ ॥ ਜੇਤਾ ਮੋਹੁ ਹਉਮੈ ਕਰਿ ਭੂਲੇ ਮੇਰੀ ਮੇਰੀ

ਕਰਤੇ ਛੀਨਿ ਖਰੇ ॥ ਤਨੁ ਧਨੁ ਬਿਨਸੈ ਸਹਜੈ

boat of safety for crossing this ocean of life successfully. (9-7)

Maru Mahala - 1 (*Maat pita sanjog upaie' rakat*)

The Lord has created the human beings by the combination of the mother's blood and the father's semen. When the human being was lying upside down in the mother's womb, his mind was concentrating on the Lord, who had bestowed His protective care on Him as His boon. (1)

O human being ! How could you cross this ocean of life? If we were to attain the Lord's True Name, we could cast away the load of unbearable burden of the cycle of births and deaths (on our shoulders). (Pause - 1)

O culprit (being) ! You have forgotten all the virtues and favour bestowed on You by the True Master. You were known to be asking the True Master as to what should this foolish person do ? At that time you were seeking freedom from the worldly bondage with your prayers to the Lord, saying O Lord! You are our Lord- benefactor giving protection to all of us. After creating the whole world You are looking after all of them bestowing Your benedictions on them. (2)

This human being was born with the four wealths of dharam, arth, kam, mokh (duty, wealth, pleasure and salvation) and is made to enlighten these (qualities) virtues, though he got engulfed by Maya (worldly falsehood), having turned away his face from the Lord. Now he is engrossed in the hunger for worldly possessions and is making efforts to amass wealth, as this worldly falsehood (Maya) has ensnared all the possessions including salvation. (3)

The human being seeks peace and bliss from all around and is completely fed up with his efforts, and does not attain this peace even though he is wailing and longing for it. This man is engrossed in sexual desires, anger and egoism and is imbued with the love of his family, which is false and unreal. (4)

Then this human being is enjoying the worldly pleasures and engrossed in vicious and sinful actions and listens to the sweet music with his ears, viewing the beauty (with his eyes) and shows off his rich clothes, but all these activities lead us towards death as death is certain to befall all the beings. He does not attain self-realisation without the Guru's guidance and without reciting True Name this death cannot be averted. (5)

Now he has forsaken the Lord due to his egoism and I-am-ness. All his love for worldly falsehood and high castes including his virtues have been robbed by his vices like egoism. When he loses his son and wealth he gets engrossed in doubts and misgivings and was cursed on proceeding to the next world

ਸਹਸਾ ਫਿਰਿ ਪਛੁਤਾਵੈ ਮੁਖਿ ਧੂਰਿ ਪਰੇ ॥ ੬ ॥

ਬਿਰਧਿ ਭਇਆ ਜੋਬਨੁ ਤਨੁ ਖਿਸਿਆ ਕਛੁ ਕੰਨੁ

ਬਿਰੂਧੋ ਨੈਨਹੁ ਨੀਰੁ ਢਰੇ ॥ ਚਰਣੁ ਰਹੈ ਕਰ

ਕੰਪਣ ਲਾਗੇ ਸਾਕਤ ਰਾਮੁ ਨ ਰਿਵੈ ਹਰੇ ॥ ੭

॥ ਸੁਰਤਿ ਗਈ ਕਾਲੀ ਹੂ ਧੁਇਲੇ ਕਿਸੈ ਨ ਭਾਵੈ

ਰਖਿਓ ਘਰੇ ॥ ਬਿਸਰਤ ਨਾਮ ਐਸੇ ਦੋਖ

ਲਾਗਹਿ ਜਮੁ ਮਾਰਿ ਸਮਾਰੇ ਨਰਕਿ ਖਰੇ ॥ ੮

॥ ਪੂਰਬ ਜਨਮ ਕੋ ਲੇਖੁ ਨ ਮਿਟਈ ਜਨਮਿ ਮਰੈ

ਕਾ ਕਉ ਦੋਸੁ ਧਰੇ ॥ ਬਿਨੁ ਗੁਰ ਭਾਇ ਜੀਵਣੁ

ਹੋਰੁ ਮਰਣਾ ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਜਨਮੁ ਜਰੇ ॥ ੯

॥ ਖੁਸੀ ਖੁਆਰ ਭਏ ਰਸ ਭੋਗਣ ਫੋਕਟ ਕਰਮ

ਵਿਕਾਰ ਕਰੇ ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਲੋਭਿ ਮੂਲੁ

ਖੋਇਓ ਸਿਰਿ ਧਰਮ ਰਾਇ ਕਾ ਡੰਡੁ ਪਰੇ ॥ ੧੦

॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਵਹਿ ਜਾ ਕਉ

ਹਰਿ ਪ੍ਰਭੁ ਨਦਰਿ ਕਰੇ ॥ ਤੇ ਨਿਰਮਲ ਪੁਰਖ

ਅਪਰੰਪਰ ਪੂਰੇ ਤੇ ਜਗ ਮਹਿ ਗੁਰ ਗੋਵਿੰਦ ਹਰੇ

॥ ੧੧ ॥ ਹਰਿ ਸਿਮਰਹੁ ਗੁਰ ਬਚਨ ਸਮਾਰਹੁ

ਸੰਗਤਿ ਹਰਿ ਜਨ ਭਾਉ ਕਰੇ ॥ ਹਰਿ ਜਨ ਗੁਰੁ

ਪਰਧਾਨੁ ਦੁਆਰੈ ਨਾਨਕ ਤਿਨ ਜਨ ਕੀ ਰੇਣੁ

ਹਰੇ ॥ ੧੨ ॥ ੮ ॥

and repents on being presented with ash as a curse. (6)

Then this man grew old and the beauty of youth was gone, the throat gets choked (interrupting his speech) and water flows from the eyes (affecting his eye sight), the feet became weak affecting his movements, while the hands started trembling but the faithless person would not remember (worship) the Lord even now. (7)

The black hair became grey and the general debility of the body was evident as such no one was prepared to support him (keep him in the house) and all this suffering was due to his forgetfulness of the True Name while the Yama (god of death) would punish him for all his sinful actions, and throw him into hell. (8)

The destiny of the human being is based on his actions so he reaps the reward of his (own) deeds as pre-destined by the Lord's Will which cannot be altered and the Yama punishes him accordingly. Whom should we blame for all this ? Thus this life becomes fruitless without the Guru's guidance and the man is burning in the fire of his misdeeds of various ages (and reaps the reward of his own actions). (9)

The human being has to suffer and face degradation and disgrace in the end due to his wasteful behaviour in enjoying worldly pleasures, as all his tasks performed while engrossed in vicious and sinful actions have become useless. Instead of gaining any benefit from his life, full of greed and worldly attachments, having forsaken the support of True Name, the individual spends this human life in wasteful efforts thus losing his capital investment even. Thus as a result of his own actions and misdeeds he has to face the punishment at the hands of the Yama. (the Yama strikes him with an iron rod on his head). (10)

However, the Guru-minded persons, who are blessed with the Grace of the Lord, are engaged in the recitation of Lord's True Name and sing the praises of the Lord. The Lord has bestowed all His benedictions and favours on such persons (has blossomed them with greenery) as they have become purified, leading a life of detachment, replete with virtuous (deeds) qualities. (11)

O Guru-minded brothers ! Let us join the company of the holy saints and imbibe the love of the Lord in the heart. Let us recite the Lord's True Name by following the Guru's Word (Guru's teachings). O Nanak I would seek the holy dust of the lotus-feet of such holy saints through the Lord's Grace. They are acclaimed and honoured in the Lords' court (Lord's presence) and worshipped having attained Greatness and Lord's acceptance, winning the pleasure of the Lord. (12 - 8)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਰੂ ਕਾਢੀ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

ਆਵਉ ਵੰਞਉ ਡੂੰਮਣੀ ਕਿਤੀ ਮਿਤ੍ਰ ਕਰੇਉ ॥ ਸਾ

ਧਨ ਵੇਈ ਨ ਲਹੈ ਵਾਢੀ ਕਿਉ ਧੀਰੇਉ ॥ ੧ ॥

ਮੈਡਾ ਮਨੁ ਰਤਾ ਆਪਨੜੇ ਪਿਰ ਨਾਲਿ ॥ ਹਉ

ਘੋਲਿ ਘੁਮਾਈ ਖੰਨੀਐ ਕੀਤੀ ਹਿਕ ਭੋਰੀ ਨਦਰਿ

ਨਿਹਾਲਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੋਈਅੜੈ ਡੋਹਾਗਣੀ

ਸਾਹੁਰੜੈ ਕਿਉ ਜਾਉ ॥ ਮੈ ਗਲਿ ਅਉਗਣ

ਮੁਠੜੀ ਬਿਨੁ ਪਿਰ ਝੂਰਿ ਮਰਾਉ ॥ ੨ ॥ ਪੋਈਅੜੈ

ਪਿਰੁ ਸੰਮਲਾ ਸਾਹੁਰੜੈ ਘਰਿ ਵਾਸੁ ॥ ਸੁਖਿ ਸਵੀਧਿ

ਸੋਹਾਗਣੀ ਪਿਰੁ ਪਾਇਆ ਗੁਣਤਾਸੁ ॥ ੩ ॥

ਲੇਫੁ ਨਿਹਾਲੀ ਪਟ ਕੀ ਕਾਪੜੁ ਅੰਗਿ ਬਣਾਇ ॥

ਪਿਰੁ ਮੁਤੀ ਡੋਹਾਗਣੀ ਤਿਨ ਡੁਖੀ ਰੈਣਿ ਵਿਹਾਇ

॥ ੪ ॥ ਕਿਤੀ ਚਖਉ ਸਾਡੜੇ ਕਿਤੀ ਵੇਸ ਕਰੇ

ਉ ॥ ਪਿਰ ਬਿਨੁ ਜੋਬਨੁ ਬਾਦਿ ਗਇਅਮੁ ਵਾਢੀ

ਝੂਰੇਦੀ ਝੂਰੇਉ ॥ ੫ ॥ ਸਚੇ ਸੰਦਾ ਸਦੜਾ ਸੁਣੀਐ

ਗੁਰ ਵੀਚਾਰਿ ॥ ਸਚੇ ਸਚਾ ਬੈਹਣਾ ਨਦਰੀ

ਨਦਰਿ ਪਿਆਰਿ ॥ ੬ ॥ ਗਿਆਨੀ ਅੰਜਨੁ ਸਚ

ਕਾ ਡੋਧੈ ਡੋਖਣਹਾਰੁ ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜਾਣੀਐ

ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰਿ ॥ ੭ ॥ ਤਉ ਭਾਵਨਿ

ਤਉ ਜੇਹੀਆ ਮੂ ਜੇਹੀਆ ਕਿਤੀਆਹ ॥ ਨਾਨਕ

Ik onkar satgur prasad

Maru Kafi Mahala - 1 Ghar - 2 (Avan vanjou dumn'i
kiti mitar kareou..)

"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."

I am being passed through the cycle of births and deaths due to my dual-mindedness and befriended many others in my afflictions. How could I have peace of mind in my separation from the Lord-spouse ? As such I cannot attain (enjoy) unison with the Lord-spouse. (1)

I am imbued with the love of the Lord (in my heart); and I would offer myself as a sacrifice to the Lord-spouse, offering my head even cut into bits and pieces as a sacrificial offering. My only prayer to the True Master is to bless me with His Grace through a glimpse of His vision. (Pause - 1)

How could I enjoy the eternal bliss in the next world, being separated from the Lord-spouse in this life like a deserted woman separated from her spouse ? Infact, I have been engulfed by the thieves of sexual desires and am facing death in complete disgust and desperation without attaining unity with the Lord. (2)

If I were to seek unity with the Lord in this world then only I could enjoy the eternal bliss in the next world. Infact, the Guru-minded persons, who have attained unison of the Lord-spouse, the ocean of all virtues, have enjoyed the bliss of life like the wedded woman enjoying the conjugal bliss of her spouse. (3)

The deserted woman, discarded by her spouse, spends her life in sufferings, even though she were to have the facilities of rich and costly dresses alongwith silken bed spreads. (4)

Though I am enjoying all the worldly pleasures, full of vices and sinful actions alongwith various forms of life, yet without the love of the Lord-spouse, all these pleasures are useless and fruitless. Infact, I am fretting and fuming like a deserted woman (separated from her spouse). (5)

Let us meditate on the Lord, listening to the Guru's message through the Guru's (guidance) Word. The company of the True Lord alone amounts to the leading of a life of Truthfulness. One could imbibe the Lord's love only if one is bestowed with His Grace. (6)

The learned persons always use the collyrium of knowledge for their eyes, thus viewing the True Master with the love of faith and light of that knowledge. We could realise the Lord's secrets through the Guru's guidance alone, by ridding ourselves of our egoism. (7)

O Lord ! The persons, who have won Your acceptance

ਨਾਹੁ ਨ ਵੀਛੁੜੈ ਤਿਨ ਸਚੈ ਰਤੜੀਆਹ ॥ ੮ ॥

੧ ॥ ੯ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਨਾ ਭੈਣਾ ਭਰਜਾਈਆ ਨਾ ਸੇ ਸਸੁੜੀਆਹ ॥

ਸਚਾ ਸਾਕੁ ਨ ਤੁਟਈ ਗੁਰੁ ਮੇਲੇ ਸਹੀਆਹ ॥

੧ ॥ ਬਲਿਹਾਰੀ ਗੁਰੁ ਆਪਣੇ ਸਦ ਬਲਿਹਾਰੈ

ਜਾਉ ॥ ਗੁਰ ਬਿਨੁ ਏਤਾ ਭਵਿ ਥਕੀ ਗੁਰਿ

ਪਿਰੁ ਮੇਲਿਮੁ ਦਿਤਮੁ ਮਿਲਾਇ ॥ ੧ ॥

ਰਹਾਉ ॥ ਫੁਫੀ ਨਾਨੀ ਮਾਸੀਆ ਦੇਰ ਜੇ

ਠਾਨੜੀਆਹ ॥ ਆਵਨਿ ਵੰਨਿ ਨਾ ਰਹਨਿ

ਪੂਰ ਭਰੇ ਪਹੀਆਹ ॥ ੨ ॥ ਮਾਮੇ ਤੈ

ਮਾਮਾਣੀਆ ਭਾਇਰ ਬਾਪ ਨ ਮਾਉ ॥ ਸਾਬ

ਲਭੇ ਤਿਨ ਨਾਨੀਆ ਭੀੜ ਘਣੀ ਦਰੀਆਉ

॥ ੩ ॥ ਸਾਚਉ ਰੰਗਿ ਰੰਗਾਵਲੋ ਸਖੀ ਹਮਾਰੇ

ਕੰਤੁ ॥ ਸਚਿ ਵਿਛੋੜਾ ਨਾ ਥੀਐ ਸੇ ਸਹੁ ਰੰਗਿ

ਰਵੰਤੁ ॥ ੪ ॥ ਸਭੇ ਰੁਤੀ ਚੰਗੀਆ ਜਿਤੁ ਸਚੇ

ਸਿਉ ਨੇਹੁ ॥ ਸਾ ਧਨ ਕੰਤੁ ਪਛਾਣਿਆ ਸੁਖਿ

ਸੁਤੀ ਨਿਸਿ ਭੇਹੁ ॥ ੫ ॥ ਪਤਣਿ ਕੂਕੇ ਪਾਤਣੀ

ਵੰਦਹੁ ਧੂਕਿ ਵਿਲਾੜਿ ॥ ਪਾਰਿ ਪਵੰਦੜੇ ਡਿਨੁ

and pleasure, have become purified like You, whereas there are plenty of faithless persons like me (like the unfaithful woman discarded by the spouse). O Nanak ! The Lord never gets separated from the persons, immersed in the recitation of True Name (like the faithful wedded woman). (8 - 1 - 9)

Maru Mahala -1 (*Na bhaina bha'rjaieea' (n) na se sasuria'h..*)

O Brother ! All the other relations or associations in the world apart from the Guru (Lord) are (unreal) false being transient. The sisters, sisters-in-law or time are of no help in the next world, and the relationship with the Guru is only true and permanent as this is only lasting, which does not break off. Infact it is the Guru alone who enables the Sikhs and other associates (friends) to unite with the (Guru and finally with the) True Master. (1)

We would offer ourselves as a sacrifice to the Guru a hundred thousand times with love and devotion (by our body and soul) as without the Guru's support (guidance) we get (exhausted) tired, wandering all around the world without any success in uniting with the Lord. But on meeting the lovers of the Guru (Gur sikhs) we were enabled to unite with the Lord. (Pause - 1)

All the relations like the grand mother, father's or mother's sister, sisters-in-law (elder or younger) are all subject to the cycle of Rebirths, as they are not permanent features in the world (they have to face death), just as there are many passengers in a boat (travelling in the boat) and are like guests who would depart on reaching their destination and no one stays there permanently. (2)

None of the relatives like the mother, father, brother or mother's brothers (and their wives) could render any help to the individual. They are all like guests in the boat while crossing this river (ocean) of life and there is too much (rush) crowd travelling in this boat (of life). (3)

O friend ! My True Master is always helpful in imbibing His true love with the bliss of life and whosoever worships the Lord with love and devotion, does not get separated from the True Lord-spouse (just like the woman who develops love of her spouse does not suffer separation from him). (4)

All the seasons of the year are beautiful and rewarding during which we are imbued with the love of the beloved Lord. The person, who has realised the (secrets of the) Lord, gets peace and tranquillity of mind and spends this life in a state of bliss. (enjoys peaceful and comfortable days and nights). (5)

Just as the boatman shouts at the boat-hanger for passengers to travel, similarly the Guru is imparting His teachings to the world. He is shouting to the worldly people to come and join Him in crossing this ocean of life alongwith Him, and make all efforts to board His ship (boat) of safety for crossing this ocean. Infact, I have seen all those persons, who

ਮੈ ਸਤਿਗੁਰ ਬੋਹਿਥਿ ਚਾੜਿ ॥ ੬ ॥ ਹਿਕਨੀ

ਲਦਿਆ ਹਿਕਿ ਲਦਿ ਗਏ ਹਿਕਿ ਭਾਰੇ ਭਰ

ਨਾਲਿ ॥ ਜਿਨੀ ਸਚੁ ਵਣੀਜਿਆ ਸੇ ਸਚੇ ਪ੍ਰਭ

ਨਾਲਿ ॥ ੭ ॥ ਨਾ ਹਮ ਚੰਗੇ ਆਖੀਅਹ ਬੁਰਾ

ਨ ਦਿਸੈ ਕੋਇ ॥ ਨਾਨਕ ਹਉਮੈ ਮਾਰੀਐ ਸਚੇ

ਜੇਹੜਾ ਸੋਇ ॥ ੮ ॥ ੨ ॥ ੧੦ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਨਾ ਜਾਣਾ ਮੂਰਖੁ ਹੈ ਕੋਈ ਨਾ ਜਾਣਾ ਸਿਆਣਾ ॥

ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗੇ ਰਾਤਾ ਅਨਦਿਨੁ ਨਾਮੁ

ਵਖਾਣਾ ॥ ੧ ॥ ਬਾਬਾ ਮੂਰਖੁ ਹਾ ਨਾਵੈ ਬਲਿ

ਜਾਉ ॥ ਤੂ ਕਰਤਾ ਤੂ ਦਾਨਾ ਬੀਨਾ ਤੇਰੈ ਨਾਮਿ

ਤਰਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੂਰਖੁ ਸਿਆਣਾ ਏਕੁ

ਹੈ ਏਕ ਜੋਤਿ ਦੁਇ ਨਾਉ ॥ ਮੂਰਖਾ ਸਿਰਿ ਮੂਰਖੁ

ਹੈ ਜਿ ਮੰਨੇ ਨਾਹੀ ਨਾਉ ॥ ੨ ॥ ਗੁਰ ਦੁਆਰੈ

ਨਾਉ ਪਾਈਐ ਬਿਨੁ ਸਤਿਗੁਰ ਪਲੈ ਨ ਪਾਇ ॥

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਮਨਿ ਵਸੈ ਤਾ ਅਹਿਨਿਸਿ

ਰਹੈ ਲਿਵ ਲਾਇ ॥ ੩ ॥ ਰਾਜੰ ਰੰਗੰ ਰੂਪੰ ਮਾਲੰ

ਜੋਬਨੁ ਤੇ ਜੁਆਰੀ ॥ ਹੁਕਮੀ ਬਾਧੇ ਪਾਸੈ ਖੇਲਹਿ

ਚਉਪੜਿ ਏਕਾ ਸਾਰੀ ॥ ੪ ॥ ਜਗਿ ਚਤੁਰੁ

ਸਿਆਣਾ ਭਰਮਿ ਭੁਲਾਣਾ ਨਾਉ ਪੰਡਿਤ ਪੜਹਿ

have been helped by the (Guru) helmsman to board His ship of knowledge (safety), having crossed this ocean safely. (6)

Some people were seen amassing the luggage of good and virtuous deeds and boarding the ship of knowledge, who have managed to cross this ocean of life successfully with the light of knowledge, having attained salvation. There were some others, struggling under the load of their sins and were seen drowning in this ocean alongwith this load. So some persons, who have been dealing in the (merchandise of) Truth during the business of life, have got merged with the True Lord. (7)

Neither we are known as virtuous or noble persons in the world nor we find any unvirtuous or persons with mean behaviour among them. O Nanak ! We find that the persons, who have subdued and controlled their egoism, have united with the Lord becoming an embodiment of the Lord. So we should also cast away our egoistic tendencies. (8 - 2 - 10)

Maru Mahala - 1 (na jana moorakh hai koiee.....)

O Brother ! I do not know whether someone is a fool or some else is an intelligent person. O True Lord ! I am always imbued with Your love and devotion and am engaged day and night in reciting Your True Name only. (1)

(O Baba !) O Lord ! Though I am a foolish person yet I would offer myself as a sacrifice to Your True Name. You are the Lord-creator of the whole world, and are watching everybody's actions being the wisest of all. Infact, I would be attaining salvation through (recitations of) Your True Name alone. (Pause - 1)

O Lord ! The whole lot of people, whether they are wise or fools, are an embodiment of Your Prime-soul (light), being a part and parcel of Yourself, though they are known by two different names, (being two distinct persons). However, the person, who does not realise or recite Your True Name, is the greatest fool. (2)

It is only through the Guru's guidance that we could attain True Name, as without the Guru's support, no one could realise or understand even this True Name. When someone is immersed in following the Lord's Will, then only he could inculcate the love of the True Name in his heart and be immersed (day and night) all the time in reciting True Name. (3)

The (whole world) human beings are behaving like gamblers (in life) due to their egoism because of having wealth, colour, beauty, youth or money and adopt deceitful means in their dealings with others. They are functioning in the world under the influence of the three-pronged Maya (worldly falsehood), under the directions of the Will of the Lord (like the players of chess by throwing the dice with three qualities) They have picked up the path of the Lord's worship, out of the two paths of Maya and True Name (like the white and black moves in the game of chess) available to them in this life. (4)

This human being is very clever and intelligent though he is completely engrossed in his doubts due to his dual-

ਗਾਵਾਰੀ ॥ ਨਾਉ ਵਿਸਾਰਹਿ ਬੇਦੁ ਸਮਾਲਹਿ

ਬਿਖੁ ਭੂਲੇ ਲੇਖਾਰੀ ॥ ੫ ॥ ਕਲਰ ਖੇਤੀ ਤਰਵਰ

ਕੰਠੇ ਬਾਗਾ ਪਹਿਰਹਿ ਕਜਲੁ ਝਰੈ ॥ ਏਹੁ

ਸੰਸਾਰੁ ਤਿਸੈ ਕੀ ਕੋਠੀ ਜੋ ਪੈਸੈ ਸੇ ਗਰਬਿ ਜਰੈ

॥ ੬ ॥ ਰਯਤਿ ਰਾਜੇ ਕਹਾ ਸਥਾਏ ਦੁਹੁ

ਅੰਤਰਿ ਸੋ ਜਾਸੀ ॥ ਕਹਤ ਨਾਨਕੁ ਗੁਰ ਸਚੇ

ਕੀ ਪਉੜੀ ਰਹਸੀ ਅਲਖੁ ਨਿਵਾਸੀ ॥ ੭ ॥

੩ ॥ ੧੧ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ਘਰੁ ੫ ਅਸਟਪਦੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਿਸ ਨੋ ਪ੍ਰੇਮੁ ਮੰਨਿ ਵਸਾਏ ॥ ਸਾਚੈ ਸਬਦਿ

ਸਹਜਿ ਸੁਭਾਏ ॥ ਏਹਾ ਵੇਦਨ ਸੋਈ ਜਾਣੈ

ਅਵਰੁ ਕਿ ਜਾਣੈ ਕਾਰੀ ਜੀਉ ॥ ੧ ॥ ਆਪੇ

ਮੇਲੇ ਆਪਿ ਮਿਲਾਏ ॥ ਆਪਣਾ ਪਿਆਰੁ ਆਪੇ

ਲਾਏ ॥ ਪ੍ਰੇਮ ਕੀ ਸਾਰ ਸੋਈ ਜਾਣੈ ਜਿਸ ਨੋ

ਨਦਰਿ ਤੁਮਾਰੀ ਜੀਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਿਖ

ਦ੍ਰਿਸਟਿ ਜਾਰੈ ਭਰਮੁ ਚੁਕਾਏ ॥ ਗੁਰ ਪਰਸਾਦਿ

ਪਰਮ ਪਦੁ ਪਾਏ ॥ ਸੋ ਜੋਗੀ ਇਹ ਜੁਗਤਿ

ਪਛਾਣੈ ਗੁਰ ਕੈ ਸਬਦਿ ਬੀਚਾਰੀ ਜੀਉ ॥ ੨

॥ ਸੰਜੋਗੀ ਧਨ ਪਿਰ ਮੇਲਾ ਹੋਵੈ ॥ ਗੁਰਮਤਿ

mindedness. Though he calls himself a Pandit (learned person) and reads or studies the (language) knowledge of fools, as he is running after collecting money only. Having forsaken the True Name, he is engaged in studying or giving discourses on the Vedas and has completely forgotten the author of Vedas due to his involvement in vicious and sinful actions. The human being does not gain anything fruitful with his foolish and useless actions just as sowing the seeds in a barren land does not produce any results. (5)

The tree standing on the bank of a river is surely going to be uprooted soon, similarly this human body does not take long to perish. Just as someone wearing new clothes goes near the black soot, his clothes will become blackened, similarly this world is like a (room) place full of sins and vices, so whosoever enters this room (world) gets engrossed in the soot of egoism, and only a Guru-minded person could escape unaffected. (6)

O Nanak ! What is the distinction between a ruler (king) and the ruled (masses) ? All the beings, big and small who live on the Earth or Sky, engrossed in dual-mindedness are liable to perish one day. However, the person bestowed with the ladder of the Lord's worship through the Guru's guidance, enjoys the eternal bliss by uniting with the limitless and indescribable Lord. (7 - 3 - 11)

Maru Mahala - 3 Ghar - 5 Astpadian Ik onkar satgur parsad (Jisno prem ma'n vasaie....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The person, who is blessed with the Lord's love in his heart, becomes acclaimed and honoured automatically following the Guru's true teachings. The Lord alone could appreciate the anguish of this love, and no outsider (medical practitioner) could think of any remedy for this malady, as the Lord alone knows its remedy or treatment. (1)

The Lord alone enables us to join the company of the holy saints and then unites us with Himself in the company of the holy congregations. The Lord bestows His love on us also by His Will, but the person, blessed with the Lord's Grace alone, has realised the value and importance of true love. (Pause -1)

The person, who have been awakened from their slumber of ignorance with the help of knowledge, have cast away all their doubts and misgivings, thus attaining salvation or the fourth state of equipoise and bliss. The person, who knows or has realised such means of salvation, is a true Yogi as he has meditated on the Guru's message (teachings). (2)

The person, who is engaged in some good and virtuous

ਵਿਚਹੁ ਦੁਰਮਤਿ ਖੋਵੈ ॥ ਰੰਗ ਸਿਉ ਨਿਤ
ਰਲੀਆ ਮਾਣੈ ਅਪਣੇ ਕੰਤ ਪਿਆਰੀ ਜੀਉ ॥ ੩
॥ ਸਤਿਗੁਰ ਬਾਝਹੁ ਵੈਦੁ ਨ ਕੋਈ ॥ ਆਪੇ ਆਪਿ
ਨਿਰੰਜਨੁ ਸੇਈ ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਰੈ ਮੰਦਾ
ਹੋਵੈ ਗਿਆਨ ਬੀਚਾਰੀ ਜੀਉ ॥ ੪ ॥ ਏਹੁ ਸਬਦੁ
ਸਾਰੁ ਜਿਸ ਨੋ ਲਾਏ ॥ ਗੁਰਮੁਖਿ ਤ੍ਰਿਸਨਾ ਭੁਖ
ਗਵਾਏ ॥ ਆਪਣ ਲੀਆ ਕਿਛੁ ਨ ਪਾਈਐ ਕਰਿ
ਕਿਰਪਾ ਕਲ ਧਾਰੀ ਜੀਉ ॥ ੫ ॥ ਅਗਮ ਨਿਗਮੁ
ਸਤਿਗੁਰੁ ਦਿਖਾਇਆ ॥ ਕਰਿ ਕਿਰਪਾ ਅਪਣੈ
ਘਰਿ ਆਇਆ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ ਜਾਤਾ
ਜਿਨ ਕਉ ਨਦਰਿ ਤੁਮਾਰੀ ਜੀਉ ॥ ੬ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਤਤੁ ਪਾਏ ॥ ਆਪਣਾ ਆਪੁ
ਵਿਚਹੁ ਗਵਾਏ ॥ ਸਤਿਗੁਰ ਬਾਝਹੁ ਸਭੁ ਧੰਧੁ
ਕਮਾਵੈ ਵੇਖਹੁ ਮਨਿ ਵੀਚਾਰੀ ਜੀਉ ॥ ੭ ॥ ਇਕਿ
ਭ੍ਰਮਿ ਭੂਲੇ ਫਿਰਹਿ ਅਹੰਕਾਰੀ ॥ ਇਕਨਾ
ਗੁਰਮੁਖਿ ਹਉਮੈ ਮਾਰੀ ॥ ਸਚੈ ਸਬਦਿ ਰਤੇ
ਬੈਰਾਗੀ ਹੋਰਿ ਭਰਮਿ ਭੁਲੇ ਗਵਾਰੀ ਜੀਉ ॥ ੮
॥ ਗੁਰਮੁਖਿ ਜਿਨੀ ਨਾਮੁ ਨ ਪਾਇਆ ॥ ਮਨਮੁਖਿ
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥ ਅਗੈ ਵਿਣੁ ਨਾਵੈ
ਕੋ ਬੇਲੀ ਨਾਹੀ ਬੂਝੈ ਗੁਰ ਬੀਚਾਰੀ ਜੀਉ ॥ ੯ ॥

deeds, gets the unison of the Lord-spouse. However, the person who casts away his vicious thoughts through the Guru's guidance, enjoys the eternal bliss by winning the Lord's pleasure (acceptance) like the wedded woman enjoying conjugal bliss of her spouse. (3)

There is no Vaid (doctor) who could cast away the malady of ignorance without the support of the Guru. Such a Guru is a personification of the Lord, free from the effects of (Maya) worldly falsehood. The faithless person, through the Guru's guidance, gets emancipated from his vicious (sinful) behavior and starts meditating on the knowledge of the Lord. (4)

O Lord ! The Guru's message is very helpful and virtuous and whosoever is imbued with its love, gets to know its taste and pleasure. He gets rid of his hunger for more possessions, the fire of worldly possessions, through the Guru's guidance. In fact, we cannot get anything out of our own efforts as the Lord bestows His own might on the human beings through His Grace. (5)

The Guru has made us realise the Lord's vision, which has not been perceived by those even who have studied Vedas. When the Guru had blessed me with His Grace, I got immersed in the Lord's True Name within my innerself (heart). O Lord ! The person, who is bestowed with the Guru's Grace, could enjoy the eternal bliss of attaining salvation, and realise the Lord while being engrossed in the worldly falsehood. (Maya). (6)

The Guru-minded person alone attains the Truth (secrets) about the Lord, by casting away his egoism. We have seen through our deliberations that whosoever functions without the Guru's guidance, is engrossed in worldly falsehood. (7)

There are some persons who are engrossed in their whims and misgivings due to egoism in this ocean of life, while there are some others who have got rid of their egoism through the Guru's Grace and guidance. There are some more (persons) leading a detached life (of mendicants) and get immersed in the Lord's worship (through recitation of True Name) whereas some foolish persons are lost completely in their whims and dual-mindedness. (8)

The faithless persons, who have not attained the True Name through the Guru's guidance, have wasted this human life in fruitless efforts; further more, without the support of True Name there would be no real friend in the next world, but this fact is realised by the person who meditates and follows the Guru's guidance. (9)

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ॥ ਗੁਰਿ ਪੂਰੈ ਚਗ
ਚਰੇ ਜਾਤਾ ॥ ਜਿਸ ਤੂ ਦੇਵਹਿ ਸੋਈ ਪਾਏ ਨਾਨਕ
ਤਤੁ ਬੀਚਾਰੀ ਜੀਉ ॥ ੧੦ ॥ ੧ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੩ ਅਸਟਪਦੀਆ
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਲਖ ਚਉਰਾਸੀਹ ਭ੍ਰਮਤੇ ਭ੍ਰਮਤੇ ਦੁਲਭ ਜਨਮੁ

ਅਬ ਪਾਇਓ ॥ ੧ ॥ ਰੇ ਮੂੜੇ ਤੂ ਹੋਛੈ ਰਸਿ

ਲਪਟਾਇਓ ॥ ਅੰਮ੍ਰਿਤੁ ਸੰਗਿ ਬਸਤੁ ਹੈ ਤੇਰੈ

ਬਿਖਿਆ ਸਿਉ ਉਰਝਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥

ਰਤਨ ਜਵੇਹਰ ਬਨਜਨਿ ਆਇਓ ਕਾਲਰੁ ਲਾਇ

ਚਲਾਇਓ ॥ ੨ ॥ ਜਿਹ ਘਰ ਮਹਿ ਤੁਧੁ ਰਹਨਾ

ਬਸਨਾ ਸੋ ਘਰੁ ਚੀਤਿ ਨ ਆਇਓ ॥ ੩ ॥

ਅਟਲ ਅਖੰਡ ਪ੍ਰਾਣ ਸੁਖਦਾਈ ਇਕ ਨਿਮਖ

ਨਹੀ ਤੁਝੁ ਗਾਇਓ ॥ ੪ ॥ ਜਹਾ ਜਾਣਾ ਸੋ ਥਾਨੁ

ਵਿਸਾਰਿਓ ਇਕ ਨਿਮਖ ਨਹੀ ਮਨੁ ਲਾਇਓ ॥

੫ ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗ੍ਰਿਹੁ ਦੇਖਿ ਸਮਗ੍ਰੀ ਇਸ ਹੀ

ਮਹਿ ਉਰਝਾਇਓ ॥ ੬ ॥ ਜਿਤੁ ਕੋ ਲਾਇਓ

ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੇ ਕਰਮ ਕਮਾਇਓ ॥ ੭ ॥

ਜਉ ਭਾਇਓ ਕ੍ਰਿਪਾਲੁ ਤਾ ਸਾਧਸੰਗੁ ਪਾਇਆ

O True Master ! Your True Name is like the nectar which is the harbinger of all bliss, and such a person is acclaimed and known throughout the four ages (Yugas) by following the teachings of the perfect Guru. O Nanak ! The person, who is blessed with the Lord's Grace, attains the True Name. We have deliberated over this beautiful fact only. (10 - 1)

Maru Mahala - 5 Ghar - 3 Astpadian Ik onkar satgur prasad (Lakh chourasih bhramtai bhramtai dulabh ...)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! We have attained this invaluable human life after suffering through millions of forms of life (eighty four lakhs of different forms) in the cycle of births and deaths. (1)

O foolish Man ! You are engrossed in the temporary and worthless worldly pleasures, whereas the nectar-like blissful Lord abides within Your innerself. Why are you then engulfed by vicious thoughts or sinful actions? (Pause - 1)

O Man ! You had (been born) come here to buy (deal in the business of) the valuable gems and pearls (jewels of True Name) in this life whereas you are amassing the load of worthless things and instead of reciting True Name, you are engrossed in the love of vicious and sinful actions. (2)

O human being ! You have completely forgotten and neglected the path of the Lord's worship (the house of the Lord, your permanent abode wherein you have to exist in the remembrance of the Lord for all times to come. (3)

O Man ! You have not sung the praises of the Lord even for a moment, who is your Lord-benefactor sustaining you with all worldly comforts and this life even. (4)

(O Brother!) You have not developed love or attachment for the place of your permanent existence (in the Lord's presence) without caring or (thinking) pondering about your stay in the next world. (5)

You have always been engrossed in the love of your son, wife, or other worldly pleasures or worldly chores (and never developed love of the Lord's worship) (6)

We are involved and attached to various things as are pre-destined for us by the Lord's Will, based on our earlier actions. Even the future actions of this human being are (guided by) based on his destiny or his previous leanings or deeds. (7)

O Nanak ! We could recite the Lord's True Name only

ਜਨ ਨਾਨਕ ਬ੍ਰਹਮੁ ਧਿਆਇਓ ॥ ੮ ॥ ੧ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਰਾਖਿ ਲੀਨੋ ਭਇਓ ਸਾਧੂ ਸੰਗੁ ॥

ਹਰਿ ਨਾਮ ਰਸੁ ਰਸਨਾ ਉਚਾਰੈ ਮਿਸਟ ਗੂੜਾ

ਰੰਗੁ ॥ ੧ ॥ ਮੇਰੇ ਮਾਨ ਕੇ ਅਸਥਾਨੁ ॥ ਮੀਤ

ਸਾਜਨ ਸਖਾ ਬੰਧਪੁ ਅੰਤਰਜਾਮੀ ਜਾਨੁ ॥ ੧ ॥

ਰਹਾਉ ॥ ਸੰਸਾਰ ਸਾਗਰੁ ਜਿਨਿ ਉਪਾਇਓ ਸਰਣਿ

ਪ੍ਰਭ ਕੀ ਗਹੀ ॥ ਗੁਰ ਪ੍ਰਸਾਦੀ ਪ੍ਰਭੁ ਅਰਧੇ

ਜਮਕੰਕਰੁ ਕਿਛੁ ਨ ਕਹੀ ॥ ੨ ॥ ਮੋਖ ਮੁਕਤਿ

ਦੁਆਰਿ ਜਾ ਕੈ ਸੰਤ ਰਿਦਾ ਭੰਡਾਰੁ ॥ ਜੀਅ

ਜੁਗਤਿ ਸੁਜਾਣੁ ਸੁਆਮੀ ਸਦਾ ਰਾਖਣਹਾਰੁ ॥ ੩

॥ ਦੂਖ ਦਰਦ ਕਲੇਸ ਬਿਨਸਹਿ ਜਿਸੁ ਬਸੈ ਮਨ

ਮਾਹਿ ॥ ਮਿਰਤੁ ਨਰਕੁ ਅਸਥਾਨ ਬਿਖੜੇ ਬਿਖੁ ਨ

ਪੈਰੈ ਤਾਹਿ ॥ ੪ ॥ ਰਿਧਿ ਸਿਧਿ ਨਵ ਨਿਧਿ ਜਾ ਕੈ

ਅੰਮ੍ਰਿਤਾ ਪਰਵਾਹ ॥ ਆਦਿ ਅੰਤੋ ਮਧਿ ਪੂਰਨ

ਊਚ ਅਗਮ ਅਗਾਹ ॥ ੫ ॥ ਸਿਧ ਸਾਧਿਕ

ਦੇਵ ਮੁਨਿ ਜਨ ਬੇਦ ਕਰਹਿ ਉਚਾਰੁ ॥ ਸਿਮਰਿ

ਸੁਆਮੀ ਸੁਖ ਸਹਜਿ ਭੁੰਚਹਿ ਨਹੀ ਅੰਤੁ

ਪਾਰਵਾਰੁ ॥ ੬ ॥ ਅਨਿਕ ਪ੍ਰਾਛਤ ਮਿਟਹਿ ਬਿਨ

ਮਹਿ ਰਿਦੈ ਜਪਿ ਭਗਵਾਨ ॥ ਪਾਵਨਾ ਤੇ ਮਹਾ

ਪਾਵਨ ਕੋਟਿ ਦਾਨ ਇਸਨਾਨ ॥ ੭ ॥ ਬਲ ਬੁਧਿ

ਸੁਧਿ ਪਰਾਣ ਸਰਬਸੁ ਸੰਤਨਾ ਕੀ ਰਾਸਿ ॥ ਬਿਸਰੁ

ਨਾਹੀ ਨਿਮਖ ਮਨ ਤੇ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥

when we are enabled to join the company of the holy saints through the Guru's Grace. (8 - 1)

Maru Mahala - 5 (*Kar angroh rakh leeno bhiou*)

We have been enabled to join the company of the holy saints through the benevolence of the person, who has been saved from the worldly bondage through the Grace of the Lord. Now we are enjoying the eternal bliss by reciting (with the tongue) the Lord's True Name with love and devotion. (1)

We have accepted the Lord as our friend, companion, comrade and brother, who abides within our heart. (Pause - 1)

We have sought refuge at the lotus-feet of the True Master, who has created this worldly ocean. Whosoever recites the True Name of the Lord (worships the Lord) through the Guru's Grace and benevolence is not pestered or punished by the assistants of the Yama (god of death). (2)

The Lord, through whose support we could attain salvation in the company of the holy saints, and the heart of the holy saints is the invaluable treasure of the Lord, grants us salvation from all types of worldly bondage. Such a True Lord is too wise and intelligent to know the mode of functioning of various beings, and is our greatest protector for all times. (3)

The person, in whose heart the Lord abides, casts away all his ills, sufferings and sinful actions. Such persons are not pestered by death, horrible place like hell, or the poisonous and sinful actions. (4)

The persons, who are blessed with the continuous flow of the nectar of True Name within their hearts, are in the possession of various occult powers (ridhis and sidhis) and the nine treasures of the world. The True Lord is perfect during the three ages, being the Greatest, unapproachable and limitless (Lord) power. (5)

All the learned people including those with occult powers, the gods in meditation, the mendicant (Munis) or the devotees of the Lord are all busy in reciting True Name. O True Master! They are all enjoying the eternal bliss by reciting True Name but are not able to realise Your limits or depth. (6)

The persons, who have meditated on the Lord with devotion have cast away (destroyed) all their sins. Infact, they have purified themselves by these means equivalent to millions of acts of alms-giving or bathing at holy places of pilgrimage. (7)

The holy saints possess the wealth of True Name, which is all their strength, wisdom, the meditation or their very life including all their family attachments. O Nanak ! My only

੮ ॥ ੨ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਸਸਤ੍ਰਿ ਤੀਖਣਿ ਕਾਟਿ ਡਾਰਿਓ ਮਨਿ ਨ ਕੀਨੋ

ਰੋਸੁ ॥ ਕਾਜੁ ਉਆ ਕੋ ਲੇ ਸਵਾਰਿਓ ਤਿਲੁ ਨ

ਦੀਨੋ ਦੋਸੁ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਰਾਮ ਰਉ ਨਿਤ

ਨੀਤਿ ॥ ਦਇਆਲ ਦੇਵ ਕ੍ਰਿਪਾਲ ਗੋਬਿੰਦ ਸੁਨਿ

ਸੰਤਨਾ ਕੀ ਗੀਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਰਣ ਤਲੈ

ਉਗਾਹਿ ਬੈਸਿਓ ਸ੍ਰਮੁ ਨ ਰਹਿਓ ਸਰੀਰਿ ॥ ਮਹਾ

ਸਾਗਰੁ ਨਹ ਵਿਆਪੈ ਖਿਨਹਿ ਉਤਰਿਓ ਤੀਰਿ ॥

੨ ॥ ਚੰਦਨ ਅਗਰ ਕਪੂਰ ਲੇਪਨ ਤਿਸੁ ਸੰਗੇ

ਨਹੀ ਪ੍ਰੀਤਿ ॥ ਬਿਸਟਾ ਮੂੜੁ ਖੋਦਿ ਤਿਲੁ ਤਿਲੁ

ਮਨਿ ਨ ਮਨੀ ਬਿਪਰੀਤਿ ॥ ੩ ॥ ਉਚ ਨੀਚ

ਬਿਕਾਰ ਸੁਕ੍ਰਿਤ ਸੰਲਗਨ ਸਭ ਸੁਖ ਛਤ੍ਰੁ ॥ ਮਿਤ੍ਰੁ

ਸਤ੍ਰੁ ਨ ਕਛੁ ਜਾਨੈ ਸਰਬ ਜੀਅ ਸਮਤ ॥ ੪ ॥

ਕਰਿ ਪ੍ਰਗਾਸੁ ਪ੍ਰਚੰਡ ਪ੍ਰਗਟਿਓ ਅੰਧਕਾਰ ਬਿਨਾਸ

॥ ਪਵਿਤ੍ਰੁ ਅਪਵਿਤ੍ਰੁ ਕਰਣ ਲਾਗੇ ਮਨਿ ਨ

ਭਇਓ ਬਿਖਾਦੁ ॥ ੫ ॥ ਸੀਤ ਮੰਦ ਸੁਗੰਧ ਚਲਿਓ

ਸਰਬ ਥਾਨ ਸਮਾਨ ॥ ਜਹਾ ਸਾ ਕਿਛੁ ਤਹਾ

ਲਾਗਿਓ ਤਿਲੁ ਨ ਸੰਕਾ ਮਾਨ ॥ ੬ ॥ ਸੁਭਾਇ

ਅਭਾਇ ਜੁ ਨਿਕਟਿ ਆਵੈ ਸੀਤੁ ਤਾ ਕਾ ਜਾਇ ॥

ਆਪ ਪਰ ਕਾ ਕਛੁ ਨ ਜਾਣੈ ਸਦਾ ਸਹਜਿ ਸੁਭਾਇ

prayer to the Lord is that I may not (forget) forsake the Lord's worship from my heart even for a moment. (8 - 2)

Maru Mahala - 5 (*Sastar teekhan ka't dariou ma'n na....*)

O Brother ! We should behave like the tree, which was cut and befallen on the ground with a sharp axe by a human being but the tree did not show any sign of anger or remorse. Infact, being possessed of patience, the tree did not blame the individual (man) and enabled the (cutter) man to fulfil his desires or complete his job. (1)

O my mind ! Let us recite the Lord's True Name daily and meditate on it. Let us follow the path shown by the holy saints, who worship the Lord and recite the True Name of the Lord-benefactor who is the king (like god Indra) of the world and an ocean of kindness and Grace. (Pause - 1)

Just as the boatman had made a boat out of the (above) tree, which came under the feet of the travellers, when they occupied this boat and with the comforts provided by the tree the (traveller) passengers (of the boat) felt relaxed with the ease of their tiresomeness. Now such travellers were not, perturbed by the vast ocean and the ocean's hurdles cannot pester them or cause any suffering. Thus these travellers (passengers) do not get drowned and the boat has enabled them to cross this ocean of life in no time. (2)

When someone pastes the Earth with scented things like chandan (sandal wood), camphor and other fragrant materials, the Earth does not develop any love or attraction for such things. Even if the Earth is misused by someone and spoiled with the filthy things like urine or someone digs it up, the Earth does not show any anger or anguish or ill will. (3)

If someone were high or low in the sky, and someone does virtuous deeds or vicious and sinful actions, then He (Lord) gives relief and comforts to all alike, being their protector. He has no distinction between friend and foe, as He considers all the beings as equal, with no difference whatsoever. (4)

Similarly the sun shines forth with equal brilliance, thus casting away the darkness (of ignorance). Its rays are falling equally on good and bad (pure and impure) things but there is no distinction or difference in the mind. (5)

Just as the air (breeze) blows equally at all places with its fragrance and soothing effect, without making any distinction between good or bad places littered with dust. It does not have any misgivings about the filthy places even. (6)

Just as someone with a good and lovable demeanour or with a harsh approach sits near the fire he gets rid of his cold as the fire makes no distinction between good or bad, and its treatment

॥ ੭ ॥ ਚਰਣ ਸਰਣ ਸਨਾਥ ਇਹੁ ਮਨੁ ਰੰਗਿ

ਰਾਤੇ ਲਾਲ ॥ ਗੋਪਾਲ ਗੁਣ ਨਿਤ ਗਾਉ ਨਾਨਕ

ਭਏ ਪ੍ਰਭ ਕਿਰਪਾਲ ॥ ੮ ॥ ੩ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੪ ਅਸਟਪਦੀਆ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਚਾਦਨਾ ਚਾਦਨੁ ਆਗਨਿ ਪ੍ਰਭ ਜੀਉ ਅੰਤਰਿ

ਚਾਦਨਾ ॥ ੧ ॥ ਆਰਾਧਨਾ ਅਰਾਧਨੁ ਨੀਕਾ

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧਨਾ ॥ ੨ ॥ ਤਿਆਗਨਾ

ਤਿਆਗਨੁ ਨੀਕਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਤਿਆਗਨਾ ॥

੩ ॥ ਮਾਗਨਾ ਮਾਗਨੁ ਨੀਕਾ ਹਰਿ ਜਸੁ ਗੁਰ ਤੇ

ਮਾਗਨਾ ॥ ੪ ॥ ਜਾਗਨਾ ਜਾਗਨੁ ਨੀਕਾ ਹਰਿ

ਕੀਰਤਨ ਮਹਿ ਜਾਗਨਾ ॥ ੫ ॥ ਲਾਗਨਾ ਲਾਗਨੁ

ਨੀਕਾ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਗਨਾ ॥ ੬ ॥ ਇਹ

ਬਿਧਿ ਤਿਸਹਿ ਪਰਾਪਤੇ ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗਨਾ

॥ ੭ ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਨੀਕਾ ਜੇ

ਪ੍ਰਭ ਕੀ ਸਰਨਾਗਨਾ ॥ ੮ ॥ ੧ ॥ ੪ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਆਉ ਜੀ ਤੂ ਆਉ ਹਮਾਰੈ ਹਰਿ ਜਸੁ ਸ੍ਰਵਨ

ਸੁਨਾਵਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੁਧੁ ਆਵਤ ਮੇਰਾ

ਮਨੁ ਤਨੁ ਹਰਿਆ ਹਰਿ ਜਸੁ ਤੁਮ ਸੰਗਿ ਗਾਵਨਾ

॥ ੧ ॥ ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਹਿਰਦੈ ਵਾਸੈ ਦੂਜਾ ਭਾਉ

towards all the persons is of equality and goodness. (7)

Similarly one gets joy and bliss in the company of the beloved and virtuous saints of the Lord, immersed in the love of the Lord. O Nanak ! The holy saints sing the praises of the Lord daily, as such the Lord blesses them with His Grace and benevolence. (8 - 3)

Maru Mahala - 5 Ghar - 8 Astpadian Ik onkar satgur prasad (Cha'ndna chandan a'ngan prabh jiu...)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The enlightenment of the mind with the light of knowledge of the Lord (Lord's secrets) is the best illumination of all the lights falling in the courtyard of this human mind.(1)

The recitation of Lord's True Name is the best and the greatest worship of all the worships of the Lord (and the best mode of attaining the Lord). (2)

Out of all the worldly detachments and leading a life of detachment, the best way is to cast away (detach ourselves from) the vices of sexual desires, anger and greed. (3)

The best boon of the Lord, which we could (ask) beseech from the Guru is the boon of singing of the Lord's praises. (which we could pray for). (4)

The best way to keep awake during the nights (during this night of life) in life is to keep awakened with the Guru's Word by singing His praises (in kirtan). (5)

The best attachment in the world is to keep this mind attached to the lotus-feet of the Lord. (6)

O Brother ! This path in life is attained by few fortunate persons only, who are pre-destined by the Lord's Will. (7)

O Nanak ! The person, who devotes himself in the service of the Lord (by falling at His lotus-feet) performs the most beautiful and worthy cause (worldly chores) (8 - 1- 4)

Maru Mahala - 5 (A'ou ji tu a'ou hamarai har jas.....)

O True Guru ! Pray bless me with Your perfect vision (visit my innerself) and enable my ears to listen to Your praises only. (Pause - 1)

O Guru! My heart gets blossomed with joy (becomes green) with Your glimpse (visit) and it is worthwhile singing Your praises in the company of Your holy saints. (in Your company only).(1)

O Saints ! It is through Your benevolence and Grace alone that we could imbibe (inculcate) the love of the Lord in the

ਮਿਟਾਵਨਾ ॥ ੨ ॥ ਭਗਤ ਦਇਆ ਤੇ ਬੁਧਿ

heart, by casting away our dual-mindedness. (and get rid of dual-mindedness). (2)

ਪਰਗਾਸੈ ਦੁਰਮਤਿ ਦੂਖ ਤਜਾਵਨਾ ॥ ੩ ॥

O holy saints ! The mind gets enlightened only through Your munificence and we could get rid of all our ills (sufferings) and vicious thoughts. (vicious intelligence). (3)

ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਪੁਨੀਤਾ ਪੁਨਰਪਿ ਗਰਭਿ

We could get purified (of heart) through the glimpse of the Lord alone, and this human being could escape passing through the cycle of births and deaths and being born through the mother's womb (with all its sufferings) (4)

ਨ ਪਾਵਨਾ ॥ ੪ ॥ ਨਉ ਨਿਧਿ ਰਿਧਿ ਸਿਧਿ

ਪਾਈ ਜੋ ਤੁਮਰੈ ਮਨਿ ਭਾਵਨਾ ॥ ੫ ॥ ਸੰਤ

O Lord ! The person, who has won Your pleasure and acceptance, gains all the (nine) worldly treasures and the occult powers (ridhis and sidhis). (5)

ਬਿਨਾ ਮੈ ਥਾਉ ਨ ਕੋਈ ਅਵਰ ਨ ਸੂਝੈ ਜਾਵਨਾ

O True Master ! I have no other support except that of the holy saints, where I could seek refuge and whom else could I approach? (6)

॥ ੬ ॥ ਮੇਹਿ ਨਿਰਗੁਨ ਕਉ ਕੋਇ ਨ ਰਾਖੈ ਸੰਤਾ

ਸੰਗਿ ਸਮਾਵਨਾ ॥ ੭ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ

O Nanak ! The Guru has bestowed me with this wonderful experience (has shown this drama) that I have been enabled to perceive the Lord within myself (within the heart) and unite with Him. (8 - 2 - 5)

ਚਲਤੁ ਦਿਖਾਇਆ ਮਨ ਮਧੇ ਹਰਿ ਹਰਿ ਰਾਵਨਾ

॥ ੮ ॥ ੨ ॥੫॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

Maru Mahala - 5 (Jiwan saphal jivan sunn har jap....)

ਜੀਵਨਾ ਸਫਲ ਜੀਵਨ ਸੁਨਿ ਹਰਿ ਜਪਿ ਜਪਿ

The life lived by reciting and listening to the Lord's True Name is really worth living and beautiful. (successful). (Pause- 1)

ਸਦ ਜੀਵਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੀਵਨਾ ਜਿਤੁ

The drink is useful and worthwhile, which results in full satisfaction of the mind, like the partaking of the nectar of True Name. (1)

ਮਨੁ ਆਘਾਵੈ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪੀਵਨਾ ॥ ੧

The food is good which satiates our hunger completely, and one gets fully satisfied, without feeling hungry again, and one gets full contentment. (2)

॥ ਖਾਵਨਾ ਜਿਤੁ ਭੂਖ ਨ ਲਾਗੈ ਸੰਤੋਖਿ ਸਦਾ

The clothes are good and useful, which result in the protection of one's honour, without feeling naked again. (dishonoured again) The dress is beautiful which leads us towards Lord's worship, so that our prestige is maintained and we do not get dishonoured again. (3)

ਤ੍ਰਿਪਤੀਵਨਾ ॥ ੨ ॥ ਪੈਨਣਾ ਰਖੁ ਪਤਿ ਪਰਮੇ

The joy and bliss of the Lord's True Name (worship) in the company of the holy saints is truly worthwhile and successful. (which is real enjoyment). (4)

ਸੁਰ ਫਿਰਿ ਨਾਗੇ ਨਹੀ ਥੀਵਨਾ ॥ ੩ ॥ ਭੋਗਨਾ

The mind which is attuned to the Lord's worship (which is sewn or immersed in True Name) is really beautiful and is sewn without the thread of the worldly attachments or sewn without the needle of the worldly existence and the visible drama of Nature). (5)

ਮਨ ਮਧੇ ਹਰਿ ਰਸੁ ਸੰਤਸੰਗਤਿ ਮਹਿ ਲੀਵਨਾ

The holy saints, who are imbued with the love of the Lord or the persons in the company of such holy saints, who are immersed in the recitation of True Name, never feel any disturbance or perturbed in mind resulting in no action. (towards getting united with the Lord). (6)

॥ ੪ ॥ ਬਿਨੁ ਤਾਗੇ ਬਿਨੁ ਸੂਈ ਆਨੀ ਮਨੁ ਹਰਿ

ਭਗਤੀ ਸੰਗਿ ਸੀਵਨਾ ॥ ੫ ॥ ਮਾਤਿਆ ਹਰਿ

ਰਸ ਮਹਿ ਰਾਤੇ ਤਿਸੁ ਬਹੁੜਿ ਨ ਕਬਹੂ

ਅਉਖੀਵਨਾ ॥ ੬ ॥ ਮਿਲਿਓ ਤਿਸੁ ਸਰਬ

ਨਿਧਾਨਾ ਪ੍ਰਭਿ ਕ੍ਰਿਪਾਲਿ ਜਿਸੁ ਦੀਵਨਾ ॥ ੭

॥ ਸੁਖੁ ਨਾਨਕ ਸੰਤਨ ਕੀ ਸੇਵਾ ਚਰਣ ਸੰਤ

ਧੋਇ ਪੀਵਨਾ ॥ ੮ ॥ ੩ ॥ ੬ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੮ ਅੰਜੁਲੀਆ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ ॥

ਜਿਸੁ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੈ ਭ੍ਰਮੰਤਾ ॥ ਦੁਹੁ

ਬਿਵਸਥਾ ਤੇ ਜੋ ਮੁਕਤਾ ਸੋਈ ਸੁਹੇਲਾ ਭਾਲੀਐ

॥ ੧ ॥ ਗ੍ਰਿਹ ਰਾਜ ਮਹਿ ਨਰਕੁ ਉਦਾਸ

ਕਰੋਧਾ ॥ ਬਹੁ ਬਿਧਿ ਬੇਦ ਪਾਠ ਸਭਿ ਸੋਧਾ ॥

ਦੇਹੀ ਮਹਿ ਜੋ ਰਹੈ ਅਲਿਪਤਾ ਤਿਸੁ ਜਨ ਕੀ

ਪੂਰਨ ਘਾਲੀਐ ॥ ੨ ॥ ਜਾਗਤ ਸੂਤਾ ਭਰਮਿ

ਵਿਗੁਤਾ ॥ ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਈਐ

ਮੀਤਾ ॥ ਸਾਧਸੰਗਿ ਤੁਟਹਿ ਹਉ ਬੰਧਨ ਏਕੋ

ਏਕੁ ਨਿਹਾਲੀਐ ॥ ੩ ॥ ਕਰਮ ਕਰੈ ਤ ਬੰਧਾ

ਨਹ ਕਰੈ ਤ ਨਿੰਦਾ ॥ ਮੋਹ ਮਗਨ ਮਨੁ

ਵਿਆਪਿਆ ਚਿੰਦਾ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਸੁਖ ਦੁਖ

ਸਮ ਜਾਣੈ ਘਟਿ ਘਟਿ ਰਾਮੁ ਹਿਆਲੀਐ ॥

੪ ॥ ਸੰਸਾਰੈ ਮਹਿ ਸਹਸਾ ਬਿਆਪੈ ॥ ਅਕਥ

ਕਥਾ ਅਗੋਚਰ ਨਹੀ ਜਾਪੈ ॥ ਜਿਸਹਿ ਬੁਝਾਏ

ਸੋਈ ਬੂਝੈ ਓਹੁ ਬਾਲਕ ਵਾਰੀ ਪਾਲੀਐ ॥ ੫

The person, who is blessed with the True Name through the Grace of the Lord has attained all the worldly treasures (treasures of the world). (7)

O Nanak ! We could gain all the comforts and eternal bliss by serving the holy saints, as such we should always engage ourselves to serve the holy saints. (drink the wash of the lotus-feet of holy saints) (8 - 3 - 6)

Ma'ru Mahala - 5 Ghar - 8 Anjulia *Ik onkar satgur prasad (Jis grih bhout tisai greh chinta...)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The person, who owns too much of wealth, is pestered with worries and concern (for its safety), whereas the house owner, who is short of money is always wandering around (in an effort) to collect more wealth while the person, who is free from both these positions (neither too much nor too less money) is found to be enjoying perfect peace and bliss of life. (as he is neither engrossed in the love of wealth nor feels sorry being short of money). (1)

The person leading a house holder's life, who is enjoying a rich man's life, but due to his (injustice) unjust behaviour lands up in hell or who feels the anguish in the detached life also finds his place in the hell. Even on reciting Vedas by studying them in various modes, the mind does not get stabilised. The person, leading a house holder's life but remaining detached from worldly bondage, leads a life of perfection and purposefulness. (2)

This human being is lying in the slumber of ignorance (by mind) even though being awake (otherwise) outwardly and behaves like a mad person knowingly and undergoes sufferings due to his being lost in dual-mindedness or formal practices. O dear friend ! No one can attain salvation without the Guru's guidance. Then the bondage of egoism is cast away in the company of the holy saints, and the individual perceives the Lord pervading everywhere and in all the beings. (3)

When the individual performs certain actions, he gets engrossed in the worldly bondage due to his egoism or worldly desires; and without performing actions would amount to vilification or slander. If he is engrossed in pride and worldly attachments, then he is always pestered by worries. But with the Guru's Grace, he could consider joy and sorrow at par (onequal footing) and perceive the Lord pervading in all the beings equally. (4)

The life in this world is full of doubts and misgivings, whereas the Lord, who is beyond our description, lies hidden and cannot be realised by us. The person, who is bestowed with proper realisation by the Lord, gets to know the Lord's secrets. Infact, the Lord sustains such a person like a child, and takes care like a father. (5)

॥ ਛੇਡਿ ਬਹੈ ਤਉ ਛੂਟੈ ਨਾਹੀ ॥ ਜਉ ਸੰਚੈ ਤਉ

ਭਉ ਮਨ ਮਾਹੀ ॥ ਇਸ ਹੀ ਮਹਿ ਜਿਸ ਕੀ ਪਤਿ

ਰਾਖੈ ਤਿਸੁ ਸਾਧੂ ਚਉਰੁ ਢਾਲੀਐ ॥ ੬ ॥ ਜੋ

ਸੂਰਾ ਤਿਸ ਹੀ ਹੋਇ ਮਰਣਾ ॥ ਜੋ ਭਾਗੈ ਤਿਸੁ

ਜੇਨੀ ਫਿਰਣਾ ॥ ਜੋ ਵਰਤਾਏ ਸੋਈ ਭਲ ਮਾਨੈ

ਬੁਝਿ ਹੁਕਮੈ ਦੁਰਮਤਿ ਜਾਲੀਐ ॥ ੭ ॥ ਜਿਤੁ

ਜਿਤੁ ਲਾਵਹਿ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥ ਕਰਿ ਕਰਿ

ਵੇਖੈ ਅਪਣੇ ਜਚਨਾ ॥ ਨਾਨਕ ਕੇ ਪੂਰਨ ਸੁਖਦਾਤੇ

ਤੂ ਦੇਹਿ ਤ ਨਾਮੁ ਸਮਾਲੀਐ ॥ ੮ ॥ ੧ ॥ ੭ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਬਿਰਖੈ ਹੇਠਿ ਸਭਿ ਜੰਤੁ ਇਕਠੇ ॥ ਇਕਿ ਤਤੇ

ਇਕਿ ਬੋਲਨਿ ਮਿਠੇ ॥ ਅਸਤੁ ਉਦੇਤੁ ਭਇਆ

ਉਠਿ ਚਲੇ ਜਿਉ ਜਿਉ ਅਉਧ ਵਿਹਾਣੀਆ ॥

੧ ॥ ਪਾਪ ਕਰੇਦੜ ਸਰਪਰ ਮੁਠੇ ॥ ਅਜਰਾਈਲਿ

ਫੜੇ ਫੜਿ ਕੁਠੇ ॥ ਦੇਜਕਿ ਪਾਏ ਸਿਰਜਣਹਾਰੈ

ਲੇਖਾ ਮੰਗੈ ਬਾਣੀਆ ॥ ੨ ॥ ਸੰਗਿ ਨ ਕੋਈ

ਭਈਆ ਬੇਬਾ ॥ ਮਾਲੁ ਜੋਬਨੁ ਧਨੁ ਛੋਡਿ ਵੇਵੇਸਾ

॥ ਕਰਣ ਕਰੀਮ ਨ ਜਾਤੇ ਕਰਤਾ ਤਿਲ ਪੀੜੇ

ਜਿਉ ਘਾਣੀਆ ॥ ੩ ॥ ਖੁਸਿ ਖੁਸਿ ਲੈਦਾ ਵਸਤੁ

ਪਰਾਈ ॥ ਵੇਖੈ ਸੁਣੇ ਤੇਰੈ ਨਾਲਿ ਖੁਦਾਈ ॥ ਦੁਨੀਆ

ਲਬਿ ਪਇਆ ਖਾਤ ਅੰਦਰਿ ਅਗਲੀ ਗਲ ਨ

ਜਾਣੀਆ ॥ ੪ ॥ ਜਮਿ ਜਮਿ ਮਰੈ ਮਰੈ ਫਿਰਿ

The person, who wants to discard the worldly falsehood (Maya) cannot do so, and his worldly desires remain intact. If he amasses this wealth, then he is always worried about its safe custody. But the person, who is protected by the Lord, though remaining involved in Maya, gets honoured with praise due to his saintliness in the Lord's presence. (6)

The warrior becomes a martyr in the battlefield once whereas the person (subduing) conquering vices like sexual desires (faces death while being alive) behaves with humility of a dead person, and the coward running away from the field, goes through the cycle of births and deaths. The Guru-minded person follows the Lord's Will, accepting joy or sorrow in his stride without a murmur and (burns) casts away the vicious thoughts by following Lord's Will. (7)

Thus human being functions according to the Lord's dictates as per His Will. The Lord, after creating His devotees, slaves or beings, maintains them with due care. O Nanak ! The Lord-benefactor is the True Master of His slave like me. If we are blessed with His True Name, we could recite it with care and love. (8 - 1 - 7)

Maru Mahala - 5 (Birkhai he'th sabh jant ikathai.....)

Under the tree of one home, there are many relatives like the birds chirruping on a tree, and some of them are soft spoken while some others are very harsh and crude. Just as with the sunrise all these birds fly off for collecting their food similarly with the approach of the Yama (god of death) all the men pack up and accompany him to the next world in turn. (When the death call comes, people have to obey this call without any questions). (1)

The sinners, engrossed in sinful actions, have to face annihilation or loss, as they have to face punishment at the hands of (being caught by) Dharam Raj (god of justice). The Lord-creator thus throws such persons into hell, while the god of justice wants full account of their actions (in life) like a business dealer. (2)

While giving this account, no brother or sister (near relatives) could render any help as a companion, as all the wealth, youth and money is left behind, while leaving this world. (at death time). The True Master, who is our benefactor and creator, is never understood by us and the individual is punished like the til (seeds) being crushed between the rollers of the oil-extractor. (3)

This human being snatches other's articles from the others. O human being ! Why do you not (understand) realise that the Lord is always within us and is watching and listening to you all the time, thus knowing about all your sins. Due to your greed of the worldly falsehood (Maya), you have fallen in the deep well of the world (ocean of life) without knowing about

ਜੰਮੈ ॥ ਬਹੁਤੁ ਸਜਾਇ ਪਇਆ ਦੇਸਿ ਲੰਮੈ ॥

the future life that you will be required to account for your actions. (4)

ਜਿਨਿ ਕੀਤਾ ਤਿਸੈ ਨ ਜਾਣੀ ਅੰਧਾ ਤਾ ਦੁਖੁ ਸਹੈ

This human being is always going through the cycle of births and deaths, being born time and again. When you will follow the path of the Yama, you will get punished badly, thus completing your journey to hell. O Being ! You have not recognised the Lord, who had created you being completely blind, as such you have to undergo sufferings. (5)

ਪਰਾਣੀਆ ॥ ੫ ॥ ਖਾਲਕ ਬਾਵਹੁ ਭੁਲਾ ਮੁਨਾ

॥ ਦੁਨੀਆ ਖੇਲੁ ਬੁਰਾ ਰੁਠ ਤੁਨਾ ॥ ਸਿਦਕੁ ਸਬੂਰੀ

(O Brother !) Having forsaken the Lord-creator you were robbed by vicious actions with sexual desires. The worldly drama is really bad and man gets annoyed at the loss of wealth and feels subdued but on amassing wealth gets pleased and thrilled. So long you do not meet the holy saint, who could bestow peace and contentment on you, you continue roaming around aimlessly. (6)

ਸੰਤੁ ਨ ਮਿਲਿਓ ਵਡੇ ਆਪਣ ਭਾਣੀਆ ॥ ੬ ॥

ਮਉਲਾ ਖੇਲ ਕਰੇ ਸਭਿ ਆਪੇ ॥ ਇਕਿ ਕਢੇ

ਇਕਿ ਲਹਰਿ ਵਿਆਪੇ ॥ ਜਿਉ ਨਚਾਏ ਤਿਉ

This whole worldly drama is enacted by the Lord. Some persons, have been enabled by the Lord to cross this ocean of life successfully with deliberations, whereas some faithless persons have been drowned in this ocean due to their love of Maya. The human beings always dance to the tune of the Lord, as per His Will, and then bear the fruit of their own actions, as everyone has to pay for his own actions. (7)

ਤਿਉ ਨਚਨਿ ਸਿਰਿ ਸਿਰਿ ਕਿਰਤ ਵਿਹਾਣੀਆ

॥ ੭ ॥ ਮਿਹਰ ਕਰੇ ਤਾ ਖਸਮੁ ਧਿਆਈ ॥ ਸੰਤਾ

ਸੰਗਤਿ ਨਰਕਿ ਨ ਪਾਈ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮ ਦਾਨੁ

ਨਾਨਕ ਕਉ ਗੁਣ ਗੀਤਾ ਨਿਤ ਵਖਾਣੀਆ ॥

When the Lord bestows His Grace on this human being then he recites True Name, and is not thrown into hell, keeping company with the holy saints. O Nanak ! May the Lord bestow on me the boon of the nectar of His True Name! O True Master! May I be blessed with Your Grace so that I could sing Your praises daily! (8 - 2 - 8 - 12 - 20)

੮ ॥ ੨ ॥ ੮ ॥ ੧੨ ॥ ੨੦ ॥

Maru Solhai Mahala - 1 Ik onkar satgur prasad (Sa'cha sach soiee avar no koiee....)

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

ਸਾਚਾ ਸਚੁ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ ॥ ਜਿਨਿ ਸਿਰਜੀ

O Brother ! Let it be clearly understood that there is only one True Master, and there is no other second power except Him. The Lord, who has created this world, finally merges it with Himself or destroys it. O True Master ! How could we disown Your authority? So You may keep us as it pleases You. (1)

ਤਿਨ ਹੀ ਫੁਨਿ ਗੋਈ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ

ਰਹਣਾ ਤੁਮ ਸਿਉ ਕਿਆ ਮੁਕਰਾਈ ਹੇ ॥ ੧ ॥

O Lord ! You are the creator of this Universe and then destroy it at Will, and engage various human beings in different occupations at various places as per Your Will. O True Master! You have engrossed the whole world in the three-pronged worldly falsehood (maya) as per Your own dictates and the world is engaged in various paths as per Your Will according to different modes of religious beliefs. (Some are put on the right path, while some others are led astray). (2)

ਆਪਿ ਉਪਾਏ ਆਪਿ ਖਪਾਏ ॥ ਆਪੇ ਸਿਰਿ ਸਿਰਿ

ਧੰਧੈ ਲਾਏ ॥ ਆਪੇ ਵੀਚਾਰੀ ਗੁਣਕਾਰੀ ਆਪੇ

ਮਾਰਗਿ ਲਾਈ ਹੇ ॥ ੨ ॥ ਆਪੇ ਦਾਨਾ ਆਪੇ

ਬੀਨਾ ॥ ਆਪੇ ਆਪੁ ਉਪਾਇ ਪਤੀਨਾ ॥ ਆਪੇ

O Lord ! You are possessing the greatest wisdom, and are over-seeing all the beings for their sustenance. You have

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਆਪੇ ਮੇਲਿ ਮਿਲਾਈ ਹੇ

॥ ੩ ॥ ਆਪੇ ਸਸਿ ਸੂਰਾ ਪੂਰੇ ਪੂਰਾ ॥ ਆਪੇ
ਗਿਆਨਿ ਧਿਆਨਿ ਗੁਰੁ ਸੂਰਾ ॥ ਕਾਲੁ ਜਾਲੁ

created the whole world and then tested them against Your standards of justice. The elements like air, water and fire are only an embodiment of Yourself and then You are controlling their merger or unification as well. (3)

ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੇ ਸਿਉ ਲਿਵ ਲਾਈ ਹੇ
॥ ੪ ॥ ਆਪੇ ਪੁਰਖੁ ਆਪੇ ਹੀ ਨਾਰੀ ॥ ਆਪੇ

O Lord ! You are representing the sun and the Moon, and the learned Guru alongwith being a warrior as well, who bestows knowledge and meditation to the world. The persons, who have inculcated the love of the Lord in the heart, are not pestered by the worldly bondage or the Yama (god of death). (4)

ਪਾਸਾ ਆਪੇ ਸਾਰੀ ॥ ਆਪੇ ਪਿੜ ਬਾਧੀ ਜਗੁ
ਖੇਲੈ ਆਪੇ ਕੀਮਤਿ ਪਾਈ ਹੇ ॥ ੫ ॥ ਆਪੇ ਭਵਰੁ

The Lord Himself represents the Male and the female beings and the dice for the three-pronged Maya engaged in the worldly game of chess. The Lord has collected the whole world as the wrestling ground for the wrestlers drama, alongwith the control of the god of death over the whole world. The Lord Himself enjoys the worldly pleasures and then Himself being a True Sikh (devotee) has realised Truth considering the transient nature of this world. (5)

ਫੁਲੁ ਫਲੁ ਤਰਵਰੁ ॥ ਆਪੇ ਜਲੁ ਬਲੁ ਸਾਗਰੁ
ਸਰਵਰੁ ॥ ਆਪੇ ਮਛੁ ਕਛੁ ਕਰਣੀਕਰੁ ਤੇਰਾ ਰੂਪੁ

He Himself is like the wasp (Sikh), flower (duty) and the fruit (knowledge) including detachment. The Lord is like the worldly ocean with the nectar of True Name alongwith the company of (tank of) holy saints and He Himself engages in the activities of different fish, or other beings (in water) or their incarnations. O Lord ! No one has ever been able to describe Your form or Greatness. (6)

ਨ ਲਖਣਾ ਜਾਈ ਹੇ ॥ ੬ ॥ ਆਪੇ ਦਿਨਸੁ ਆਪੇ
ਹੀ ਰੈਣੀ ॥ ਆਪਿ ਪਤੀਜੈ ਗੁਰ ਕੀ ਬੈਣੀ ॥

O Lord ! You represent day and night yourself and You are pleased with the Guru's Word (Bani) being a (Sikh) disciple of the Guru. You are issuing your ordains as per Your Will and are merged with the beings from the beginning of Time as an embodiment of Lord by day and night. (7)

ਆਦਿ ਜੁਗਾਦਿ ਅਨਾਹਦਿ ਅਨਦਿਨੁ ਘਟਿ
ਘਟਿ ਸਬਦੁ ਰਜਾਈ ਹੇ ॥ ੭ ॥ ਆਪੇ ਰਤਨੁ

O Lord ! You are most charming, and an invaluable gem of detachment, who is capable of testing the whole world for virtuous or sinful behaviour. You are the perfect Guru and the perfect evaluator with full deliberation of the world. Some persons face Your punishment while some others are pardoned by You. O True Master ! You are loved by some and bestow knowledge on some others by casting away their ignorance. (8)

ਅਨੂਪੁ ਅਮੋਲੇ ॥ ਆਪੇ ਪਰਖੇ ਪੂਰਾ ਤੋਲੇ ॥ ਆਪੇ
ਕਿਸ ਹੀ ਕਿਸ ਬਖਸੇ ਆਪੇ ਦੇ ਲੈ ਭਾਈ ਹੇ ॥

O Lord! You are Yourself representing the bow and the arrow; being Yourself most beautiful and (clever) intelligent. You are the spokes-person for all the talk and Yourself listen to the various people (their talk). You have Yourself created this worldly drama, enjoying its fun. (9)

੮ ॥ ਆਪੇ ਧਨਖੁ ਆਪੇ ਸਰਬਾਣਾ ॥ ਆਪੇ ਸੁਖਤੁ
ਸਰੂਪੁ ਸਿਆਣਾ ॥ ਕਹਤਾ ਬਕਤਾ ਸੁਣਤਾ ਸੋਈ

ਆਪੇ ਬਣਤ ਬਣਾਈ ਹੇ ॥ ੯ ॥ ਪਉਣੁ ਗੁਰੁ
ਪਾਣੀ ਪਿਤ ਜਾਤਾ ॥ ਉਦਰ ਸੰਜੋਗੀ ਧਰਤੀ ਮਾਤਾ

॥ ਰੈਣਿ ਦਿਨਸੁ ਦੁਇ ਦਾਈ ਦਾਇਆ ਜਗੁ
ਖੇਲੈ ਖੇਲਾਈ ਹੇ ॥ ੧੦ ॥ ਆਪੇ ਮਛਲੀ ਆਪੇ

The air is the Guru (leader) of the whole world, with water as the father and the Earth is the mother (which feeds the whole world), day and night are like the maid-servants who take care and maintain the whole world. The whole world, including all

ਜਾਲਾ ॥ ਆਪੇ ਗਊ ਆਪੇ ਰਖਵਾਲਾ ॥ ਸਰਬ

ਜੀਆ ਜਗਿ ਜੋਤਿ ਤੁਮਾਰੀ ਜੈਸੀ ਪ੍ਰਭਿ ਫੁਰਮਾਈ

ਹੇ ॥ ੧੧ ॥ ਆਪੇ ਜੋਗੀ ਆਪੇ ਭੋਗੀ ॥ ਆਪੇ

ਰਸੀਆ ਪਰਮ ਸੰਜੋਗੀ ॥ ਆਪੇ ਵੇਬਾਣੀ

ਨਿਰੰਕਾਰੀ ਨਿਰਭਉ ਤਾੜੀ ਲਾਈ ਹੇ ॥ ੧੨ ॥

ਖਾਣੀ ਬਾਣੀ ਤੁਝਹਿ ਸਮਾਣੀ ॥ ਜੋ ਦੀਸੈ ਸਭ

ਆਵਣ ਜਾਣੀ ॥ ਸੇਈ ਸਾਹ ਸਚੇ ਵਾਪਾਰੀ

ਸਤਿਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ਹੇ ॥ ੧੩ ॥ ਸਬਦੁ

ਬੁਝਾਏ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥ ਸਰਬ ਕਲਾ ਸਾਚੇ

ਭਰਪੂਰਾ ॥ ਅਫਰਿਓ ਵੇਪਰਵਾਹੁ ਸਦਾ ਤੂ ਨਾ

ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਈ ਹੇ ॥ ੧੪ ॥ ਕਾਲੁ

ਬਿਕਾਲੁ ਭਏ ਦੇਵਾਨੇ ॥ ਸਬਦੁ ਸਹਜ ਰਸੁ

ਅੰਤਰਿ ਮਾਨੇ ॥ ਆਪੇ ਮੁਕਤਿ ਤ੍ਰਿਪਤਿ ਵਰਦਾਤਾ

ਭਗਤਿ ਭਾਇ ਮਨਿ ਭਾਈ ਹੇ ॥ ੧੫ ॥ ਆਪਿ

ਨਿਰਾਲਮੁ ਗੁਰ ਗਮ ਗਿਆਨਾ ॥ ਜੋ ਦੀਸੈ ਤੁਝ

ਮਾਹਿ ਸਮਾਨਾ ॥ ਨਾਨਕੁ ਨੀਚੁ ਭਿਖਿਆ ਦਰਿ

ਜਾਚੈ ਮੈ ਦੀਜੈ ਨਾਮੁ ਵਡਾਈ ਹੇ ॥ ੧੬ ॥ ੧ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਆਪੇ ਧਰਤੀ ਧਉਲੁ ਅਕਾਸੰ ॥ ਆਪੇ ਸਾਚੇ ਗੁਣ

ਪਰਗਾਸੰ ॥ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਆਪੇ ਆਪੇ ਕਾਰ

ਕਮਾਈ ਹੇ ॥ ੧ ॥ ਜਿਸੁ ਕਰਣਾ ਸੋ ਕਰਿ ਕਰਿ

ਵੇਖੈ ॥ ਕੋਇ ਨ ਮੇਟੈ ਸਾਚੇ ਲੇਖੈ ॥ ਆਪੇ ਕਰੇ

the beings, are playing their role in this worldly drama while days and nights are responsible for running this show or drama. (10)

The Lord is Himself the being or fish and Himself the net of worldly attachment for catching the fish. He Himself is the cow in the form of various senses and Himself the protector of cows. O True Master ! Your (soul) light is pervading through all the beings of the world and the world functions according to the dictates of the Lord as per His Will. (11)

The Lord Himself is Yogi and Himself the house-holder enjoying all the worldly pleasures He Himself is the lover and beloved and the Lord Himself is the greatest and worthy True Master responsible for the union of various beloved ones. He Himself is abiding in the wilderness and Himself is without any form. O fearless Lord ! You are Yourself concentrating in silent meditation. (12)

All the sources of creation and the (four) languages are taking roots in the Lord alone, the world to be seen is all perishable and subject to the cycle of Rebirths. The persons, who are given full realisation by the Guru, are true dealers in Truth and financiers. (13)

The perfect Guru has instructed His disciples with full realisation of the Lord's Greatness through His guidance. O True Master ! You are stable and care-free, free from all requirements, having no greed for worldly possessions. (14)

They have been saved from the pangs of the cycle of births and deaths and are imbued with the love of the Lord thus enjoying the eternal bliss. The persons, who are engaged in the Lord's worship, are bestowed with salvation by the Lord, and they are satiated by the Lord's favours. (15)

O Lord ! You are completely distinct and aloof from the world, but Your knowledge could be gained through the Guru's Grace. All the persons, who are perceived by us, are immersed in the Lord or are His embodiment only. O Nanak ! I, as a devotee (slave) only seek the nectar of True Name from the Lord, and am praying for this boon from the Lord's court. (16 - 1)

Maru Mahala - 1 (*Aapai dharti dhoul akasung.....*)

O Lord ! You have created this Earth, Sky and the ethereal space through Your might and power and by making use of the three-pronged Maya (worldly falsehood) you have created this worldly drama. You have practised celibacy, contentment and meditation and have functioned like a celibate and Truthful person. (1)

The Lord, who has created this Universe, then maintains and sustains it after its creation.

O True Master ! Your dictates as per Your Will are irrevocable and cannot be altered. You have created the human

ਕਰਾਏ ਆਪੇ ਆਪੇ ਦੇ ਵਡਿਆਈ ਹੇ ॥ ੨ ॥

ਪੰਚ ਚੋਰ ਚੰਚਲ ਚਿਤ੍ਰ ਚਾਲਹਿ ॥ ਪਰ ਘਰ

ਜੋਹਹਿ ਘਰੁ ਨਹੀ ਭਾਲਹਿ ॥ ਕਾਇਆ ਨਗਰੁ

ਢਹੈ ਢਹਿ ਢੇਰੀ ਬਿਨੁ ਸਬਦੈ ਪਤਿ ਜਾਈ ਹੇ ॥

੩ ॥ ਗੁਰ ਤੇ ਬੂਝੈ ਤ੍ਰਿਭਵਣੁ ਸੂਝੈ ॥ ਮਨਸਾ

ਮਾਰਿ ਮਨੈ ਸਿਉ ਲੂਝੈ ॥ ਜੋ ਤੁਧੁ ਸੇਵਹਿ ਸੇ ਤੁਧ

ਹੀ ਜੇਹੇ ਨਿਰਭਉ ਬਾਲ ਸਖਾਈ ਹੇ ॥ ੪ ॥

ਆਪੇ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ॥ ਆਪੇ ਜੋਤਿ

ਸਰੂਪੀ ਬਾਲਾ ॥ ਜਟਾ ਬਿਕਟ ਬਿਕਰਾਲ ਸਰੂਪੀ

ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ ਹੇ ॥ ੫ ॥ ਬੇਦ ਕਤੇਬੀ

ਭੇਦੁ ਨ ਜਾਤਾ ॥ ਨਾ ਤਿਸੁ ਮਾਤ ਪਿਤਾ ਸੁਤ

ਕ੍ਰਾਤਾ ॥ ਸਗਲੇ ਸੈਲ ਉਪਾਇ ਸਮਾਏ ਅਲਖੁ

ਨ ਲਖਣਾ ਜਾਈ ਹੇ ॥ ੬ ॥ ਕਰਿ ਕਰਿ ਥਾਕੀ

ਮੀਤ ਘਨੇਰੇ ॥ ਕੋਇ ਨ ਕਾਟੈ ਅਵਗੁਣ ਮੇਰੇ ॥

ਸੁਰਿ ਨਰ ਨਾਥੁ ਸਾਹਿਬੁ ਸਭਨਾ ਸਿਰਿ ਭਾਇ

ਮਿਲੈ ਭਉ ਜਾਈ ਹੇ ॥ ੭ ॥ ਭੁਲੇ ਚੂਕੇ ਮਾਰਗਿ

ਪਾਵਹਿ ॥ ਆਪਿ ਭੁਲਾਇ ਤੂਹੈ ਸਮਝਾਵਹਿ ॥

ਬਿਨੁ ਨਾਵੈ ਮੈ ਅਵਰੁ ਨ ਦੀਸੈ ਨਾਵਹੁ ਗਤਿ

ਮਿਤਿ ਪਾਈ ਹੇ ॥ ੮ ॥ ਗੰਗਾ ਜਮੁਨਾ ਕੇਲ

ਕੇਦਾਰਾ ॥ ਕਾਸੀ ਕਾਂਤੀ ਪੁਰੀ ਦੁਆਰਾ ॥ ਗੰਗਾ

ਸਾਗਰੁ ਬੇਣੀ ਸੰਗਮੁ ਅਠਸਠਿ ਅੰਕਿ ਸਮਾਈ

ਹੇ ॥ ੯ ॥ ਆਪੇ ਸਿਧ ਸਾਧਿਕੁ ਵੀਚਾਰੀ ॥ ਆਪੇ

beings Yourself and then they act according to Your ordains. They are blessed with honour and Greatness by You alone. (2)

The five vices (thieves) like sexual desires are very clever, which keep the mind engrossed in other activities. Being controlled by these vicious and sinful actions, we are looking forward to other powers like gods and goddesses for support and instead of attaining self-realisation, we are interested in other worldly pleasures. Without the Guru's guidance, this man loses his respect even and this body mingles with dust and in future also will face the same fate. (3)

The person, who seeks from the Guru, the Lord's secrets, perceives the Lord in all the three worlds and quarrels with his mind only by curbing his worldly desires. Whosoever serves the Lord, becomes fearless like the Lord. The Lord Himself is the protector of the children, being their friend. (4)

O Lord ! You are the creator of the three worlds including the lands, skies and the netherlands. You are the greatest power and the Prime-soul. Your hair tuft remains unshorn and are presented in a fearful form of the Shiva but on great deliberations it was found that You are without any form, symbol or any other symptom. (5)

O Lord ! Your secrets have not been known by Vedas or katebs (Koran). O True Master ! You have neither any mother, father, son nor brother. You have created all the beings and mountains with ease and are then destroyed by You at Will, but Your Greatness or limits cannot be described. (6)

O Lord ! I am fed up by making many friends and companions and no one helps me to rid (cast away) my bad qualities. You are the True Master of all men, gods or others and are the greatest power on Earth. May You bless me with Your love by ridding me of the fear- complex. (7)

O Lord ! You are putting the misled persons on the right path. You alone lead us astray and then put us on the right path. Apart from True Name I do not find any other means of attaining salvation. It is only through True Name that people have realised You or Your secrets. (8)

O Lord ! The rivers Ganga and Jamuna, where Krishna was enacting his worldly (love) drama including Bindraban, Mathurapuri or KidarNath and Kanshipuri, Kantipuri and Dwarka are all Your embodiments. Then Prag Raj, confluence of the three rivers Ganga, Jamuna and Sarswati is a holy place or the other sixty-eight holy places of pilgrimage are representing Your form only and Your glimpse would give one the benefit of visting all the holy places. The place where Ganga

ਰਾਜਨੁ ਪੰਚਾ ਕਾਰੀ ॥ ਤਖਤਿ ਬੈ ਅਦਲੀ ਪ੍ਰਭੁ

merges with the ocean is known by the name of Benni confluence. (9)

ਆਪੇ ਭਰਮੁ ਭੇਦੁ ਭਉ ਜਾਈ ਹੇ ॥ ੧੦ ॥ ਆਪੇ

O Lord ! You alone are the sidha and sadik (mendicant) in meditation and You Yourself are the king and creator of the five elements, and then You alone are imparting justice seated on Your throne. Whosoever has realised Your secrets, has got rid of his doubts and dual-mindedness. (10)

ਕਾਜੀ ਆਪੇ ਮੁਲਾ ॥ ਆਪਿ ਅਭੁਲੁ ਨ ਕਬਹੂ

O Lord ! You alone are representing the Kazi or Mulla (Muslim leaders) and You alone are forgetful, who never leaves anybody out of mind. You alone are bestowing honour and Your Grace on all of us, having enmity towards none. (11)

ਭੁਲਾ ॥ ਆਪੇ ਮਿਹਰ ਦਇਆਪਤਿ ਦਾਤਾ ਨਾ

O True Master ! The person, whose misdeeds and shortcomings are pardoned by You, gets honoured by You. You are the greatest benefactor, having the least greed and are giving Your support in full measure to all of us. You are pervading everywhere either in seen or unseen (hidden) form. (12)

ਕਿਸੈ ਕੋ ਬੈਰਾਈ ਹੇ ॥ ੧੧ ॥ ਜਿਸੁ ਬਖਸੈ ਤਿਸੁ

O True Master ! How could I sing Your praises when You are limitless, too deep for a probe and beyond our reach? O True Lord-creator ! The person, who is blessed with Your Grace, is united by You with Yourself. The persons in the company of the holy saints are always united with Yourself. (13)

ਦੇ ਵਡਿਆਈ ॥ ਸਭਸੈ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਈ

O limitless Lord ! All the three gods Brahma, Vishnu and Shiva are standing in Your service at Your gates. I have no count of the ultimate world which is wailing and crying in distress at Your gates. (14)

॥ ਭਰਪੁਰਿ ਧਾਰਿ ਰਹਿਆ ਨਿਹਕੇਵਲੁ ਗੁਪਤੁ

O Lord ! Your praises and (honour) acclaim is all True and Your Name or Word are equally True and ever-existent. There is no other power except the Lord, whose praises are being mentioned in the Vedas or Puranas.

ਪ੍ਰਗਟੁ ਸਭ ਠਾਈ ਹੇ ॥ ੧੨ ॥ ਕਿਆ ਸਾਲਾਹੀ

O True Lord ! May I be blessed with Your Grace and true faith so as to sing Your praises always as I have no other support. (15)

ਅਗਮ ਅਪਾਰੈ ॥ ਸਾਚੇ ਸਿਰਜਣਹਾਰ ਮੁਰਾਰੈ ॥

O Lord ! You are ever-existent as the True Master during all the three Times (Past, Present and Future) and the various ages (Yugas). Is there anyone else except You, who has not faced death in future while You are ever-existent all the time. Apart from You, all others are liable to destruction and there is none ever-existent. O Nanak ! I would pray to the Lord as His lowest devotee (slave) that He may bestow His love on me so that I could perceive Him within my innerself (heart). (16-12)

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮੇਲੇ ਮੇਲਿ ਮਿਲੈ

Maru Mahala -1 (Duji durmat anhi boli.....)

ਮੇਲਾਈ ਹੇ ॥ ੧੩ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ

The persons, who have a filthy mind with dual-mindedness, are not considered wise enough as their intelligence is like the blind speech as if they are clothed in the temporary dress of sexual desires and anger. They do not

ਦੁਆਰੈ ॥ ਉਭੇ ਸੇਵਹਿ ਅਲਖ ਅਪਾਰੈ ॥ ਹੋਰ ਕੇ

ਤੀ ਦਰਿ ਦੀਸੈ ਬਿਲਲਾਈ ਮੈ ਗਣਤ ਨ ਆਵੈ

ਕਾਈ ਹੇ ॥ ੧੪ ॥ ਸਾਚੀ ਕੀਰਤਿ ਸਾਚੀ ਬਾਣੀ

॥ ਹੋਰ ਨ ਦੀਸੈ ਬੇਦ ਪੁਰਾਣੀ ॥ ਪੂੰਜੀ ਸਾਚੁ ਸਚੇ

ਗੁਣ ਗਾਵਾ ਮੈ ਧਰ ਹੋਰ ਨ ਕਾਈ ਹੇ ॥ ੧੫ ॥

ਜੁਗੁ ਜੁਗੁ ਸਾਚਾ ਹੈ ਭੀ ਹੋਸੀ ॥ ਕਉਣੁ ਨ ਮੂਆ

ਕਉਣੁ ਨ ਮਰਸੀ ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੇਨੰਤੀ

ਦਰਿ ਦੇਖਹੁ ਲਿਵ ਲਾਈ ਹੇ ॥ ੧੬ ॥ ੨ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਦੂਜੀ ਦੁਰਮਤਿ ਅੰਨੀ ਬੋਲੀ ॥ ਕਾਮ ਕ੍ਰੋਧ ਕੀ

ਕਚੀ ਚੋਲੀ ॥ ਘਰਿ ਵਰੁ ਸਹਜੁ ਨ ਜਾਣੈ ਛੋਹਰਿ

ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਪਾਈ ਹੇ ॥ ੧ ॥ ਅੰਤਰਿ
ਅਗਨਿ ਜਲੈ ਭੜਕਾਰੇ ॥ ਮਨਮੁਖੁ ਤਕੇ ਕੁੰਡਾ
ਚਾਰੇ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਕਿਉ ਸੁਖੁ ਪਾਈਐ
ਸਾਚੇ ਹਾਥਿ ਵਡਾਈ ਹੇ ॥ ੨ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ
ਅਹੰਕਾਰੁ ਨਿਵਾਰੇ ॥ ਤਸਕਰ ਪੰਚ ਸਬਦਿ
ਸੰਘਾਰੇ ॥ ਗਿਆਨੁ ਖੜਗੁ ਲੈ ਮਨ ਸਿਉ ਲੂਝੈ
ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ਹੇ ॥ ੩ ॥ ਮਾ ਕੀ ਰਕਤੁ
ਪਿਤਾ ਬਿਦੁ ਧਾਰਾ ॥ ਮੂਰਤਿ ਸੂਰਤਿ ਕਰਿ ਆਪਾਰਾ
॥ ਜੋਤਿ ਦਾਤਿ ਜੇਤੀ ਸਭ ਤੇਰੀ ਤੂ ਕਰਤਾ ਸਭ
ਠਾਈ ਹੇ ॥ ੪ ॥ ਤੁਝ ਹੀ ਕੀਆ ਜੰਮਣ ਮਰਣਾ
॥ ਗੁਰ ਤੇ ਸਮਝ ਪੜੀ ਕਿਆ ਡਰਣਾ ॥ ਤੂ
ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਦੇਖਹਿ ਦੁਖੁ ਦਰਦੁ
ਸਰੀਰਹੁ ਜਾਈ ਹੇ ॥ ੫ ॥ ਨਿਜ ਘਰਿ ਬੈਸਿ ਰਹੇ
ਭਉ ਖਾਇਆ ॥ ਧਾਵਤ ਰਾਖੇ ਠਾਕਿ ਰਹਾਇਆ
॥ ਕਮਲ ਬਿਗਾਸ ਹਰੇ ਸਰ ਸੁਭਰ ਆਤਮ ਰਾਮੁ
ਸਖਾਈ ਹੇ ॥ ੬ ॥ ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ
ਆਏ ॥ ਕਿਉ ਰਹੀਐ ਚਲਣਾ ਪਰਥਾਏ ॥ ਸਚਾ
ਅਮਰੁ ਸਚੇ ਅਮਰਾ ਪੁਰਿ ਸੇ ਸਚੁ ਮਿਲੈ ਵਡਾਈ
ਹੇ ॥ ੭ ॥ ਆਪਿ ਉਪਾਇਆ ਜਗਤੁ ਸਬਾਇਆ
॥ ਜਿਨਿ ਸਿਰਿਆ ਤਿਨਿ ਧੰਧੇ ਲਾਇਆ ॥ ਸਚੈ
ਉਪਰਿ ਅਵਰ ਨ ਦੀਸੈ ਸਾਚੇ ਕੀਮਤਿ ਪਾਈ ਹੇ

inculcate the love of the Lord in the heart due to their ignorance and do not attain peace and tranquillity of mind without the love of the Lord-spouse like the unwise woman without gaining the love of her spouse. (1)

The faithless person is having the fire of worldly possessions burning within him as such he is wandering in all the four directions in the pursuit of Maya (worldly falsehood) But how could anyone enjoy the eternal bliss without the Guru's guidance. This honour is controlled by the Lord Himself and one could serve the Guru only when the Lord's Grace is bestowed on someone. (2)

If someone were to cast away the vices of sexual desires, anger and egoism through the Guru's guidance and subdues (kills) the five thieves (like sexual desires) Such a person, who quarrels (subdues) with his mind with the help of the sword of knowledge, gained through the Guru's teachings, then manages to curb the false worldly desires and (dirty) vicious thoughts, within his mind only. (3)

O Lord ! When the father's sperm enters the mother's blood, You have arranged to create a beautiful human form from this filthy combination. So the whole creation has the support of Your light or Your might, with all the benedictions of the Lord. O True Master ! You are pervading everywhere in equal measure. (4)

O Lord ! You have started the cycle of births and deaths in this world Yourself only. Why should we have any fear complex when we got enlightened with the true knowledge from the Guru's guidance? O Lord-benefactor ! When You perceive us with a glance of benevolence, we get emancipated from all our afflictions including the cycle of births and deaths. (5)

O Lord ! The persons, who have developed Your wonder-awe (fear and love), have attained self-realisation. (have got stabilised within their heart). The persons, who have curbed the wandering mind from being engrossed in vicious thoughts or sinful actions alongwith the five senses, have got their heart blossomed forth like the lotus-flower, with knowledge. They have enjoyed the bliss of life with all the senses enjoying the presence of the blissful Lord within, who helps all the beings. (6)

All the beings were destined with death at the time of their birth in this world by the Lord. How could anyone escape death, when everyone has to proceed to the next world one day? But the persons, who have followed the Lord's Will, have proceeded to the Lord's presence with honour and acclaim. (7)

O Lord ! You have created the whole Universe, and after creation the Lord has arranged to engross all the beings in the worldly bondage (various chores). O True Master ! You alone know the art of sustaining and destroying this Universe as there

॥ ੮ ॥ ਐਥੈ ਗੋਇਲੜਾ ਦਿਨ ਚਾਰੇ ॥ ਖੇਲੁ

ਤਮਾਸਾ ਧੁੰਧੁਕਾਰੇ ॥ ਬਾਜੀ ਖੇਲਿ ਗਏ ਬਾਜੀਗਰ

ਜਿਉ ਨਿਸਿ ਸੁਪਨੈ ਭਖਲਾਈ ਹੇ ॥ ੯ ॥ ਤਿਨ

ਕਉ ਤਖਤਿ ਮਿਲੀ ਵਡਿਆਈ ॥ ਨਿਰਭਉ ਮਨਿ

ਵਸਿਆ ਲਿਵ ਲਾਈ ॥ ਖੰਡੀ ਬ੍ਰਹਮੰਡੀ ਪਾਤਾਲੀ

ਪੁਰੀਈ ਤ੍ਰਿਭਵਣ ਤਾੜੀ ਲਾਈ ਹੇ ॥ ੧੦ ॥

ਸਾਚੀ ਨਗਰੀ ਤਖਤੁ ਸਚਾਵਾ ॥ ਗੁਰਮੁਖਿ ਸਾਚੁ

ਮਿਲੈ ਸੁਖੁ ਪਾਵਾ ॥ ਸਾਚੇ ਸਾਚੈ ਤਖਤਿ ਵਡਾਈ

ਹਉਮੈ ਗਣਤੁ ਗਵਾਈ ਹੇ ॥ ੧੧ ॥ ਗਣਤੁ

ਗਣੀਐ ਸਹਸਾ ਜੀਐ ॥ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਦੂਐ

ਤੀਐ ॥ ਨਿਰਮਲੁ ਏਕੁ ਨਿਰੰਜਨੁ ਦਾਤਾ ਗੁਰ

ਪੂਰੇ ਤੇ ਪਤਿ ਪਾਈ ਹੇ ॥ ੧੨ ॥ ਜੁਗਿ ਜੁਗਿ

ਵਿਰਲੀ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥ ਸਾਚਾ ਰਵਿ ਰਹਿਆ

ਮਨੁ ਰਾਤਾ ॥ ਤਿਸ ਕੀ ਓਟ ਗਹੀ ਸੁਖੁ ਪਾਇਆ

ਮਨਿ ਤਨਿ ਮੈਲੁ ਨ ਕਾਈ ਹੇ ॥ ੧੩ ॥ ਜੀਭ

ਰਸਾਇਣਿ ਸਾਚੈ ਰਾਤੀ ॥ ਹਰਿ ਪ੍ਰਭੁ ਸੰਗੀ ਭਉ

ਨ ਭਰਾਤੀ ॥ ਸ੍ਵਣ ਸ੍ਰੋਤੁ ਰਜੇ ਗੁਰਬਾਣੀ ਜੋਤੀ

ਜੋਤਿ ਮਿਲਾਈ ਹੇ ॥ ੧੪ ॥ ਰਖਿ ਰਖਿ ਪੈਰ ਧਰੇ

ਪਉ ਧਰਣਾ ॥ ਜਤ ਕਤ ਦੇਖਉ ਤੇਰੀ ਸਰਣਾ ॥

ਦੁਖੁ ਸੁਖੁ ਦੇਹਿ ਤੂਹੈ ਮਨਿ ਭਾਵਹਿ ਤੁਝ ਹੀ ਸਿਉ

ਬਣਿ ਆਈ ਹੇ ॥ ੧੫ ॥ ਅੰਤ ਕਾਲਿ ਕੋ ਬੋਲੀ

is no other power higher than You. (8)

O human being ! You are having a short span of life, like a visitor in this world whereas this worldly creation of the Lord is like the magicians' tricks which are not real, like a development in the darkness (of ignorance). Just as a magician after performing his tricks packs up and goes away, without the thing having any real existence or a person perceives so many possessions or things during the night's dream which have no real worth; similarly this worldly drama is also an exercise in falsehood. (9)

O Brother ! The persons, who have inculcated the love of the Lord in the heart, have been received with honour in the Lord's court and are immersed in the Lord's True Name. They are always engaged in silent meditation of the Lord by perceiving the Lord's perfection in all the nine regions including all the lands (Earth) and nether lands or fourteen countries including the three worlds of the Universe. (10)

But the Guru-minded persons, who are united with Truth (True Lord) have a real human body with the Prime-soul abiding therein, and have enjoyed the eternal bliss. Such truthful persons have been acclaimed by the Lord by getting rid of their egoism or any other count (factors) of falsehood. (11)

This human being undergoes sufferings due to his actions and their reactions (fruit of actions) or dual-mindedness. How could this man enjoy bliss due to his love of the three-pronged Maya or dual-mindedness and performing certain functions engrossed in it? How could we attain the Lord-benefactor, free from all worldly falsehood (Maya) and an embodiment of purity and Truth? We could attain the Lord through the guidance of the perfect Guru. (12)

O Lord ! During the various ages (Yugas) hardly a few persons have realised Your secrets through the Guru's guidance. O True Master ! You are merging with all the beings (pervading) but only the Guru-minded persons are imbued with Your love. As such the persons, who have sought the support of the Guru-minded persons, have enjoyed the worldly comforts (bliss of life) since they have purified the body and mind. (13)

O True Master ! The persons, whose tongue is immersed in the recitation of True Name, have united with You (being Your companions) having cast away their fear and dual-mindedness. Their senses have been fully satiated by listening to the Guru's Word (Gurbani) and their soul has merged with the Prime-soul (of the Lord). (14)

O Lord ! Such persons tread their path in life with thoughtful deliberations and functions carefully, and always seek Your support. O Lord ! They have always loved You whether in joy or

ਨਾਹੀ ॥ ਗੁਰਮੁਖਿ ਜਾਤਾ ਤੁਧੁ ਸਾਲਾਹੀ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾੜੀ ॥
ਲਾਈ ਹੇ ॥ ੧੬ ॥ ੩ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਆਦਿ ਜੁਗਾਦੀ ਅਪਰ ਅਪਾਰੇ ॥ ਆਦਿ
ਨਿਰੰਜਨ ਖਸਮ ਹਮਾਰੇ ॥ ਸਾਚੇ ਜੋਗ ਜੁਗਤਿ
ਵੀਚਾਰੀ ਸਾਚੇ ਤਾੜੀ ਲਾਈ ਹੇ ॥ ੧ ॥
ਕੇਤਕਿਆ ਜੁਗ ਪੁੰਧੁਕਾਰੈ ॥ ਤਾੜੀ ਲਾਈ
ਸਿਰਜਣਹਾਰੈ ॥ ਸਚੁ ਨਾਮੁ ਸਚੀ ਵਡਿਆਈ
ਸਾਚੈ ਤਖਤਿ ਵਡਾਈ ਹੇ ॥ ੨ ॥ ਸਤਜੁਗਿ
ਸਤੁ ਸੰਤੋਖੁ ਸਰੀਰਾ ॥ ਸਤਿ ਸਤਿ ਵਰਤੈ
ਗਹਿਰ ਗੰਭੀਰਾ ॥ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਪਰਖੈ
ਸਾਚੈ ਹੁਕਮਿ ਚਲਾਈ ਹੇ ॥ ੩ ॥ ਸਤ ਸੰਤੋਖੀ
ਸਤਿਗੁਰੁ ਪੂਰਾ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੇ ਸੇ
ਸੂਰਾ ॥ ਸਾਚੀ ਦਰਗਹ ਸਾਚੁ ਨਿਵਾਸਾ ਮਾਨੈ
ਹੁਕਮੁ ਰਜਾਈ ਹੇ ॥ ੪ ॥ ਸਤਜੁਗਿ ਸਾਚੁ
ਕਹੈ ਸਭੁ ਕੋਈ ॥ ਸਚਿ ਵਰਤੈ ਸਾਚਾ ਸੋਈ
॥ ਮਨਿ ਮੁਖਿ ਸਾਚੁ ਭਰਮ ਭਉ ਭੰਜਨੁ
ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਖਾਈ ਹੇ ॥ ੫ ॥ ਤ੍ਰੇਤੈ
ਧਰਮ ਕਲਾ ਇਕ ਚੂਕੀ ॥ ਤੀਨਿ ਚਰਣ
ਇਕ ਦੁਖਿਧਾ ਸੂਕੀ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ
ਸਾਚੁ ਵਖਾਣੈ ਮਨਮੁਖਿ ਪਚੈ ਅਵਾਈ ਹੇ ॥
੬ ॥ ਮਨਮੁਖਿ ਕਦੇ ਨ ਦਰਗਹ ਸੀਝੈ ॥

sorrow, as they are fully immersed in Your love and devotion. (15)

O Man ! At the end of life, you have no other support except the True Name. O Lord ! I always sing Your praises, being my protector. O Nanak ! The persons, who are immersed in the Lord's True Name, being detached from the world, are always meditating within their heart, having attained self-realisation. (16-3)

Maru Mahala -1 (Aad jugadi apar apa'rai....)

O True Master ! You are ever-existent and limitless, being present from the beginning (of Time) and during the various ages and the greatest power. You are our True Lord, being free from the effects of Maya (worldly falsehood). O True Master ! The Truthful persons have always meditated on the means of uniting with You, and are always immersed in Your love and worship. (1)

There was total darkness in the beginning during so many ages (Yugas) where there was no creation of the various beings. O Lord-creator ! You were immersed in meditation in complete silence then. Then the human beings (were created), who started reciting Your True Name, thus getting acclaimed by You and were received with honour in Your court. (2)

During the (age of) Sat Yug, the beings possessed virtues like Truth and contentment and the religion had four supports (pillars). All the people during this age, used to speak truth, engaged in Truth, penance and alms-giving and were virtuous with good qualities like Truth. O True Master ! The human beings used to worship You and realised You by speaking truth and the whole world was being controlled by You as per Your Will (3)

The Guru was perfect with Truthfulness and contentment and whosoever followed the Guru's guidance used to subdue (conquer) the enemies like sexual desires like a warrior. Then such a person finds his abode in the Lord's presence by reciting True Name. O Lord-creator ! But this True Name was attained only by those persons who would follow the ordains of the Lord as per His Will. (4)

During the age of Sat-Yug everyone used to speak the Truth but truly the person imbued with the love of True Name, was really a True person. Such a person would inculcate the love of Truth in body and mind (and tongue) thus getting rid of the fear-complex and the Guru-minded persons had the support of Truth in the next world as well. (5)

During the age of Treta, one pillar of religion was removed, thus the religion lost one-fourth of its strength, thus

ਬਿਨੁ ਸਬਦੈ ਕਿਉ ਅੰਤਰੁ ਰੀਝੈ ॥ ਬਾਧੇ ਆਵਹਿ
ਬਾਧੇ ਜਾਵਹਿ ਸੋਝੀ ਬੂਝ ਨ ਕਾਈ ਹੇ ॥ ੭ ॥
ਦਇਆ ਦੁਆਪੁਰਿ ਅਧੀ ਹੋਈ ॥ ਗੁਰਮੁਖਿ
ਵਿਰਲਾ ਚੀਨੈ ਕੋਈ ॥ ਦੁਇ ਪਗ ਧਰਮੁ ਧਰੇ
ਧਰਣੀਧਰ ਗੁਰਮੁਖਿ ਸਾਚੁ ਤਿਥਾਈ ਹੇ ॥ ੮ ॥
ਰਾਜੇ ਧਰਮੁ ਕਰਹਿ ਪਰਥਾਏ ॥ ਆਸਾ ਬੰਧੇ ਦਾਨੁ
ਕਰਾਏ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਥਾਕੇ
ਕਰਮ ਕਮਾਈ ਹੇ ॥ ੯ ॥ ਕਰਮ ਧਰਮ ਕਰਿ
ਮੁਕਤਿ ਮੰਗਾਹੀ ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਬਦਿ
ਸਲਾਹੀ ॥ ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਮੁਕਤਿ ਨ ਹੋਈ
ਪਰਪੰਚੁ ਕਰਿ ਭਰਮਾਈ ਹੇ ॥ ੧੦ ॥ ਮਾਇਆ
ਮਮਤਾ ਛੋਡੀ ਨ ਜਾਈ ॥ ਸੇ ਛੂਟੇ ਸਚੁ ਕਾਰ
ਕਮਾਈ ॥ ਅਹਿਨਿਸਿ ਭਗਤਿ ਰਤੇ ਵੀਚਾਰੀ
ਠਾਕੁਰ ਸਿਉ ਬਣਿ ਆਈ ਹੇ ॥ ੧੧ ॥ ਇਕਿ
ਜਪ ਤਪ ਕਰਿ ਕਰਿ ਤੀਰਥ ਨਾਵਹਿ ॥ ਜਿਉ
ਤੁਧੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ ॥ ਹਠਿ ਨਿਗ੍ਰਹਿ
ਅਪਤੀਜੁ ਨ ਭੀਜੈ ਬਿਨੁ ਹਰਿ ਗੁਰ ਕਿਨਿ ਪਤਿ
ਪਾਈ ਹੇ ॥ ੧੨ ॥ ਕਲੀ ਕਾਲ ਮਹਿ ਇਕ ਕਲ
ਰਾਖੀ ॥ ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਕਿਨੈ ਨ ਭਾਖੀ ॥ ਮਨਮੁਖਿ

losing one leg out of two legs. Out of the four feet (supports) three were only three supports left and even one support got withered due to dual-mindedness which has affected all the three supports (feet). Then the Guru-minded persons were engaged in reciting True Name whereas the faithless persons were burning (fettling and fuming) in dual-mindedness. (6)

The faithless persons never attain salvation in the Lord's court, as their heart cannot flourish (within) without the Guru's guidance. They undergo the sufferings of the cycle of births and deaths, being engrossed in the bondage of their own actions. They have never realised or deliberated on the cause of the worldly bondage. (7)

Then in the age of Doapar the mercy or kindness became half with two pillars (supports) of religion being broken. But only a Guru-minded person could realise this fact. O Lord-benevolent ! You have kept two pillars (supports) of religion but only the Guru-minded persons have attained this Truth. (8)

The Kings were engaged in acts of religion because of some selfish motives, and would give certain things in alms being under the spell of hopes and desires. They were tired of their actions but no one has ever gained salvation without the support of True Name. (9)

People were expecting to gain salvation with their religious acts, while salvation is attained by singing the praises of the Lord through the Guru's Word (sabad). Salvation is not attained without the Guru's guidance as the world is lost in five vices. (10)

The love of Maya (worldly falsehood) always persists and cannot be abandoned. It is only those persons, imbued with the love of True Name, who could escape from the evil effects of Maya. O True Master ! The learned and meditating persons were always immersed in the Lord's worship (during) day and night and have imbibed Your love in the heart. (11)

O Lord ! Some people visit holy places of pilgrimage for taking bath or engage in meditation and penance but people are made to function as it pleases You (as per Your Will) But the mind, engaged in penance without following the Guru's teachings, could not enjoy peace of mind. O Lord ! Whosoever (none) has gained honour without the Guru's support ? It is through the Guru's guidance that one wins applause or acclaim. (12)

ਕੁਝ ਵਰਤੈ ਵਰਤਾਰਾ ਬਿਨੁ ਸਤਿਗੁਰ ਭਰਮੁ ਨ
ਜਾਈ ਹੇ ॥ ੧੩ ॥ ਸਤਿਗੁਰੁ ਵੇਪਰਵਾਹੁ ਸਿਰੰਦਾ
॥ ਨਾ ਜਮ ਕਾਣਿ ਨ ਛੰਦਾ ਬੰਦਾ ॥ ਜੋ ਤਿਸੁ ਸੇਵੈ

ਸੇ ਅਬਿਨਾਸੀ ਨਾ ਤਿਸੁ ਕਾਲੁ ਸੰਤਾਈ ਹੇ ॥

੧੪ ॥ ਗੁਰ ਮਹਿ ਆਪੁ ਰਖਿਆ ਕਰਤਾਰੇ ॥

ਗੁਰਮੁਖਿ ਕੋਟਿ ਅਸੰਖ ਉਧਾਰੇ ॥ ਸਰਬ ਜੀਆ

ਜਗਜੀਵਨੁ ਦਾਤਾ ਨਿਰਭਉ ਮੈਲੁ ਨ ਕਾਬੀ ਹੇ ॥

੧੫ ॥ ਸਗਲੇ ਜਾਚਹਿ ਗੁਰ ਭੰਡਾਰੀ ॥ ਆਪਿ

ਨਿਰੰਜਨੁ ਅਲਖ ਅਪਾਰੀ ॥ ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ

ਪ੍ਰਭ ਜਾਚੈ ਮੈ ਦੀਜੈ ਸਾਚੁ ਰਜਾਈ ਹੇ ॥੧੬॥੪॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਸਾਚੈ ਮੇਲੇ ਸਬਦਿ ਮਿਲਾਏ ॥ ਜਾ ਤਿਸੁ ਭਾਣਾ

ਸਹਜਿ ਸਮਾਏ ॥ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਧਰੀ

ਪਰਮੇਸਰਿ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਈ ਹੇ ॥ ੧ ॥

ਜਿਸ ਕੇ ਚਾਕਰ ਤਿਸ ਕੀ ਸੇਵਾ ॥ ਸਬਦਿ ਪਤੀਜੈ

ਅਲਖ ਅਭੇਦਾ ॥ ਭਗਤਾ ਕਾ ਗੁਣਕਾਰੀ ਕਰਤਾ

ਬਖਸਿ ਲਏ ਵਡਿਆਈ ਹੇ ॥ ੨ ॥ ਦੇਵੇ ਤੋਟਿ

ਨ ਆਵੈ ਸਾਚੇ ॥ ਲੈ ਲੈ ਮੁਕਰਿ ਪਉਦੇ ਕਾਚੇ ॥

ਮੂਲੁ ਨ ਬੂਝਹਿ ਸਾਚਿ ਨ ਗੀਝਹਿ ਦੂਜੈ ਭਰਮਿ

ਭੁਲਾਈ ਹੇ ॥ ੩ ॥ ਗੁਰਮੁਖਿ ਜਾਗਿ ਰਹੇ ਦਿਨ

ਰਾਤੀ ॥ ਸਾਚੇ ਕੀ ਲਿਵ ਗੁਰਮਤਿ ਜਾਤੀ ॥

During the age of Kal-Yug, only one pillar (support) of the religion was left or three fourth of religion was destroyed (gone). But no one has realised this fact without the Guru's guidance. The faithless person is always engrossed in falsehood, though his doubts and whims cannot be cast away without the Guru's guidance. (13)

The Guru is a personification of the Lord-creator, who is care free. He is neither asking for any favours from the Yama nor for man's help for anything. The person, who serves the Guru, becomes immortal, as such even death cannot pester him or harm him. (14)

The Lord abides within the Guru's person who is His embodiment. The Guru has granted salvation to millions of followers through His guidance (teachings). O fearless Lord ! You are the life-giver to all the beings and there is no sign of any filth of vices or sins, within You. (15)

O Guru-benefactor ! All the men are asking for Your favours. The Guru is an embodiment of the limitless, formless Lord, who is beyond our grasp. O Nanak ! May the Lord bestow His True form on me and bless me with His glimpse ! May I be blessed with His Grace to follow the Lord's Will ! (16 - 4)

Maru Mahala-1 (Sachai melai sabad milaie'.....)

O True Master ! You have united those persons with Yourself, who have been enabled by the Guru to follow the Guru's Word (Guru's teachings) O Lord ! Such persons have been automatically united with You, once they have won Your acceptance and pleasure. The Lord's light is pervading all the three worlds and there is no other power whom we could love.(1)

Once the servant serves his master without a murmur and with love, the Master gets pleased with him. O Lord ! May we be enabled to engage ourselves in the service of the limitless and formless Lord so as to win Your acceptance through the Guru's guidance ! O True Master ! You are always kind to Your saints, blessing them with Your favours, notwithstanding their flaws or shortcomings and Your Greatness lies in pardoning their sins. (2)

O True Master ! There is no dearth of Your favours and by bestowing Your favours and various worldly possessions on us, there is no loss or shortage to You, whereas these human beings always forget and disown Your favours (and even Yourself). O Lord ! They are never pleased with You as they

ਮਨਮੁਖ ਸੋਇ ਰਹੇ ਸੇ ਲੂਟੇ ਗੁਰਮੁਖਿ ਸਾਬਤੁ

never realise Your True form or Your secrets, and never worship You; whereas the whole world is engrossed and lost in whims and fancies (dual-mindedness). (3)

ਭਾਈ ਹੇ ॥ ੪ ॥ ਕੂੜੇ ਆਵੈ ਕੂੜੇ ਜਾਵੈ ॥ ਕੂੜੇ

The Guru-minded persons are always awake by day and night (being enlightened) O True Lord! They have developed love for You through the Guru's guidance, whereas the faithless persons are sleeping in the slumber of ignorance, and being robbed by the (five) vices within.

ਰਾਤੀ ਕੂੜੁ ਕਮਾਵੈ ॥ ਸਬਦਿ ਮਿਲੇ ਸੇ ਦਰਗਹ

ਪੈਧੇ ਗੁਰਮੁਖਿ ਸੁਰਤਿ ਸਮਾਈ ਹੇ ॥ ੫ ॥ ਕੂੜਿ

The Guru-minded persons are, however, safe being complete and their actions have won Your applause through Your worship. (4)

ਮੁਠੀ ਠਗੀ ਠਗਵਾੜੀ ॥ ਜਿਉ ਵਾੜੀ ਓਜਾੜੀ

ਉਜਾੜੀ ॥ ਨਾਮ ਬਿਨਾ ਕਿਛੁ ਸਾਦਿ ਨ ਲਾਗੈ

In this false world (perishable world) the beings are equally false and perishable and face death being engrossed in worldly falsehood. Their wisdom lies in (following) the love of falsehood, thus performing all unreal (fruitless) actions in life. The persons, who follow the Guru's guidance, are bestowed with robes of honour in the Lord's presence, being imbued with the love of the Lord. (5)

ਹਰਿ ਬਿਸਰਿਐ ਦੁਖੁ ਪਾਈ ਹੇ ॥ ੬ ॥ ਭੋਜਨੁ

ਸਾਚੁ ਮਿਲੈ ਆਘਾਈ ॥ ਨਾਮ ਰਤਨੁ ਸਾਚੀ

ਵਡਿਆਈ ॥ ਚੀਨੈ ਆਪੁ ਪਛਾਣੈ ਸੋਈ ਜੋਤੀ

ਜੋਤਿ ਮਿਲਾਈ ਹੇ ॥ ੭ ॥ ਨਾਵਹੁ ਭੁਲੀ ਚੋਟਾ

Some persons, engrossed in the love of vices like sexual desires, are being robbed by worldly falsehood, just as the wild growth in the wilderness is liable to be destroyed soon. Similarly the itelligence without my virtues is useless. Infact, nothing else tastes sweet except the True Name. O True Master! We come to grief by forsaking Your True Name. (6)

ਖਾਏ ॥ ਬਹੁਤੁ ਸਿਆਣਪ ਭਰਮੁ ਨ ਜਾਏ ॥

ਪਚਿ ਪਚਿ ਮੁਏ ਅਚੇਤ ਨ ਚੇਤਹਿ ਅਜਗਰਿ

ਭਾਰਿ ਲਦਾਈ ਹੇ ॥ ੮ ॥ ਬਿਨੁ ਬਾਦ ਬਿਰੋਧਹਿ

O True Master ! We could get satiated provided we get the food (for thought) of True Name, as the True Name is a jewel-like possession and is invaluable. Those persons, who possess this nectar, are praise-worthy. Whosoever attains True Name, gets self-realisation. O Lord, the Prime-soul ! You have united the soul of such a person with the Prime-soul. (7)

ਕੋਈ ਨਾਹੀ ॥ ਮੈ ਦੇਖਾਲਿਹੁ ਤਿਸੁ ਸਾਲਾਹੀ ॥

ਮਨੁ ਤਨੁ ਅਗਪਿ ਮਿਲੈ ਜਗਜੀਵਨੁ ਹਰਿ ਸਿਉ

ਬਣਤ ਬਣਾਈ ਹੇ ॥ ੯ ॥ ਪ੍ਰਭ ਕੀ ਗਤਿ ਮਿਤਿ

The person, who has forsaken the True Name from the mind, undergoes various afflictions. Even our cleverness, without the support of True Name, cannot get rid of our doubts and whimsical beliefs. So such foolish and unwise persons never worship the Lord and face an ignoble (ignominious) death, as such their cleverness (wisdom) is covered under the load of many sins. (8)

ਕੋਇ ਨ ਪਾਵੈ ॥ ਜੇ ਕੋ ਵਡਾ ਕਹਾਇ ਵਡਾਈ

ਖਾਵੈ ॥ ਸਾਚੇ ਸਾਹਿਬ ਤੋਟਿ ਨ ਦਾਤੀ ਸਗਲੀ

ਤਿਨਹਿ ਉਪਾਈ ਹੇ ॥ ੧੦ ॥ ਵਡੀ ਵਡਿਆਈ

No one is free from the worldly wrangles or entities and if you show me such a person, I would take his advice. The person, free from all squabbles, is truly a virtuous person. The person, who is imbued with the love of the Lord, is our Guru and I would surrender my body and soul to him. It is through His guidance and Grace that we are enabled to unite with the

ਵੇਪਰਵਾਹੇ ॥ ਆਪਿ ਉਪਾਏ ਦਾਨੁ ਸਮਾਹੇ ॥

ਆਪਿ ਦਇਆਲੁ ਦੂਰਿ ਨਹੀ ਦਾਤਾ ਮਿਲਿਆ

ਸਹਜਿ ਰਜਾਈ ਹੇ ॥ ੧੧ ॥ ਇਕਿ ਸੋਗੀ ਇਕਿ

ਰੋਗਿ ਵਿਆਪੇ ॥ ਜੇ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਆਪੇ ॥

ਭਗਤਿ ਭਾਉ ਗੁਰ ਕੀ ਮਤਿ ਪੂਰੀ ਅਨਹਦਿ

ਸਬਦਿ ਲਖਾਈ ਹੇ ॥ ੧੨ ॥ ਇਕਿ ਨਾਗੇ ਭੂਖੇ

ਭਵਹਿ ਭਵਾਏ ॥ ਇਕਿ ਹਨੁ ਕਰਿ ਮਰਹਿ ਨ

ਕੀਮਤਿ ਪਾਏ ॥ ਗਤਿ ਅਵਿਗਤ ਕੀ ਸਾਰ ਨ

ਜਾਣੈ ਬੂਝੈ ਸਬਦੁ ਕਮਾਈ ਹੇ ॥ ੧੩ ॥ ਇਕਿ

ਤੀਰਥਿ ਨਾਵਹਿ ਅੰਨੁ ਨ ਖਾਵਹਿ ॥ ਇਕਿ

ਅਗਨਿ ਜਲਾਵਹਿ ਦੇਹ ਖਪਾਵਹਿ ॥ ਰਾਮ ਨਾਮ

ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਕਿਤੁ ਬਿਧਿ ਪਾਰਿ ਲੰਘਾਈ

ਹੇ ॥ ੧੪ ॥ ਗੁਰਮਤਿ ਛੋਡਹਿ ਉਝੜਿ ਜਾਈ ॥

ਮਨਮੁਖਿ ਰਾਮੁ ਨ ਜਪੈ ਅਵਾਈ ॥ ਪਚਿ ਪਚਿ

ਬੂਝਹਿ ਕੂੜੁ ਕਮਾਵਹਿ ਕੂੜਿ ਕਾਲੁ ਬੈਰਾਈ ਹੇ ॥

੧੫ ॥ ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ॥ ਬੂਝੈ ਹੁਕਮੁ

ਸੇ ਸਾਚਿ ਸਮਾਵੈ ॥ ਨਾਨਕ ਸਾਚੁ ਮਿਲੈ ਮਨਿ

ਭਾਵੈ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਈ ਹੇ ॥ ੧੬ ॥ ੫ ॥

Lord-creator, the life-giver.(9)

No one knows the secret of the Lord's functioning. If someone were to attain honour and acclaim by being a great person in the world, there is no dearth of the Lord's favours and benedictions, for him as the Lord has created the whole Universe. (10)

The care-free Lord is praise-worthy, who sustains the whole world after creating it with all its requirements. The Lord-benefactor is not a distant entity and whosoever has attained the Lord is through the knowledge of the Lord (with the Guru's guidance). (11)

There are some human beings who are always wailing and crying while there are some others suffering from ailments. Whatever is happening in the world, is ordained by the Lord Himself. The persons, who are imbued with the Lord's love and worship, always listen to the all-pervasive (Unstrung) music of Nature through the Guru's teachings and perceive the Lord. (12)

There are some persons who are naked, not being provided with clothes or not provided with food even and are roaming around in hunger as they are beset with such a fate due to their previous actions (pre-destined by Lord's Will). There are some others who die performing certain penance (or Hath Yoga) but never gain the benevolence or Grace of the Lord including finding the limits of the Lord (evaluation of the Lord's Greatness) There are some more who never attain salvation or the Lord's secrets about the worldly bondage and consider the following of the Guru's Word as the highest achievement.(13)

There are some persons who visit and bathe at various holy places of pilgrimage and live without food (are fasting). How could anyone cross this ocean of life successfully and attain salvation without the support of True Name ? (14)

There are some persons, who wander in the wilderness without following the Guru's guidance, and are lost with sinful actions; as these faithless persons have not realised the True Name. They drown themselves in this ocean of life, and are burning themselves in the worldly bondage by following the worldly falsehood. Even the god of death bears ill will and enmity against those persons engaged in telling lies. (15)

The human being is born and then faces death even as per the Lord's Will. The person, who follows the Lord's Will, finally merges with the True Lord. O Nanak ! May the Lord bless us with the boon of following the Lord's Will, thus merging with Him, and lead the life of a Guru-minded person engaged in virtuous deeds. (16 - 5)

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਆਪੇ ਕਰਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ਜਿਨਿ ਆਪੇ ਆਪਿ
ਉਪਾਇ ਪਛਾਤਾ ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਆਪੇ ਸੇਵਕੁ
ਆਪੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਹੇ ॥ ੧ ॥ ਆਪੇ ਨੇੜੈ
ਨਾਹੀ ਦੂਰੇ ॥ ਬੁਝਹਿ ਗੁਰਮੁਖਿ ਸੇ ਜਨ ਪੂਰੇ ॥
ਤਿਨ ਕੀ ਸੰਗਤਿ ਅਹਿਨਿਸਿ ਲਾਹਾ ਗੁਰ ਸੰਗਤਿ
ਏਹ ਵਡਾਈ ਹੇ ॥ ੨ ॥ ਜੁਗਿ ਜੁਗਿ ਸੰਤ ਭਲੇ
ਪ੍ਰਭ ਤੇਰੇ ॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਰਸਨ ਰਸੇਰੇ ॥
ਉਸਤਤਿ ਕਰਹਿ ਪਰਹਰਿ ਦੁਖ ਦਾਲਦੁ ਜਿਨ
ਨਾਹੀ ਚਿੰਤ ਪਰਾਈ ਹੇ ॥ ੩ ॥ ਓਇ ਜਾਗਤ
ਰਹਿ ਨ ਸੂਤੇ ਦੀਸਹਿ ॥ ਸੰਗਤਿ ਕੁਲ ਤਾਰੇ
ਸਾਚੁ ਪਰੀਸਹਿ ॥ ਕਲਿਮਲ ਮੈਲੁ ਨਾਹੀ ਤੇ
ਨਿਰਮਲ ਓਇ ਰਹਿ ਭਗਤਿ ਲਿਵ ਲਾਈ ਹੇ
॥ ੪ ॥ ਬੁਝਹੁ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਬਾਣੀ ॥
ਏਹੁ ਜੋਬਨੁ ਸਾਸੁ ਹੈ ਦੇਹ ਪੁਰਾਣੀ ॥ ਆਜੁ ਕਾਲਿ
ਮਰਿ ਜਾਈਐ ਪ੍ਰਾਣੀ ਹਰਿ ਜਪੁ ਜਪਿ ਰਿਵੈ ਧਿਆਈ
ਹੇ ॥ ੫ ॥ ਛੇਡਹੁ ਪ੍ਰਾਣੀ ਕੂੜ ਕਬਾੜਾ ॥ ਕੂੜ
ਮਾਰੇ ਕਾਲੁ ਉਛਾਹਾੜਾ ॥ ਸਾਕਤ ਕੂੜਿ ਪਚਹਿ
ਮਨਿ ਹਉਮੈ ਦੁਹ ਮਾਰਗਿ ਪਚੈ ਪਚਾਈ ਹੇ ॥ ੬ ॥
ਛੇਡਹੁ ਨਿੰਦਾ ਤਾਤਿ ਪਰਾਈ ॥ ਪੜਿ ਪੜਿ
ਦੜਹਿ ਸਾਤਿ ਨ ਆਈ ॥ ਮਿਲਿ ਸਤਸੰਗਤਿ
ਨਾਮੁ ਸਲਾਹਹੁ ਆਤਮ ਰਾਮੁ ਸਖਾਈ ਹੇ ॥ ੭ ॥

Maru Mahala -1 (*Aapai karta purkh bidhata.....*)

The Lord Himself is the creator of this Universe and then decides the fate of beings based on their actions. The Lord has created all the beings and then given them distinctive lives based on their deeds. The Lord Himself is the Guru, Himself the devotee (slave) and Himself is the creator of this world. (1)

The Lord is abiding close by us and not distant from the beings, as He abides within us. The persons, who have realised the Lord through the Guru's guidance, are perfect in all respects. They gain all the favours and benefits of life by joining the company of the Guru or the holy saints; by day and night. (2)

O True Master ! Your saints are engaged in virtuous deeds throughout the ages. (Yugas). The persons, who sing Your praises with the tongue, are always immersed in the Lord's love and devotion. They engage themselves in the praising of the Lord by ridding themselves of all sufferings or laziness and dual-mindedness. (3)

Such persons are always awakened from the slumber of ignorance and enable the whole family (clan) to attain salvation, through the teachings of Truth (True Name). They are pure of heart and cannot become impure with the filth of sins and are always imbued with the love of the Lord's worship, and pass on the same message to others as well. (4)

O beloved devotees of the Lord ! Try to understand the Guru's teachings through the Guru's Word, as this youth and beauty of the body is short-lived and lasts so long the life pulsates in our body, so let us consider that this body is wearing out very soon. O human being ! Let us inculcate the love of True Name as we are liable to face death sooner or later. So let us remember the Lord by imbibing His love. (5)

O Man ! You should cast away all worldly falsehood including tall talk (jargon) as the liar is caught by the god of death (Yama), fretting and fuming (burning in the fire) with falsehood. They burn themselves and pester as well by following the wrong path (of worldly desires) due to their egoism. (6)

O human being ! You should get rid of the praise or slander of others. The persons, who burn themselves in the fire of (others) vilification, never attain peace of mind. Let us therefore, sing the praises of the Lord in the company of holy saints by reciting True Name, as the Lord-sublime is our only

ਛੋਡਹੁ ਕਾਮ ਕ੍ਰੋਧ ਬੁਰਿਆਈ ॥ ਹਉਮੈ ਧੰਪੁ ਛੋਡਹੁ
ਲੰਪਟਾਈ ॥ ਸਤਿਗੁਰ ਸਰਣਿ ਪਰਹੁ ਤਾ
ਉਬਰਹੁ ਇਉ ਤਰੀਐ ਭਵਜਲੁ ਭਾਈ ਹੇ ॥ ੮
॥ ਆਗੈ ਬਿਮਲ ਨਦੀ ਅਗਨਿ ਬਿਖੁ ਝੇਲਾ ॥
ਤਿਥੈ ਅਵਰੁ ਨ ਕੋਈ ਜੀਉ ਇਕੇਲਾ ॥ ਭੜ ਭੜ
ਅਗਨਿ ਸਾਗਰੁ ਦੇ ਲਹਰੀ ਪੜਿ ਦਝਹਿ ਮਨਮੁਖ
ਤਾਈ ਹੇ ॥ ੯ ॥ ਗੁਰ ਪਹਿ ਮੁਕਤਿ ਦਾਨੁ ਦੇ
ਭਾਣੈ ॥ ਜਿਨਿ ਪਾਇਆ ਸੋਈ ਬਿਧਿ ਜਾਣੈ ॥
ਜਿਨ ਪਾਇਆ ਤਿਨ ਪੂਛਹੁ ਭਾਈ ਸੁਖੁ ਸਤਿਗੁਰ
ਸੇਵ ਕਮਾਈ ਹੇ ॥ ੧੦ ॥ ਗੁਰ ਬਿਨੁ ਉਰਝਿ
ਮਰਹਿ ਬੇਕਾਰਾ ॥ ਜਮੁ ਸਿਰਿ ਮਾਰੇ ਕਰੇ ਖੁਆਰਾ
॥ ਬਾਧੇ ਮੁਕਤਿ ਨਾਹੀ ਨਰ ਨਿੰਦਕ ਭੂਬਹਿ ਨਿੰਦ
ਪਰਾਈ ਹੇ ॥ ੧੧ ॥ ਬੋਲਹੁ ਸਾਚੁ ਪਛਾਣਹੁ
ਅੰਦਰਿ ॥ ਦੂਰਿ ਨਾਹੀ ਦੇਖਹੁ ਕਰਿ ਨੰਦਰਿ ॥
ਬਿਘਨੁ ਨਾਹੀ ਗੁਰਮੁਖਿ ਤਰੁ ਤਾਰੀ ਇਉ
ਭਓਜਲੁ ਪਾਰਿ ਲੰਘਾਈ ਹੇ ॥ ੧੨ ॥ ਦੇਹੀ
ਅੰਦਰਿ ਨਾਮੁ ਨਿਵਾਸੀ ॥ ਆਪੇ ਕਰਤਾ ਹੈ
ਅਬਿਨਾਸੀ ॥ ਨਾ ਜੀਉ ਮਰੈ ਨ ਮਾਰਿਆ ਜਾਈ
ਕਰਿ ਦੇਖੈ ਸਬਦਿ ਰਜਾਈ ਹੇ ॥ ੧੩ ॥ ਓਹੁ
ਨਿਰਮਲੁ ਹੈ ਨਾਹੀ ਅੰਧਿਆਰਾ ॥ ਓਹੁ ਆਪੇ
ਤਖਤਿ ਬਹੈ ਸਚਿਆਰਾ ॥ ਸਾਕਤ ਭੂੜੇ ਬੰਧਿ
ਭਵਾਈਅਹਿ ਮਰਿ ਜਨਮਹਿ ਆਈ ਜਾਈ ਹੇ ॥

protector. (7)

O Brother ! Get rid of your anger and sexual desires. Let us cast away our egoism, and worldly bondage. You could save Yourself by taking the support of the Guru and cross this ocean successfully by these efforts. (8)

The path of the Yama (after death) is very tough and tortuous and there is no boat to ferry us across as there is a huge fire place in between with thick jungle all around with poisonous leaves on the trees. There is no other companion also and the being is all alone by himself. The fire like a furnace is burning all around while the ocean of life is like a stormy sea with huge waves and this man burns within due to his self-mindedness or faithlessness. (9)

The Guru is controlling the path of salvation which is bestowed on us through the Guru's Will and His dictates. The persons, who have been united with the Guru, have realised the path to salvation. If we were to ask someone, who has attained the Lord, for the approach to the Lord's unison, then we will realise that the Guru's service alone could unite us with the blissful Lord. (10)

There are some persons, who have lost their lives engrossed in vicious and sinful actions, without the Guru's guidance. Then the Yama also catches hold of them from the neck and punishes them with disgrace. The vilifiers are bound in the chains of worldly bondage and cannot escape from this and are drowned (lost) in (the river of slander) vilifying others. (11)

O Brother ! If one speaks the Truth, then one could realise the Lord within one self only. You could perceive the Lord within Your heart if you try to concentrate in Your mind as the Lord is not far away from yourself. The persons, who have boarded the boat of the Guru's guidance, have crossed this ocean successfully. They are not hampered by any hurdles and are enabled to attain salvation. (12)

The True Name is abiding within this human body and the Lord-creator is imperishable, while the soul is also deathless and cannot be destroyed by anybody else. The Lord, whose Will prevails in the world, oversees its sustenance after its creation. (13)

The Lord is pure and True, with no darkness of ignorance around Him. The True Master abides within the company of the holy saints, while the faithless persons are engrossed in falsehood and are thrown by the Yama into hell, being bound

੧੪ ॥ ਗੁਰ ਕੇ ਸੇਵਕ ਸਤਿਗੁਰ ਪਿਆਰੇ ॥

ਓਇ ਬੈਸਹਿ ਤਖਤਿ ਸੁ ਸਬਦੁ ਵੀਚਾਰੇ ॥ ਤਤੁ

ਲਹਹਿ ਅੰਤਰਗਤਿ ਜਾਣਹਿ ਸਤਸੰਗਤਿ ਸਾਚੁ

ਵਡਾਈ ਹੇ ॥ ੧੫ ॥ ਆਪਿ ਤਰੈ ਜਨੁ ਪਿਤਰਾ

ਤਾਰੇ ॥ ਸੰਗਤਿ ਮੁਕਤਿ ਸੁ ਪਾਰਿ ਉਤਾਰੇ ॥

ਨਾਨਕੁ ਤਿਸ ਕਾ ਲਾਲਾ ਗੋਲਾ ਜਿਨਿ ਗੁਰਮੁਖਿ

ਹਰਿ ਲਿਵ ਲਾਈ ਹੇ ॥ ੧੬ ॥ ੬ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਕੇਤੇ ਜੁਗ ਵਰਤੇ ਗੁਬਾਰੈ ॥ ਤਾੜੀ ਲਾਈ ਅਪਰ

ਅਪਾਰੈ ॥ ਧੰਧੁਕਾਰਿ ਨਿਰਾਲਮੁ ਬੈਠਾ ਨਾ ਤਦਿ

ਧੰਧੁ ਪਸਾਰਾ ਹੇ ॥ ੧ ॥ ਜੁਗ ਛਤੀਹ ਤਿਨੈ

ਵਰਤਾਏ ॥ ਜਿਉ ਤਿਸੁ ਭਾਣਾ ਤਿਵੈ ਚਲਾਏ ॥

ਤਿਸਹਿ ਸਰੀਰੁ ਨ ਦੀਸੈ ਕੋਈ ਆਪੇ ਅਪਰ

ਅਪਾਰਾ ਹੇ ॥ ੨ ॥ ਗੁਪਤੇ ਬੂਝਹੁ ਜੁਗ ਚਤੁਅਰੇ

॥ ਘਟਿ ਘਟਿ ਵਰਤੇ ਉਦਰ ਮਝਾਰੇ ॥ ਜੁਗੁ

ਜੁਗੁ ਏਕਾ ਏਕੀ ਵਰਤੇ ਕੋਈ ਬੂਝੈ ਗੁਰ ਵੀਚਾਰਾ

ਹੇ ॥ ੩ ॥ ਬਿੰਦੁ ਰਕਤੁ ਮਿਲਿ ਪਿੰਡੁ ਸਰੀਆ ॥

ਪਉਣੁ ਪਾਣੀ ਅਗਨੀ ਮਿਲਿ ਜੀਆ ॥ ਆਪੇ

ਚੋਜ ਕਰੇ ਰੰਗ ਮਹਲੀ ਹੋਰ ਮਾਇਆ ਮੋਹ

ਪਸਾਰਾ ਹੇ ॥ ੪ ॥ ਗਰਭ ਕੁੰਡਲ ਮਹਿ ਉਰਧ

ਧਿਆਨੀ ॥ ਆਪੇ ਜਾਣੈ ਅੰਤਰਜਾਮੀ ॥ ਸਾਸਿ

ਸਾਸਿ ਸਚੁ ਨਾਮੁ ਸਮਾਲੇ ਅੰਤਰਿ ਉਦਰ ਮਝਾਰਾ

in chains, and are passed through the cycle of births and deaths. (14)

The Guru's devotees are the beloved followers of the Guru and are united with the Lord by meditating on the beautiful Lord in the Lord's presence. They have realised the Lord within themselves and one finds the real greatness or acclaim in their company. (15)

Such holy saints have crossed this ocean of life successfully, along with many of their ancestors even. Even their companions have helped many others along with themselves to attain salvation. O Nanak ! I am the slave of the slaves of those Guru-minded persons, who have inculcated the love of the Lord in their hearts. (16 - 6)

Maru Mahala - 1 (Kaite' jug vartai gubarai'.....)

There was total and complete darkness during many ages (Yugas) and the Lord was (meditating in) observing complete silence. O Brother ! There was no worldly bondage then as the Lord was abiding aloof in complete darkness around Him. (1)

The Lord thus pervaded in darkness for many yugas (ages) as He causes various ages to pass as it pleases Him. There is no other power on par with Him as He is the greatest and limitless Lord. (2)

All the four ages are kept hidden in the Lord Himself and then the Lord pervades in all the beings in His perfection in equal measure. The Lord-sublime is present in His formless form throughout the various ages (yugas) but hardly anyone realises this fact (secret) through the Guru's guidance. (3)

This body has been created through the combination of the blood and the sperm and then this human being has been created by the combination of the five elements like air, water and fire. The Lord Himself has enacted this worldly drama and enjoys Himself, being present within the beings. The Lord has created the love of worldly falsehood (Maya) and worldly attachment in various beings. (4)

This human being was lying upside down, facing downwards in the mother's womb but was meditating on the Lord then, as the Lord was considered by him as his protector. He was reciting the Lord's True Name with every breath while in the mother's womb, having inculcated His love. (5)

This human being was brought to the world (was born) along with four invaluable possessions like dharam, arth, kam and mokh (duty, wealth, pleasure and salvation) but then his mind was engrossed by the love of Maya (worldly falsehood) and there was no other realisation. When this man forsakes the love of the Lord, he loses the battle of life. As such this

ਹੇ ॥ ੫ ॥ ਚਾਰਿ ਪਦਾਰਥ ਲੈ ਜਗਿ ਆਇਆ ॥

ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ॥ ਏਕੁ

ਵਿਸਾਰੇ ਤਾ ਪਿੜ ਹਾਰੇ ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਾ ਹੇ

॥ ੬ ॥ ਬਾਲਕੁ ਮਰੈ ਬਾਲਕ ਕੀ ਲੀਲਾ ॥ ਕਹਿ

ਕਹਿ ਰੋਵਹਿ ਬਾਲੁ ਰੰਗੀਲਾ ॥ ਜਿਸ ਕਾ ਸਾ ਸੇ

ਤਿਨ ਹੀ ਲੀਆ ਭੂਲਾ ਰੋਵਣਹਾਰਾ ਹੇ ॥ ੭ ॥

ਭਰਿ ਜੋਬਨਿ ਮਰਿ ਜਾਹਿ ਕਿ ਕੀਜੈ ॥ ਮੇਰਾ ਮੇਰਾ

ਕਰਿ ਰੋਵੀਜੈ ॥ ਮਾਇਆ ਕਾਰਣਿ ਰੋਇ ਵਿਗੁਚਹਿ

ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਾ ਹੇ ॥ ੮ ॥ ਕਾਲੀ ਹੂ ਭੁਨਿ

ਧਉਲੇ ਆਏ ॥ ਵਿਣੁ ਨਾਵੈ ਗਭੁ ਗਇਆ ਗਵਾਏ

॥ ਦੁਰਮਤਿ ਅੰਧੁਲਾ ਬਿਨਸਿ ਬਿਨਾਸੈ ਮੂਠੇ ਰੋਇ

ਪ੍ਰਕਾਰਾ ਹੇ ॥ ੯ ॥ ਆਪੁ ਵੀਚਾਰਿ ਨ ਰੋਵੈ ਕੋਈ

॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸੋਝੀ ਹੋਈ ॥ ਬਿਨੁ ਗੁਰ

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਹਿ ਸਬਦਿ ਮਿਲੈ ਨਿਸਤਾਰਾ

ਹੇ ॥ ੧੦ ॥ ਬਿਰਧਿ ਭਇਆ ਤਨੁ ਛੀਜੈ ਦੇਹੀ ॥

ਰਾਮੁ ਨ ਜਪਈ ਅੰਤਿ ਸਨੇਹੀ ॥ ਨਾਮੁ ਵਿਸਾਰਿ

ਚਲੈ ਮੁਹਿ ਕਾਲੈ ਦਰਗਹ ਝੂਠੁ ਖੁਆਰਾ ਹੇ ॥ ੧

॥ ਨਾਮੁ ਵਿਸਾਰਿ ਚਲੈ ਕੂੜਿਆਰੇ ॥ ਆਵਤ ਜਾਤ

ਪੜੈ ਸਿਰਿ ਛਾਰੇ ॥ ਸਾਹੁਰੜੈ ਘਰਿ ਵਾਸੁ ਨ ਪਾਏ

ਪੋਈਅੜੈ ਸਿਰਿ ਮਾਰਾ ਹੇ ॥ ੧੨ ॥ ਖਾਜੈ ਪੈੜੈ

ਰਲੀ ਕਰੀਜੈ ॥ ਬਿਨੁ ਅਭ ਭਗਤੀ ਬਾਦਿ ਮਰੀਜੈ

human being having forgotten the True Name like a blind and ignorant man, is bound to lose this gamble of life (battle of life). (6)

When a child dies, people are reminded of his playful movements and thus cry and wail for his loss, recalling his beauty and various playful moods. But the fact is that the Lord who had bestowed this favour (of a child), has withdrawn His favour and the wailing person has not realised this Truth, having forsaken the Lord. (7)

What happens when a person dies in his full youth (in young age) ? Everyone is reminded of this person and the father weeps and wails over his loss, being reminded of his son as a lovable person. But cursed is the life of the person in the world, who wastes this life, engrossed in the love of the Maya (worldly falsehood)! (8)

After a certain age the black hair start becoming grey but this human being, devoid of True Name, has wasted this life losing even the capital investment in the business of life. This blind ignorant man, not only wastes his own life, due to his vicious thoughts, but makes his companions also face the same fate, without fulfilling any desires. Thus this man wails and repents at his loss of True Name. (9)

However, the person who meditates on himself, (who has attained self-realisation) does not cry at this loss, but this boon is bestowed by the Guru alone or the wisdom prevails through the Guru's guidance alone. Infact, without the Guru's guidance and knowledge this secret is not revealed (the ignorance is not removed), and the lack of knowledge persists. This man attains salvation only through the Guru's guidance. (10)

When this man grows old and this body gradually becomes feeble then finally it gets destroyed. (man dies). The human being does not recite Lord's True Name, which will be his beloved companion in the end. Such faithless persons (with blackened faces), who are devoid of the love of True Name, get dishonoured and discredited in the Lord's court due to their falsehood. (11)

The faithless persons, who have forsaken the Lord's True Name, are disgraced (with ash thrown on their heads) and passed through the cycle of births and deaths. The person, who is engrossed in worldly bondage in this world (like the woman in the parents' house) faces similar punishment without enjoying any bliss in the next world as well. (like the woman in the in-law's place). (12)

This human being partakes of (dainty) food, wears nice clothes and enjoys worldly pleasures but then faces death, wasting this life without reciting True Name (Lord's worship).

॥ ਸਰ ਅਪਸਰ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਜਮੁ ਮਾਰੇ
ਕਿਆ ਚਾਰਾ ਹੇ ॥ ੧੩ ॥ ਪਰਵਿਰਤੀ ਨਰਵਿਰਤਿ
ਪਛਾਣੈ ॥ ਗੁਰ ਕੈ ਸੰਗਿ ਸਬਦਿ ਘਰੁ ਜਾਣੈ ॥
ਕਿਸ ਹੀ ਮੰਦਾ ਆਖਿ ਨ ਚਲੈ ਸਚਿ ਖਰਾ
ਸਚਿਆਰਾ ਹੇ ॥ ੧੪ ॥ ਸਾਚ ਬਿਨਾ ਦਰਿ ਸਿਝੈ
ਨ ਕੋਈ ॥ ਸਾਚ ਸਬਦਿ ਪੈਝੈ ਪਤਿ ਹੋਈ ॥ ਆਪੇ
ਬਖਸਿ ਲਏ ਤਿਸੁ ਭਾਵੈ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰਾ
ਹੇ ॥ ੧੫ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹੁਕਮੁ ਪਛਾਣੈ ॥
ਜੁਗਹ ਜੁਗਤਿਰ ਕੀ ਬਿਧਿ ਜਾਣੈ ॥ ਨਾਨਕ ਨਾਮੁ
ਜਪਹੁ ਤਰੁ ਤਾਰੀ ਸਚੁ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਹੇ ॥
੧੬ ॥ ੧ ॥ ੭ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਹਰਿ ਸਾ ਮੀਤੁ ਨਾਹੀ ਮੈ ਕੋਈ ॥ ਜਿਨਿ ਤਨੁ ਮਨੁ
ਦੀਆ ਸੁਰਤਿ ਸਮੋਈ ॥ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਿ
ਸਮਾਲੇ ਸੇ ਅੰਤਰਿ ਦਾਨਾ ਬੀਨਾ ਹੇ ॥ ੧ ॥ ਗੁਰੁ
ਸਰਵਰੁ ਹਮ ਹੰਸ ਪਿਆਰੇ ॥ ਸਾਗਰ ਮਹਿ ਰਤਨ
ਲਾਲ ਬਹੁ ਸਾਰੇ ॥ ਮੋਤੀ ਮਾਣਕ ਹੀਰਾ ਹਰਿ
ਜਸੁ ਗਾਵਤ ਮਨੁ ਤਨੁ ਭੀਨਾ ਹੇ ॥ ੨ ॥ ਹਰਿ
ਅਗਮ ਅਗਾਹੁ ਅਗਾਧਿ ਨਿਰਾਲਾ ॥ ਹਰਿ ਅੰਤੁ
ਨ ਪਾਈਐ ਗੁਰ ਰੋਪਾਲਾ ॥ ਸਤਿਗੁਰ ਮਤਿ ਤਾਰੇ
ਤਾਰਣਹਾਰਾ ਮੇਲਿ ਲਏ ਰੰਗਿ ਲੀਨਾ ਹੇ ॥ ੩ ॥

What will he do when the Yama punishes him for not realising the distinction between good and bad deeds or virtuous and vicious actions? (13)

The Guru-minded persons, however, live in this world full of bondage, but with a detached mind (being aloof) being completely free from the worldly wealth (worldly falsehood) or Maya and have realised the Lord. They are imbued with the love of the Lord due to the company of the Guru (with Guru's guidance) The Guru-minded persons are pure and True of heart and do not vilify others or act with malice towards others. (14)

No one attains salvation in this world without the realisation of the True Lord. Such persons, who follow the path of the Guru's guidance, are treated with honour in both the worlds, here and hereafter. The Lord showers His love on the persons who have cast away their egoism as the Lord Himself has pardoned such persons and blessed them with His Grace. (15)

The persons, who follow the dictates of Lord, as per His Will, and knows the means of uniting with the Lord, who is ever-existent, being present throughout the ages. O Nanak ! If we were to recite True Name, then we will attain the boat of safety for swimming across this ocean of life, with the Lord as the boatman (oarsman), who will enable us to cross this ocean successfully. (16 - 1 - 7)

Maru Mahala - 1 (Har sa meet nahi mein koiee.....)

O Brother ! I do not find any other person as good and friendly as the Lord Himself, who has bestowed this body and mind alongwith the soul inside the same body. (realisation of the Lord). The Lord looks after and sustains all the beings (after creating them) and He alone possesses the wisdom of knowing the inner feelings and perceives all their outer actions. (oversees outwardly also) (1)

The beloved Guru is like the Mansarovar lake and we are all like the swans; while there are many virtues like jewels of love and worldly detachment in the ocean of the Guru. We could gain many virtues by singing the praises of the Lord while the body and mind gets immersed in the love of the Lord. (2)

It is rather difficult to know the secrets of the unfathomable and unseen Lord, who remains aloof and distinct from all the beings. No one could find the limits or Greatness of the Lord but the Guru could help us cross this ocean of life successfully by providing us the right wisdom. The person, whom the Guru unites with Himself, enjoys the eternal bliss. (3)

What is the value of salvation without the love and support

ਸਤਿਗੁਰ ਬਾਝਹੁ ਮੁਕਤਿ ਕਿਨੇਹੀ ॥ ਓਹੁ ਆਇ
ਜੁਗਾਦੀ ਰਾਮ ਸਨੇਹੀ ॥ ਦਰਗਹ ਮੁਕਤਿ ਕਰੇ
ਕਰਿ ਕਿਰਪਾ ਬਖਸੇ ਅਵਗੁਣ ਕੀਨਾ ਹੇ ॥ ੪ ॥
ਸਤਿਗੁਰੁ ਦਾਤਾ ਮੁਕਤਿ ਕਰਾਏ ॥ ਸਭਿ ਰੋਗ
ਗਵਾਏ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਏ ॥ ਜਮੁ ਜਾਗਾਤਿ ਨਾਹੀ
ਕਰੁ ਲਾਰੈ ਜਿਸੁ ਅਗਨਿ ਬੁਝੀ ਠਰੁ ਸੀਨਾ ਹੇ ॥
੫ ॥ ਕਾਇਆ ਹੰਸ ਪ੍ਰੀਤਿ ਬਹੁ ਧਾਰੀ ॥ ਓਹੁ
ਜੋਗੀ ਪੁਰਖੁ ਓਹ ਸੁੰਦਰਿ ਨਾਰੀ ॥ ਅਹਿਨਿਸਿ
ਭੋਰੈ ਚੋਜ ਬਿਨੋਦੀ ਉਠਿ ਚਲਤੈ ਮਤਾ ਨ ਕੀਨਾ
ਹੇ ॥ ੬ ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਰਹੇ ਪ੍ਰਭ ਛਾਜੈ ॥
ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਜੈ ॥ ਮਨੁਆ ਡੋਲੈ
ਦੂਤ ਸੰਗਤਿ ਮਿਲਿ ਸੇ ਪਾਏ ਜੋ ਕਿਛੁ ਕੀਨਾ ਹੇ ॥
੭ ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਦੇਖ ਦੁਖ ਸਹੀਐ ॥ ਹੁਕਮੁ
ਭਇਆ ਚਲਣਾ ਕਿਉ ਰਹੀਐ ॥ ਨਰਕ ਕੂਪ
ਮਹਿ ਗੋਤੇ ਖਾਵੈ ਜਿਉ ਜਲ ਤੇ ਬਾਹਰਿ ਮੀਨਾ ਹੇ
॥ ੮ ॥ ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ ਭੋਗਾਈਐ ॥
ਜੈਸਾ ਕੀਚੈ ਤੈਸੇ ਪਾਈਐ ॥ ਸਤਿਗੁਰ ਬਾਝਹੁ
ਮੁਕਤਿ ਨ ਹੋਈ ਕਿਰਤਿ ਬਾਧਾ ਗ੍ਰਸਿ ਦੀਨਾ ਹੇ ॥
੯ ॥ ਖੰਡੇ ਧਾਰ ਗਲੀ ਅਤਿ ਭੀੜੀ ॥ ਲੇਖਾ ਲੀਜੈ
ਤਿਲ ਜਿਉ ਪੀੜੀ ॥ ਮਾਤ ਪਿਤਾ ਕਲਤ੍ਰ ਸੁਤ
ਬੋਲੀ ਨਾਹੀ ਬਿਨੁ ਹਰਿ ਰਸ ਮੁਕਤਿ ਨ ਕੀਨਾ ਹੇ

of the Guru? The Guru is immersed in the love of the Lord from the very beginning (of Time). The person, whose sins and flaws are pardoned by the Lord through His Grace, attains salvation even in the Lord's court. (4)

The Guru-benefactor helps us to cast away (divert) our vicious or sinful actions by bestowing the boon of True Name on us. The Guru blesses us with the nectar of True Name, which eliminates the ignorance, the source of all ills. The person, who extinguishes the fire of worldly desires within (his heart) attains peace and tranquillity of mind and does not get punished by the Yama, the collector of fines. (5)

The body and mind (soul) has inculcated the love of the Lord, while the Prime-soul remains aloof from this body. The human body is beautiful like a woman and this human being (form) finds the body as beautiful in which he develops love as he enjoys the worldly pleasures in that form only and realises dainty foods. On facing death, he does not seek anyone's advice. (he does not deliberate on it). (6)

After creating the world, the Lord Himself abides within it and appears in the form of basic elements like air, water and fire. This mind, however, gets unstable, being engrossed in the sexual desires, and has to bear the fruit of his own actions. (7)

This man has to face afflictions and sufferings having forgotten the True Name. When the call of death comes as per Lord's Will, one has no choice but face it, and there is no other alternative. The person, engrossed in vicious or sinful actions are thrown in the hell (blind well) and are suffering (without True Name) like the (fluttering) fish out of water. (8)

The sinners are made to suffer in various forms of life (eighty-four lakhs) as the man has to suffer according to his own actions and bear its fruits. Without the support of the Guru, there is no chance of attain, salvation. The person, caught by the Yama due to his own actions, (misdeeds) undergoes lot of suffering. (9)

There is a jungle full of trees with the leaves pointed like a sword, while there is hell through which this human being has to pass through a narrow lane and Dharam Raj (god of justice) wants the full account of an individual's actions by making him suffer like the passing of tils between two rollers (or crushing the individual between rollers). None of the relations like mother, father, wife or son comes to one's rescue and no friend or relation could protect us from this suffering

॥ ੧੦ ॥ ਮੀਤ ਸਖੇ ਕੇਤੇ ਜਗ ਮਾਹੀ ॥ ਬਿਨੁ
ਗੁਰ ਪਰਮੇਸਰ ਕੋਈ ਨਾਹੀ ॥ ਗੁਰ ਕੀ ਸੇਵਾ
ਮੁਕਤਿ ਪਰਾਇਣਿ ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਕੀਨਾ ਹੇ
॥ ੧੧ ॥ ਕੂੜ ਛੋਡਿ ਸਾਰੇ ਕਉ ਧਾਵਹੁ ॥ ਜੋ
ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ॥ ਸਾਚ ਵਖਰ ਕੇ
ਵਾਪਾਰੀ ਵਿਰਲੇ ਲੈ ਲਾਹਾ ਸਉਦਾ ਕੀਨਾ ਹੇ ॥
੧੨ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਖਰੁ ਲੈ ਚਲਹੁ ॥
ਦਰਸਨੁ ਪਾਵਹੁ ਸਹਜਿ ਮਹਲਹੁ ॥ ਗੁਰਮੁਖਿ
ਖੋਜਿ ਲਹਹਿ ਜਨ ਪੂਰੇ ਇਉ ਸਮਦਰਸੀ ਚੀਨਾ
ਹੇ ॥ ੧੩ ॥ ਪ੍ਰਭ ਬੇਅੰਤ ਗੁਰਮਤਿ ਕੋ ਪਾਵਹਿ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਮਨ ਕਉ ਸਮਝਾਵਹਿ ॥
ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨਹੁ
ਇਉ ਆਤਮ ਰਾਮੈ ਲੀਨਾ ਹੇ ॥ ੧੪ ॥ ਨਾਰਦ
ਸਾਰਦ ਸੇਵਕ ਤੇਰੇ ॥ ਤ੍ਰਿਭਵਣਿ ਸੇਵਕ ਵਡਹੁ
ਵਡੇਰੇ ॥ ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂ ਸਿਰਿ ਸਿਰਿ
ਦਾਤਾ ਸਭੁ ਤੇਰੇ ਕਾਰਣੁ ਕੀਨਾ ਹੇ ॥ ੧੫ ॥
ਇਕਿ ਦਰਿ ਸੇਵਹਿ ਦਰਦੁ ਵਢਾਏ ॥ ਓਇ
ਦਰਗਹ ਪੈਧੇ ਸਤਿਗੁਰੁ ਛਡਾਏ ॥ ਹਉਮੈ ਬੰਧਨ
ਸਤਿਗੁਰਿ ਤੋੜੇ ਚਿਤੁ ਚੰਚਲੁ ਚਲਣਿ ਨ ਦੀਨਾ
ਹੇ ॥ ੧੬ ॥ ਸਤਿਗੁਰਿ ਮਿਲਹੁ ਚੀਨਹੁ ਬਿਧਿ
ਸਾਈ ॥ ਜਿਤੁ ਪ੍ਰਭੁ ਪਾਵਹੁ ਗਣਤ ਨ ਕਾਈ ॥

(in hell) except the Lord's love. (10)

There are many friends and companions in the world but there is none to render us a helping hand except the Lord-Guru on this tortuous path (after death). The persons, who have sung the praises of the Lord through the Guru's Word (with Kirtan) by taking the support of the Guru by day and night, have attained salvation during this life itself. (11)

Let us join the company of the holy saints for reciting True Name by casting away worldly falsehood and gain everything we have wished for. But there are very few persons who are interested in gaining the merchandise of True Name. Such persons, who have dealt in the merchandise of True Name in the company of holy saints, have been blessed with the boon of True Name. (12)

Let us proceed to the next world by partaking (purchasing) the merchandise of True Name from this world, thus getting a glimpse of the Lord's vision in the state of equipoise. The Guruminded persons have always (attained) realised the merchandise of True Name through great efforts. They have perceived the Lord pervading everywhere in equal measure. (13)

The True Master is limitless and hardly anyone attains His glimpse through the Guru's Grace; infact the person, who guides his mind through the Guru's guidance, attains the Lord.

O Gur-Sikh! Always consider the Guru's Word as True (an embodiment of Truth) and then get immersed in the Lord's love by diverting the mind (from worldly attachment). (14)

O True Master ! All the gods and goddesses including Narad Muni (mendicants) are Your devotees, (in Your service), or even all those persons who are considered great in the three worlds are Your slaves.

O Lord ! It is Your might only that You are the benefactor of all the beings and the whole Universe has been created by You, along with this world with the help of Maya (worldly falsehood). (15)

O Lord ! There are many persons, who serve You in Your presence (at your gates) and their afflictions are cast away by You. Such persons are bestowed with the robes of honour in Your presence by the Guru having rid them of worldly bondage. The Guru has cut off the chains of their bondage like the egoism by diverting their mind from worldly attachments. (16)

O Brother ! By meeting the Guru you could find the means of attaining the Lord, which would rid you from giving the account of all your actions. (in the Lord's court). O Nanak !

ਹਉਮੈ ਮਾਰਿ ਕਰਹੁ ਗੁਰ ਸੇਵਾ ਜਨ ਨਾਨਕ ਹਰਿ

ਰੰਗਿ ਭੀਨਾ ਹੇ ॥ ੧੭ ॥ ੨ ॥ ੮ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਅਸੁਰ ਸਘਾਰਣ ਰਾਮੁ ਹਮਾਰਾ ॥ ਘਟਿ ਘਟਿ

ਰਮਈਆ ਰਾਮੁ ਪਿਆਰਾ ॥ ਨਾਲੇ ਅਲਖੁ ਨ

ਲਖੀਐ ਮੂਲੇ ਗੁਰਮੁਖਿ ਲਿਖੁ ਵੀਚਾਰਾ ਹੇ ॥ ੧

॥ ਗੁਰਮੁਖਿ ਸਾਧੂ ਸਰਣਿ ਤੁਮਾਰੀ ॥ ਕਰਿ ਕਿਰਪਾ

ਪ੍ਰਭਿ ਪਾਰਿ ਉਤਾਰੀ ॥ ਅਗਨਿ ਪਾਣੀ ਸਾਗਰੁ

ਅਤਿ ਗਹਰਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਰਿ ਉਤਾਰਾ ਹੇ

॥ ੨ ॥ ਮਨਮੁਖ ਅੰਧੁਲੇ ਸੋਝੀ ਨਾਹੀ ॥ ਆਵਹਿ

ਜਾਹਿ ਮਰਹਿ ਮਰਿ ਜਾਹੀ ॥ ਪੂਰਬਿ ਲਿਖਿਆ

ਲੇਖੁ ਨ ਮਿਟਈ ਜਮ ਦਰਿ ਅੰਧੁ ਖੁਆਰਾ ਹੇ ॥

੩ ॥ ਇਕਿ ਆਵਹਿ ਜਾਵਹਿ ਘਰਿ ਵਾਸੁ ਨ

ਪਾਵਹਿ ॥ ਕਿਰਤ ਕੇ ਬਾਧੇ ਪਾਪ ਕਮਾਵਹਿ ॥

ਅੰਧੁਲੇ ਸੋਝੀ ਬੂਝ ਨ ਕਾਈ ਲੋਭੁ ਬੁਰਾ ਅਹੰਕਾਰਾ

ਹੇ ॥ ੪ ॥ ਪਿਰ ਬਿਨੁ ਕਿਆ ਤਿਸੁ ਧਨ ਸੀਗਾਰਾ

॥ ਪਰ ਪਿਰ ਰਾਤੀ ਖਸਮੁ ਵਿਸਾਰਾ ॥ ਜਿਉ

ਬੇਸੁਆ ਪੂਤ ਬਾਪੁ ਕੇ ਕਹੀਐ ਤਿਉ ਫੋਕਟ ਕਾਰ

ਵਿਕਾਰਾ ਹੇ ॥ ੫ ॥ ਪ੍ਰੇਤ ਪਿੰਜਰ ਮਹਿ ਦੂਖ

ਘਨੇਰੇ ॥ ਨਰਕਿ ਪਚਹਿ ਅਗਿਆਨ ਅੰਧੇਰੇ ॥

ਧਰਮ ਰਾਇ ਕੀ ਬਾਕੀ ਲੀਜੈ ਜਿਨਿ ਹਰਿ ਕਾ

ਨਾਮੁ ਵਿਸਾਰਾ ਹੇ ॥ ੬ ॥ ਸੂਰਜੁ ਤਪੈ ਅਗਨਿ

Let us serve the Guru by getting rid of our egoism and pride. The persons, who have served the Guru, are always immersed in the love of the Lord. (17 - 2 - 8)

Maru Mahala - 1 (*Asur sangharan Ram hamara.....*)

Our True Master is the destroyer of the demon of all our sins and vices, and our beloved Lord is present (pervading) in the heart of all the beings. But the Lord is limitless and so vast that He is indescribable. We could sing His praises through the Guru's Grace, thus meditating on His form (vision). (1)

O Brother ! (O worldly people) ! The Guru-minded or saintly persons, who are an embodiment of the Guru, could alone bestow us with salvation, if we were to seek their support. Moreover, the Lord would enable us to cross this ocean of life successfully through His Grace, provided we seek refuge at their lotus-feet. This world is like an unfathomable ocean (too deep for a probe) with the water of vices and sins, and the fire of worldly desires burning therein and the Guru alone could enable us to cross this ocean successfully. (2)

The blind faithless person has no wisdom or intelligence and goes on moving through the cycle of births and deaths, being born again and again. However, the fortune of the individual (based on previous life), pre-destined by the Lord's Will, cannot be altered by anyone. As such this blind and faithless person gets disgraced in the Yama's presence. (3)

There are some persons, who are born in this world and then face death (in the cycle of Rebirths) without attaining self-realisation. (without peace of mind). They are engrossed in sinful actions based on their earlier actions. Such blind fools are engrossed in greed and egoism, without having any realisation. (of Lord's secrets). (4)

The faithless person engages in unreal (false) embellishments (beautification) like a wedded woman, without the presence of her spouse, who is enamoured by another person's love, having forsaken her own spouse. The faithless persons have no virtues to their credit just as a prostitute's child does not know the father's name, as such the vicious or sinful person has no Guru as his guide (support) (5).

The sinners always suffer through the body (frame) of a ghost and burn in the fire of hell due to the darkness of ignorance. The Yama would punish them as god of justice, Daharam Raj, has shown some outstanding (amount) account

ਬਿਖੁ ਝਾਲਾ ॥ ਅਪਤੁ ਪਸੂ ਮਨਮੁਖੁ ਬੇਤਾਲਾ ॥

against them (due to their sins) and they are thrown into hell to pay for their sins. (6)

ਆਸਾ ਮਨਸਾ ਕੂੜੁ ਕਮਾਵਹਿ ਰੋਗੁ ਬੁਰਾ

The persons, who follow the path of the Yama (leading to the hell) pass through hot sunshine with a tank of fire burning therein, and poisonous leaves cover the trees, and the path is full of madness. The faithless persons, without having any respect, are like devils and animals. The faithless person suffers badly from the malady of darkness due to ignorance and gets dishonoured. He has great hopes of falsehood due to his intelligence, which does not bring him any credit or profit. (7)

ਬੁਰਿਆਰਾ ਹੇ ॥ ੭ ॥ ਮਸਤਕਿ ਭਾਰੁ ਕਲਰ

ਸਿਰਿ ਭਾਰਾ ॥ ਕਿਉ ਕਰਿ ਭਵਜਲੁ ਲੰਘਿਸਿ

ਪਾਰਾ ॥ ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਆਦਿ ਜੁਗਾਦੀ ਰਾਮ

The human beings carry the load of their sins on the head and the forehead is even heavy with load; so how will they cross the ocean of life successfully ? The Guru possesses the ship of safety in the form of His guidance (Guru's Word) and the Guru bestows salvation on beings with the boon of Lord's True Name. (8)

ਨਾਮਿ ਨਿਸਤਾਰਾ ਹੇ ॥ ੮ ॥ ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਜਗਿ

ਹੇਤੁ ਪਿਆਰਾ ॥ ਮਾਇਆ ਮੋਹੁ ਪਸਰਿਆ ਪਾਸਾਰਾ

॥ ਜਮ ਕੇ ਫਾਹੇ ਸਤਿਗੁਰਿ ਤੋੜੇ ਗੁਰਮੁਖਿ ਤਤੁ

The human being has developed love of the son and wife, as the whole world is full of the love of worldly falsehood (Maya). The Guru has emancipated the Guru-minded persons of their worldly bondage by meditating on the Lord and cast away the Yama's noose (from their necks). (9)

ਬੀਚਾਰਾ ਹੇ ॥ ੯ ॥ ਕੂੜਿ ਮੁਠੀ ਚਾਲੈ ਬਹੁ ਰਾਹੀ

॥ ਮਨਮੁਖੁ ਦਾਝੈ ਪੜਿ ਪੜਿ ਭਾਹੀ ॥ ਅੰਮ੍ਰਿਤ

ਨਾਮੁ ਗੁਰੂ ਵਡ ਦਾਣਾ ਨਾਮੁ ਜਪਹੁ ਸੁਖ ਸਾਰਾ ਹੇ

The persons, whose mind is engrossed in falsehood, are wandering all over the place and the faithless persons are burning in the fire of jealousy. The Guru is the greatest benefactor of the nectar of True Name, as such we could enjoy the eternal bliss by reciting True Name through the Guru's guidance. (10)

॥ ੧੦ ॥ ਸਤਿਗੁਰੁ ਤੁਠਾ ਸਚੁ ਦ੍ਰਿੜਾਏ ॥ ਸਭਿ

ਦੁਖ ਮੇਟੇ ਮਾਰਗਿ ਪਾਏ ॥ ਕੰਡਾ ਪਾਇ ਨ ਗਡਈ

ਮੂਲੇ ਜਿਸੁ ਸਤਿਗੁਰੁ ਰਾਖਣਹਾਰਾ ਹੇ ॥ ੧੧ ॥

The person, with whom the Guru is pleased, is made to realise the Truth and led on the path of knowledge by ridding him of his afflictions. The person, who has the Guru as his protector, does not suffer from the (pangs) ills of egoism or jealousy. (11)

ਖੇਹੁ ਖੇਹ ਰਲੈ ਤਨੁ ਛੀਜੈ ॥ ਮਨਮੁਖੁ ਪਾਥਰੁ ਸੈਲੁ

ਨ ਭੀਜੈ ॥ ਕਰਣ ਪਲਾਵ ਕਰੇ ਬਹੁਤੇਰੇ ਨਰਕਿ

ਸੁਰਗਿ ਅਵਤਾਰਾ ਹੇ ॥ ੧੨ ॥ ਮਾਇਆ ਬਿਖੁ

When this body, created out of dust (Earth) gets destroyed, it mingles with dust again. The faithless persons are stone-hearted and do not get (wet with water) affected with humility. They are always wailing and crying (at their failures) and are passed through the heaven or hell in the cycle of births and deaths. (12)

ਭੁਇਅੰਗਮ ਨਾਲੇ ॥ ਇਨਿ ਦੁਬਿਧਾ ਘਰ ਬਹੁਤੇ

ਗਾਲੇ ॥ ਸਤਿਗੁਰੁ ਬਾਝਹੁ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ

ਭਗਤਿ ਰਤੇ ਪਤੀਆਰਾ ਹੇ ॥ ੧੩ ॥ ਸਾਕਤ

Such faithless persons always live alongwith the snake of Maya (worldly falsehood), being in love with Maya (wealth) Many houses (persons) have been destroyed by the dual-mindedness due to this Maya. Infact, without the Guru's

ਮਾਇਆ ਕਉ ਬਹੁ ਧਾਵਹਿ ॥ ਨਾਮੁ ਵਿਸਾਰਿ

ਕਹਾ ਸੁਖੁ ਪਾਵਹਿ ॥ ਤ੍ਰਿਹੁ ਗੁਣ ਅੰਤਰਿ ਖਪਹਿ
ਖਪਾਵਹਿ ਨਾਹੀ ਪਾਰਿ ਉਤਾਰਾ ਹੇ ॥ ੧੪ ॥
ਕੂਕਰ ਸੂਕਰ ਕਹੀਅਹਿ ਕੂੜਿਆਰਾ ॥ ਭਉਕਿ
ਮਰਹਿ ਭਉ ਭਉ ਹਾਰਾ ॥ ਮਨਿ ਤਨਿ ਝੂਠੇ
ਕੂੜੁ ਕਮਾਵਹਿ ਦੁਰਮਤਿ ਦਰਗਹ ਹਾਰਾ ਹੇ ॥
੧੫ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਨ ਮਨੂਆ ਟੇਕੈ ॥ ਰਾਮ
ਨਾਮੁ ਦੇ ਸਰਣਿ ਪਰੇਕੈ ॥ ਹਰਿ ਧਨੁ ਨਾਮੁ
ਅਮੋਲਕੁ ਦੇਵੈ ਹਰਿ ਜਸੁ ਦਰਗਹ ਪਿਆਰਾ ਹੇ
॥ ੧੬ ॥ ਰਾਮ ਨਾਮੁ ਸਾਧੂ ਸਰਣਾਈ ॥ ਸਤਿਗੁਰੁ
ਬਚਨੀ ਗਤਿ ਮਿਤਿ ਪਾਈ ॥ ਨਾਨਕ ਹਰਿ ਜਪਿ
ਹਰਿ ਮਨ ਮੇਰੇ ਹਰਿ ਮੇਲੇ ਮੇਲਣਹਾਰਾ ਹੇ ॥
੧੭ ॥ ੩ ॥ ੯ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਘਰਿ ਰਹੁ ਰੇ ਮਨ ਮੁਗਧ ਇਆਨੇ ॥ ਰਾਮੁ ਜਪਹੁ
ਅੰਤਰਗਤਿ ਧਿਆਨੇ ॥ ਲਾਲਚ ਛੋਡਿ ਰਚਹੁ
ਅਪਰੰਪਰਿ ਇਉ ਪਾਵਹੁ ਮੁਕਤਿ ਦੁਆਰਾ ਹੇ ॥
੧ ॥ ਜਿਸੁ ਬਿਸਰਿਐ ਜਮੁ ਜੋਹਣਿ ਲਾਗੈ ॥
ਸਭਿ ਸੁਖ ਜਾਹਿ ਦੁਖਾ ਫੁਨਿ ਆਗੈ ॥ ਰਾਮ ਨਾਮੁ
ਜਪਿ ਗੁਰਮੁਖਿ ਜੀਅੜੇ ਏਹੁ ਪਰਮ ਤਤੁ ਵੀਚਾਰਾ
ਹੇ ॥ ੨ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਰਸੁ ਮੀਠਾ ॥
ਗੁਰਮੁਖਿ ਹਰਿ ਰਸੁ ਅੰਤਰਿ ਡੀਠਾ ॥ ਅਹਿਨਿਸਿ
ਰਾਮ ਰਹਹੁ ਰੰਗਿ ਰਾਤੇ ਏਹੁ ਜਪੁ ਤਪੁ ਸੰਜਮੁ

guidance, we cannot develop the love of the Lord. The persons, who are immersed in the Lord's worship with the Guru's Grace, are always imbued with the love of the Lord. (13)

The faithless persons, involved in Maya, are always running after amassing wealth so how could they enjoy bliss having forsaken True Name ? They are lost in the love of the three-pronged Maya alongwith many other associates as such they do not attain salvation. (14)

They are like (animals) dogs and pigs or are thrown in these false forms of life and die barking like dogs by tiring themselves out. They are engrossed in worldly falsehood, earning false values only. They proceed to the Lord's court having lost the battle of life. (15)

They can get peace of mind by uniting with the Guru as they could take refuge at the lotus-feet of the Lord by taking the Guru's guidance, who imparts True Name. The Guru bestows the invaluable wealth of True Name as the Lord's praises are being sung in His court. The person, who sings the praises of the Lord, attains honour and love in the Lord's presence. (16)

O Brother ! Let us recite True Name by taking the support of the Guru. Whosoever has recited True Name has attained salvation by following the Guru's Word. O Nanak ! The Lord would unite us with Himself by reciting True Name, who is blessing us with True Name. (17 - 3 - 9)

Maru Mahala - 1 (*Ghar raho re' ma'n mugadh ia'nai....*)

O foolish mind ! Keep yourself stabilised within your innerself trying to achieve self-realisation, and concentrate on the Lord's True Name by controlling this mind and looking inwards. Develop the love of the Lord leaving your avarice for worldly wealth so that you may attain the light of knowledge leading to salvation. (1)

O Man ! Develop the right thinking through the Guru's guidance and remember the Lord. By forgetting the Lord You will be caught by the noose of the Yama, god of death, leading to sufferings in the next world and losing your touch with comforts or joy. (2)

Let us recite the Lord's True Name, which tastes very sweet, just as the Guru-minded persons have tasted this nectar of True Name within their innerself. Let us keep ourselves immersed in the recitation of True Name by day and night as this is the right and true type of worship, penance and a

ਸਾਰਾ ਹੇ ॥ ੩ ॥ ਰਾਮ ਨਾਮੁ ਗੁਰ ਬਚਨੀ ਬੋਲਹੁ
 ॥ ਸੰਤ ਸਭਾ ਮਹਿ ਇਹੁ ਰਸੁ ਟੋਲਹੁ ॥ ਗੁਰਮਤਿ
 ਖੋਜਿ ਲਹਹੁ ਘਰੁ ਅਪਨਾ ਬਹੁੜਿ ਨ ਗਰਭ
 ਮਝਾਰਾ ਹੇ ॥ ੪ ॥ ਸਚੁ ਤੀਰਥਿ ਨਾਵਹੁ ਹਰਿ
 ਗੁਣ ਗਾਵਹੁ ॥ ਤਤੁ ਵੀਚਾਰਹੁ ਹਰਿ ਲਿਵ
 ਲਾਵਹੁ ॥ ਅੰਤ ਕਾਲਿ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਹਰਿ
 ਬੋਲਹੁ ਰਾਮੁ ਪਿਆਰਾ ਹੇ ॥ ੫ ॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ
 ਦਾਤਾ ਵਡ ਦਾਣਾ ॥ ਜਿਸੁ ਅੰਤਰਿ ਸਾਚੁ ਸੁ
 ਸਬਦਿ ਸਮਾਣਾ ॥ ਜਿਸ ਕਉ ਸਤਿਗੁਰੁ ਮੇਲਿ
 ਮਿਲਾਏ ਤਿਸੁ ਚੂਕਾ ਜਮ ਭੈ ਭਾਰਾ ਹੇ ॥ ੬ ॥
 ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ॥ ਤਿਸ ਮਹਿ
 ਰਾਮ ਰਤਨੁ ਲੈ ਚੀਨੀ ॥ ਆਤਮ ਰਾਮੁ ਰਾਮੁ ਹੈ
 ਆਤਮ ਹਰਿ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰਾ ਹੇ ॥ ੭ ॥
 ॥ ਸਤ ਸੰਤੋਖਿ ਰਹਹੁ ਜਨ ਭਾਈ ॥ ਖਿਮਾ ਗਹਹੁ
 ਸਤਿਗੁਰ ਸਰਣਾਈ ॥ ਆਤਮੁ ਚੀਨਿ ਪਰਾਤਮੁ
 ਚੀਨਹੁ ਗੁਰ ਸੰਗਤਿ ਇਹੁ ਨਿਸਤਾਰਾ ਹੇ ॥ ੮ ॥
 ਸਾਕਤ ਕੂੜ ਕਪਟ ਮਹਿ ਟੋਕਾ ॥ ਅਹਿਨਿਸਿ
 ਨਿੰਦਾ ਕਰਹਿ ਅਨੇਕਾ ॥ ਬਿਨੁ ਸਿਮਰਨ ਆਵਹਿ
 ਫੁਨਿ ਜਾਵਹਿ ਗੂੜ ਜੋਨੀ ਨਰਕ ਮਝਾਰਾ ਹੇ ॥ ੯ ॥
 ॥ ਸਾਕਤ ਜਮ ਕੀ ਕਾਣਿ ਨ ਚੂਕੈ ॥ ਜਮ ਕਾ ਡੰਡੁ
 ਨ ਕਬਹੂ ਮੂਕੈ ॥ ਬਾਕੀ ਧਰਮ ਰਾਇ ਕੀ ਲੀਜੈ
 ਸਿਰਿ ਅਫਰਿਓ ਭਾਰੁ ਅਫਾਰਾ ਹੇ ॥ ੧੦ ॥
 ਬਿਨੁ ਗੁਰ ਸਾਕਤੁ ਕਹਹੁ ਕੇ ਤਰਿਆ ॥ ਹਉਮੈ

disciplined life. (3)

O Man ! Try to concentrate on the Lord's True Name by following the Guru's Word and guidance which could be realised through the company of holy saints. Try to attain self-realisation through the Guru's teachings, thus merging with the Lord, avoiding another cycle through the mother's womb.(4)

O Man ! Try to sing the praises of the Lord, thus bathing in the river of True Name, which represents a holy place. Realise the real issue of developing love for the Lord and concentrate on the recitation of True Name so that at the end of this human life the Yama, god of death, cannot come anywhere near you and may shun your presence, keeping away from you. (5)

The Guru is a true and intelligent benefactor and the person imbibing Truthfulness within his heart gets merged with the Lord. The person, who gets the company of the Guru, loses all fear of (death or) Yama. (6)

This body is created by combining all the five basic elements and within this frame resides the invaluable True Lord, whom we should recognise. The human being represents the Lord, while the Lord is a true representative of the individual. We could attain the True Lord by deliberating on the Guru's message. (7)

O Brother ! Let us lead this life with Truth and contentment as our guiding principles and function accordingly. Let us develop peace and tranquillity of mind by taking refuge at the lotus feet of the Guru and make forgiveness as our main guide. Let us try to attain self realisation in the company of the Guru and perceive the Lord pervading every human being, thus we may gain salvation in the end. (8)

The vicious persons spend this life in falsehood and deceit, being engrossed in talking ill of others. They are taken through the cycle of Rebirths without remembering the Lord's True Name. (9)

O True Master ! The person, who is enabled to perceive Your Presence all the time, and listens to the unstrung music of Nature continuously, gets rid of his fear (of death) and dual-mindedness. You are pervading all beings equally as the whole Universe is created by You. The Guru-minded persons have realised Your secrets and find an honourable place in Your court by singing Your praises. (10)

ਕਰਤਾ ਭਵਜਲਿ ਪਰਿਆ ॥ ਬਿਨੁ ਗੁਰ ਪਾਹੁ ਨ
ਪਾਵੈ ਕੋਈ ਹਰਿ ਜਪੀਐ ਪਾਰਿ ਉਤਾਰਾ ਹੇ ॥
੧੧ ॥ ਗੁਰ ਕੀ ਦਾਤਿ ਨ ਮੇਟੈ ਕੋਈ ॥ ਜਿਸੁ
ਬਖਸੇ ਤਿਸੁ ਤਾਰੇ ਸੋਈ ॥ ਜਨਮ ਮਰਣ ਦੁਖ
ਨੇੜਿ ਨ ਆਵੈ ਮਨਿ ਸੋ ਪ੍ਰਭੁ ਅਪਰ ਅਪਾਰਾ ਹੇ ॥
੧੨ ॥ ਗੁਰ ਤੇ ਭੂਲੇ ਆਵਹੁ ਜਾਵਹੁ ॥ ਜਨਮਿ
ਮਰਹੁ ਫੁਨਿ ਪਾਪ ਕਮਾਵਹੁ ॥ ਸਾਕਤ ਮੂੜ
ਅਚੇਤ ਨ ਚੇਤਹਿ ਦੁਖੁ ਲਾਗੈ ਤਾ ਰਾਮੁ ਪੁਕਾਰਾ
ਹੇ ॥ ੧੩ ॥ ਸੁਖੁ ਦੁਖੁ ਪੁਰਬ ਜਨਮ ਕੇ ਕੀਏ ॥
ਸੋ ਜਾਣੈ ਜਿਨਿ ਦਾਤੈ ਦੀਏ ॥ ਕਿਸ ਕਉ ਦੋਸੁ
ਦੇਹਿ ਤੂ ਪ੍ਰਾਣੀ ਸਹੁ ਅਪਣਾ ਕੀਆ ਕਰਾਰਾ ਹੇ ॥
੧੪ ॥ ਹਉਮੈ ਮਮਤਾ ਕਰਦਾ ਆਇਆ ॥ ਆਸਾ
ਮਨਸਾ ਬੰਧਿ ਚਲਾਇਆ ॥ ਮੇਰੀ ਮੇਰੀ ਕਰਤ
ਕਿਆ ਲੇ ਚਾਲੇ ਬਿਖੁ ਲਾਏ ਛਾਰ ਬਿਕਾਰਾ ਹੇ ॥
੧੫ ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਜਨ ਭਾਈ ॥
ਅਕਥੁ ਕਥਹੁ ਮਨੁ ਮਨਹਿ ਸਮਾਈ ॥ ਉਨਿ
ਚਲਤਾ ਠਾਕਿ ਰਖਹੁ ਘਰਿ ਅਪੁਨੈ ਦੁਖੁ ਕਾਟੇ
ਕਾਟਣਹਾਰਾ ਹੇ ॥ ੧੬ ॥ ਹਰਿ ਗੁਰ ਪੂਰੇ ਕੀ
ਓਟ ਪਰਾਤੀ ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਲਿਵ ਗੁਰਮੁਖਿ
ਜਾਤੀ ॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਮਤਿ ਉਤਮ ਹਰਿ
ਬਖਸੇ ਪਾਰਿ ਉਤਾਰਾ ਹੇ ॥ ੧੭ ॥ ੪ ॥ ੧੦ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਸਰਣਿ ਪਰੇ ਗੁਰਦੇਵ ਤੁਮਾਰੀ ॥ ਤੂ ਸਮਰਥ

Do you know of any villain , who has gained salvation without the Guru's guidance, being engrossed in worldly falsehood. Infact, such a person gets drowned in the ocean of life, being overpowered by egoism, as no one could cross this ocean successfully without the Guru's guidance. We could find success in life only by remembering the Lord and reciting His True Name through the Guru's Grace. (11)

No one has the courage to destroy the Guru's benedictions, and the person bestowed with the Guru's forgiveness, attains salvation. Such a person does not face the cycle of Rebirths again as he has inculcated the love of the Lord Almighty in his heart. (12)

O Brother ! One has to undergo the torture of the cycle of births and deaths, being forgetful of the Guru's message, and being engrossed in sinful actions one takes birth time and again. On the other hand the faithless persons, being totally ignorant (of True Lord) never remember the Lord but pine and wail for forgiveness of the Lord when they have to undergo sufferings. (13)

Whatever joy or sorrow, one faces in life, is the reward o one's earlier actions in the previous life and the Lord knows it fully as He alone has given this reward. O Man ! Whom else could you blame for such punishment as one has to reape oneself the reward of one's own actions. (As you sow, so shall you reap). (14)

O Man ! You have been engrossed in egoism throughout the ages and have been made to suffer through the cycle of Rebirths because of Your involvement with worldly desires and hopes. Even now you are possessed by egoism and I-am-ness, so what could you carry with you to the next world, having collected the ash of sins and vices ? (15)

O Brother ! Try to worship the Lord and discuss the virtues of the indescribable Lord so that Your desires are curbed within Your heart. This mind is always hankering after worldly possessions throughout the lands (in your own country or foreign lands) which should be stopped within so that the Lord would cut short your sufferings. (16)

The Guru-minded person has attained the love of the Lord through the Guru's guidance, having taken refuge at the lotus-feet of the Guru. O Nanak ! The Lord has enabled the person, who has improved his intelligence by reciting True Name of the Lord, to cross this ocean successfully, having forgiven his faults or short comings. (17 - 4 -10)

Maru Mahala -1 (Saran parai Gurdev tumari.....)

O Lord ! We have sought refuge at Your lotus-feet; You have destroyed the demon Mur as You are All-powerful and

ਦਇਆਲੁ ਮੁਰਾਰੀ ॥ ਤੇਰੇ ਚੋਜ ਨ ਜਾਣੈ ਕੋਈ
ਤੂੰ ਪੂਰਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਹੈ ॥ ੧ ॥ ਤੂੰ ਆਦਿ

ਜਗਾਦਿ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲਾ ॥ ਘਟਿ ਘਟਿ ਰੂਪੁ
ਅਨੂਪੁ ਦਇਆਲਾ ॥ ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਵੈ
ਚਲਾਵਹਿ ਸਭੁ ਤੇਰੇ ਕੀਆ ਕਮਾਤਾ ਹੈ ॥ ੨ ॥

ਅੰਤਰਿ ਜੋਤਿ ਭਲੀ ਜਗਜੀਵਨ ॥ ਸਭਿ ਘਟ
ਭੋਗੈ ਹਰਿ ਰਸੁ ਪੀਵਨ ॥ ਆਪੇ ਲੇਵੈ ਆਪੇ ਦੇਵੈ
ਤਿਹੁ ਲੋਈ ਜਗਤ ਪਿਤ ਦਾਤਾ ਹੈ ॥ ੩ ॥ ਜਗਤੁ

ਉਪਾਇ ਖੇਲੁ ਰਚਾਇਆ ॥ ਪਵਣੈ ਪਾਣੀ ਅਗਨੀ
ਜੀਉ ਪਾਇਆ ॥ ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜੇ
ਸੋ ਦਸਵਾ ਗੁਪਤੁ ਰਹਾਤਾ ਹੈ ॥ ੪ ॥ ਚਾਰਿ

ਨਦੀ ਅਗਨੀ ਅਸਰਾਲਾ ॥ ਕੋਈ ਗੁਰਮੁਖਿ ਬੂਝੈ
ਸਬਦਿ ਨਿਰਾਲਾ ॥ ਸਾਕਤ ਦੁਰਮਤਿ ਭੂਖਹਿ
ਦਾਖਹਿ ਗੁਰਿ ਰਾਖੇ ਹਰਿ ਲਿਵ ਰਾਤਾ ਹੈ ॥ ੫ ॥

ਅਪੁ ਤੇਜੁ ਵਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ ॥ ਤਿਨ ਮਹਿ
ਪੰਚ ਤਤੁ ਘਰਿ ਵਾਸਾ ॥ ਸਤਿਗੁਰੁ ਸਬਦਿ ਰਹਹਿ
ਰੰਗਿ ਰਾਤਾ ਤਜਿ ਮਾਇਆ ਹਉਮੈ ਭ੍ਰਾਤਾ ਹੈ ॥

੬ ॥ ਇਹੁ ਮਨੁ ਭੀਜੈ ਸਬਦਿ ਪਤੀਜੈ ॥ ਬਿਨੁ
ਨਾਵੈ ਕਿਆ ਟੇਕ ਟਿਕੀਜੈ ॥ ਅੰਤਰਿ ਚੋਰੁ ਮੁਰੈ
ਘਰੁ ਮੰਦਰੁ ਇਨਿ ਸਾਕਤਿ ਦੂਤੁ ਨ ਜਾਤਾ ਹੈ ॥

੭ ॥ ਦੁੰਦਰੁ ਦੂਤੁ ਭੂਤ ਭੀਹਾਲੇ ॥ ਬਿਚੋਤਾਇ

benefactor of mankind. No one really understands or appreciates Your worldly drama, as You are decider of all our (action) functions and their rewards. (1)

O Lord ! You have been sustaining us all through the ages from the very beginning O beautiful and Grand Lord-benefactor! You could be perceived pervading within the hearts of all beings and You guide us through our lives as it pleases You. The whole world moves according to Your dictates as per Your Will. (2)

O Lord-creator and life-giver of the Universe ! Your light enlightens all hearts and it shines forth in a grand form from all beings. O True Master ! You are pervading all the beings and it is You alone who functions and enjoys all the worldly pleasures within each being. O Lord-creator ! You alone accept the teachings of the Guru as a True Sikh and then You alone arrange the imparting of Your teachings as a Guru and then bestow You benedictions on all of us as our benefactor. (3)

You have enacted Your wonderful drama by creating this Universe. Then You have created this human being by combining the five basic elements like air, water and fire and have kept nine openings in its frame while the tenth opening is kept hidden. (4)

The four vicious streams functioning within the human body are violence, worldly desires (for more possessions and pleasures), jealousy, and deceitful thinking, which cause burning passions in the individual but few Guru-minded persons keep themselves aloof from such vicious streams through the teachings of the Guru's Word. O Lord ! The person who has inculcated Your love in his heart, finds protection from the Guru, whereas the faithless persons with vicious thinking burn within themselves and finally get drowned in the ocean of this life. (5)

The person, who has attained self-realisation and understood the Lord's secrets, even though functioning within the orbit of the five elements i.e. water, air, fire, Earth and sky, is always imbued with the love of the Lord through the Guru's guidance. He, infact has got rid of his egoism and love of the worldly falsehood (Maya). (6)

The human mind gets elated by accepting and following the Guru's Word. How could we take the support of anything

ਕਰਹਿ ਬੇਤਾਲੇ ॥ ਸਬਦ ਸੁਰਤਿ ਬਿਨੁ ਆਵੈ
ਜਾਵੈ ਪਤਿ ਖੋਈ ਆਵਤ ਜਾਤਾ ਹੇ ॥ ੮ ॥ ਕੂੜੁ
ਕਲਰੁ ਤਨੁ ਭਸਮੈ ਢੇਰੀ ॥ ਬਿਨੁ ਨਾਵੈ ਕੈਸੀ
ਪਤਿ ਤੇਰੀ ॥ ਬਾਧੇ ਮੁਕਤਿ ਨਾਹੀ ਜੁਗ ਚਾਰੇ
ਜਮਕੰਕਰਿ ਕਾਲਿ ਪਰਾਤਾ ਹੇ ॥ ੯ ॥ ਜਮ ਦਰਿ
ਬਾਧੇ ਮਿਲਹਿ ਸਜਾਈ ॥ ਤਿਸੁ ਅਪਰਾਧੀ ਗਤਿ
ਨਹੀ ਕਾਈ ॥ ਕਰਣ ਪਲਾਵ ਕਰੇ ਬਿਲਲਾਵੈ
ਜਿਉ ਕੁੰਡੀ ਮੀਨੁ ਪਰਾਤਾ ਹੇ ॥ ੧੦ ॥ ਸਾਕਤੁ
ਫਾਸੀ ਪੜੈ ਇਕੋਲਾ ॥ ਜਮ ਵਸਿ ਕੀਆ ਅੰਧੁ
ਦੁਹੇਲਾ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਸੂਝੈ
ਆਜੁ ਕਾਲਿ ਪਰਿ ਜਾਤਾ ਹੇ ॥ ੧੧ ॥ ਸਤਿਗੁਰੁ
ਬਾਝੁ ਨ ਬੋਲੀ ਕੋਈ ॥ ਐਥੇ ਚਿਥੈ ਰਾਖਾ ਪ੍ਰਭੁ
ਸੋਈ ॥ ਰਾਮ ਨਾਮੁ ਦੇਵੈ ਕਰਿ ਕਿਰਪਾ ਇਉ
ਸਲਲੈ ਸਲਲ ਮਿਲਾਤਾ ਹੇ ॥ ੧੨ ॥ ਭੂਲੇ
ਸਿਖ ਗੁਰੂ ਸਮਝਾਏ ॥ ਉਝੜਿ ਜਾਏ ਮਾਰਗਿ
ਪਾਏ ॥ ਤਿਸੁ ਗੁਰੁ ਸੇਵਿ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਦੁਖ
ਭੰਜਨ ਸੰਗਿ ਸਖਾਤਾ ਹੇ ॥ ੧੩ ॥ ਗੁਰੁ ਕੀ
ਭਗਤਿ ਕਰਹਿ ਕਿਆ ਪ੍ਰਾਣੀ ॥ ਬ੍ਰਹਮੈ ਇੰਦ੍ਰਿ
ਮਹੇਸਿ ਨ ਜਾਣੀ ॥ ਸਤਿਗੁਰੁ ਅਲਖੁ ਕਹਹੁ
ਕਿਉ ਲਖੀਐ ਜਿਸੁ ਬਖਸੇ ਤਿਸਹਿ ਪਛਾਤਾ ਹੇ
॥ ੧੪ ॥ ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਪਰਾਪਤਿ ਦਰਸਨੁ ॥

else other than the True Name? The sexual desires are plundering the treasure of, religious fervour (love of the Lord) from within the individuals soul, as the sinful person has not recognised the real enemies inside the human frame. (7)

The dreadful and painful actions are causing torture in the human frame like the heinous demons of sexual desires, and cause unnecessary pulls, acting in different directions. The human being goes through the cycle of births and deaths under its influence, without following the Guru's teachings. So this faithless person has lost his honour and undergoes the cycle of Rebirths. (8)

This man goes in for such type of worldly falsehood knowing fully that this body will finally mingle with dust. O human being ! What respect would you get in this world, without the support of True Name ? So this man will not attain salvation, being engulfed by this bondage in all the four ages, whereas the Yama will strike at the opportune time and take him along. (after death). (9)

Then the persons in the custody of Yama will get punished. O foolish culprit ! You will not find any success from this life in the next world. You will wail and cry on being tortured there just like the fish struggling being caught in the net. (10)

In this way, the vicious person gets caught in the bondage of Yama and this unsucrupulous person feels restless and suffers. Without True Name there is no possibility of gaining salvation and this man wavers, finally getting burnt in this fire. (11)

O Brother! There is no true friend except the Guru, and the Guru alone is your saviour and protector here and hereafter. The person, whom the Guru through His benign Grace bestows Lord's True Name, is united by the Lord with Himself, just as water mingles with the ocean. (12)

The sikhs, (devotees) who have gone astray, are finally guided by the Guru so as to bring such misguided men on to the right path. He then engages them in virtuous deeds, diverting them from sinful actions. Let us serve the Lord day and night as He removes all our ills and sufferings. Infact He is our true friend, keeping us company all the time. (13)

How could this human being serve the Guru ? Even gods Brahma, Shiva and Indra have not realised the value of the Guru. The Guru's position is rather difficult to visualise and

ਗੁਰਬਾਣੀ ਸਿਉ ਪ੍ਰੀਤਿ ਸੁ ਪਰਸਨੁ ॥ ਅਹਿਨਿਸਿ
ਨਿਰਮਲ ਜੋਤਿ ਸਬਾਈ ਘਟਿ ਦੀਪਕੁ ਗੁਰਮੁਖਿ
ਜਾਤਾ ਹੇ ॥ ੧੫ ॥ ਭੋਜਨ ਗਿਆਨੁ ਮਹਾ ਰਸੁ
ਮੀਠਾ ॥ ਜਿਨਿ ਚਾਖਿਆ ਤਿਨਿ ਦਰਸਨੁ ਭੀਠਾ
॥ ਦਰਸਨੁ ਦੇਖਿ ਮਿਲੇ ਬੈਰਾਗੀ ਮਨੁ ਮਨਸਾ
ਮਾਰਿ ਸਮਾਤਾ ਹੇ ॥ ੧੬ ॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ
ਪਰਧਾਨਾ ॥ ਤਿਨ ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮੁ
ਪਛਾਨਾ ॥ ਨਾਨਕ ਹਰਿ ਜਸੁ ਹਰਿ ਜਨ ਕੀ ਸੰਗਤਿ
ਦੀਜੈ ਜਿਨ ਸਤਿਗੁਰੁ ਹਰਿ ਪ੍ਰਭੁ ਜਾਤਾ ਹੇ ॥
੧੭ ॥ ੫ ॥ ੧੧ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਸਾਚੇ ਸਾਹਿਬ ਸਿਰਜਣਹਾਰੇ ॥ ਜਿਨਿ ਧਰ ਚਕ੍ਰ
ਧਰੇ ਵੀਚਾਰੇ ॥ ਆਪੇ ਕਰਤਾ ਕਰਿ ਕਰਿ ਵੇਖੈ
ਸਾਚਾ ਵੇਪਰਵਾਹਾ ਹੇ ॥ ੧ ॥ ਵੇਕੀ ਵੇਕੀ ਜੰਤ
ਉਪਾਏ ॥ ਦੁਇ ਪੰਦੀ ਦੁਇ ਰਾਹ ਚਲਾਏ ॥
ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਮੁਕਤਿ ਨ ਹੋਈ ਸਚੁ ਨਾਮੁ ਜਪਿ
ਲਾਹਾ ਹੇ ॥ ੨ ॥ ਪੜਹਿ ਮਨਮੁਖ ਪਰੁ ਬਿਧਿ
ਨਹੀ ਜਾਨਾ ॥ ਨਾਮੁ ਨ ਬੁਝਹਿ ਭਰਮਿ ਭੁਲਾਨਾ
॥ ਲੈ ਕੈ ਵਢੀ ਦੇਨਿ ਉਗਾਹੀ ਦੁਰਮਤਿ ਕਾ ਗਲਿ
ਵਾਹਾ ਹੇ ॥ ੩ ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੜਹਿ ਪੁਰਾਣਾ
॥ ਵਾਦੁ ਵਖਾਣਹਿ ਤਤੁ ਨ ਜਾਣਾ ॥ ਵਿਣੁ ਗੁਰ
ਪੂਰੇ ਤਤੁ ਨ ਪਾਈਐ ਸਚ ਸੂਚੇ ਸਚੁ ਰਾਹਾ ਹੇ ॥

cannot be described. The person, who is blessed by the Guru's Grace, realises the status of the Guru properly. (14)

The person, who has inculcated love of the Lord in his heart, perceives the Lord virtually as such a person develops love of the Guru's Word (gurbani) having removed all his doubts through searching his innerself. The persons, who have lit the lamp of knowledge within their inner selves through the Gurus' guidance, have seen the same Lord pervading and the same light shining in all the beings day in and day out. (15)

The food of knowledge really tastes very sweet and whosoever has tasted it, perceives the Lord visually. Such persons finally merge with the Lord, and they are immersed in the Guru's teachings overcoming their worldly desires. (16)

The persons, who serve the Guru, are truly great as they have perceived the Lord pervading all the beings. O Nanak ! May the Lord bestow on us the company of His holy saints and the singing of the praises of the Almighty. O True Master! How do Your slaves look like who have realised You through the Guru's guidance. (17 - 5 -11)

Maru Mahala - 1 (Sa'chai sahib sirjan harai....)

O Brother ! Let us know the True Lord-creator, who has created the eight circles (factors) such as five elements, egoism, and maya with lot of deliberations. The Lord enjoys perceiving His creation and is Truth personified and care-free. (1)

The Lord has created the human beings of various types and hues, who are made to follow two different paths of good and evil designs. But no one could gain salvation without the support of the perfect Guru as such let us recite True Name through the Guru's guidance since it is only through True Name that we could attain the benefit of salvation. (2)

The faithless person, though studies books of lore (Vedas and Shastras) but does not know the means of understanding and following the Guru's guidance. He is engrossed in whims and fancies without realising the mode of reciting True Name. The persons, who give wrong attestation (witnesses) by taking bribes, get caught by the noose of evil and vicious thoughts. (3)

They study Smritis, Shastras and Puranas and always talk of various quarrels or squabbles without understanding the real meaning. Infact, without the perfect Guru's guidance, no one could attain the Lord while the persons, who have recited True Name through the Guru's guidance, have found the right

੪ ॥ ਸਭ ਸਾਲਾਹੇ ਸੁਣਿ ਸੁਣਿ ਆਖੈ ॥ ਆਪੇ

ਦਾਨਾ ਸਚੁ ਪਰਾਖੈ ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ

ਅਪਨੀ ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਲਾਹਾ ਹੇ ॥ ੫ ॥

ਸੁਣਿ ਸੁਣਿ ਆਖੈ ਕੇਤੀ ਬਾਣੀ ॥ ਸੁਣਿ ਕਹੀਐ

ਕੇ ਅੰਤੁ ਨ ਜਾਣੀ ॥ ਜਾ ਕਉ ਅਲਖੁ ਲਖਾਏ

ਆਪੇ ਅਕਥ ਕਥਾ ਬੁਧਿ ਤਾਹਾ ਹੇ ॥ ੬ ॥ ਜਨਮੇ

ਕਉ ਵਾਜਹਿ ਵਾਧਾਏ ॥ ਸੋਹਿਲੜੇ ਅਗਿਆਨੀ

ਗਾਏ ॥ ਜੇ ਜਨਮੈ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ ਕਿਰਤੁ

ਪਇਆ ਸਿਰਿ ਸਾਹਾ ਹੇ ॥ ੭ ॥ ਸੰਜੋਗੁ ਵਿਜੋਗੁ

ਮੈਰੈ ਪ੍ਰਭਿ ਕੀਏ ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਦੁਖਾ ਸੁਖ

ਦੀਏ ॥ ਦੁਖ ਸੁਖ ਹੀ ਤੇ ਭਏ ਨਿਰਾਲੇ ਗੁਰਮੁਖਿ

ਸੀਲੁ ਸਨਾਹਾ ਹੇ ॥ ੮ ॥ ਨੀਕੇ ਸਾਚੇ ਕੇ ਵਾਪਾਰੀ

॥ ਸਚੁ ਸਉਦਾ ਲੈ ਗੁਰ ਵੀਚਾਰੀ ॥ ਸਚਾ ਵਖਰੁ

ਜਿਸੁ ਧਨੁ ਪਲੈ ਸਬਦਿ ਸਚੈ ਓਮਾਹਾ ਹੇ ॥ ੯ ॥

ਕਾਢੀ ਸਉਦੀ ਤੋਟਾ ਆਵੈ ॥ ਗੁਰਮੁਖਿ ਵਣਜੁ

ਕਰੇ ਪ੍ਰਭ ਭਾਵੈ ॥ ਪੁੰਜੀ ਸਾਬਤੁ ਰਾਸਿ ਸਲਾਮਤਿ

ਚੂਕਾ ਜਮ ਕਾ ਫਾਹਾ ਹੇ ॥ ੧੦ ॥ ਸਭੁ ਕੋ ਬੋਲੈ

ਆਪਣ ਭਾਣੈ ॥ ਮਨਮੁਖੁ ਦੂਜੈ ਬੋਲਿ ਨ ਜਾਣੈ ॥

ਅੰਧੁਲੇ ਕੀ ਮਤਿ ਅੰਧਲੀ ਬੋਲੀ ਆਇ ਗਇਆ

ਦੁਖੁ ਤਾਹਾ ਹੇ ॥ ੧੧ ॥ ਦੁਖ ਮਹਿ ਜਨਮੈ ਦੁਖ

ਮਹਿ ਮਰਣਾ ॥ ਦੁਖੁ ਨ ਮਿਟੈ ਬਿਨੁ ਗੁਰ ਕੀ

path. (4)

All the persons hear with the ears and describe the great virtues with the tongue but the Lord takes trials of Truthfulness and accepts only persons with Truthfulness. However the Guru-minded persons, blessed with the Lord's Grace, sing the praises of the Lord through the Guru's guidance. (5)

Though the whole world listens to the Guru's Word and then recites (True Name) with the tongue but no one realises the Greatness or limits of the Lord just by talking or hearing. However, the person who is made to realise by the Lord Himself, attains the secrets of the limitless Lord, beyond our comprehension. (6)

When a person (child) is born, there is great rejoicing and all give greetings and the ignorant men sing the praises or songs of rejoicings. But whoever is born has to die one day surely as is pre-destined by the Lord's Will. (7)

The Lord has Himself created both the union and separation of various (men) persons in this world and has created this world with both joy and sorrow. But the Guru-minded persons are free from the effects of joy or sorrow and enjoy peace of mind through the Guru's guidance. (8)

The virtuous persons who are dealing in the real merchandise of Truthfulness, always deal in the Truth during this life (business of life) by following the Guru's Message (Gurus' guidance). Whosoever has gained the wealth of True Name (truth) in the business of life always give the message of Truth to others as well. (9)

The (business) dealings in (Maya) worldly falsehood bring losses only whereas the Lord loves the Guru-minded persons who are dealing in Truth only during this life. They have kept their capital investment intact alongwith the profits and have escaped the Yama's noose. (Such persons, reciting True Name, are united with the Lord, thus avoiding spiritual death). (10)

Everyone talks according to his wisdom or as the mind directs, whereas the faithless person does not know the value of True Name, being engrossed in dual-mindedness. The blind ignorant man always talks of fruitless things and suffers through the cycle of births and deaths. (11)

Such persons are born in sufferings and face death also undergoing afflictions, as the suffering cannot be cast away without following the Guru's guidance. (without the Guru's

ਸਰਣਾ ॥ ਦੂਖੀ ਉਪਜੈ ਦੂਖੀ ਬਿਨਸੈ ਕਿਆ ਲੈ
ਆਇਆ ਕਿਆ ਲੈ ਜਾਹਾ ਹੇ ॥ ੧੨ ॥ ਸਚੀ
ਕਰਣੀ ਗੁਰ ਕੀ ਸਿਰਕਾਰਾ ॥ ਆਵਣੁ ਜਾਣੁ ਨਹੀ
ਜਮ ਧਾਰਾ ॥ ਡਾਲ ਛੋਡਿ ਤਤੁ ਮੂਲੁ ਪਰਾਤਾ ਮਨਿ
ਸਾਚਾ ਓਮਾਹਾ ਹੇ ॥ ੧੩ ॥ ਹਰਿ ਕੇ ਲੋਗ ਨਹੀ
ਜਮੁ ਮਾਰੈ ॥ ਨਾ ਦੁਖੁ ਦੇਖਹਿ ਪੰਥਿ ਕਰਾਰੈ ॥
ਰਾਮ ਨਾਮੁ ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਅਵਰੁ ਨ ਦੂਜਾ
ਕਾਹਾ ਹੇ ॥ ੧੪ ॥ ਓਤੁ ਨ ਕਬਨੈ ਸਿਫਤਿ
ਸਜਾਈ ॥ ਜਿਉ ਤੁਧੁ ਭਾਵਹਿ ਰਹਿ ਰਜਾਈ ॥
ਦਰਗਹ ਪੈਧੇ ਜਾਨਿ ਸੁਹੇਲੇ ਹੁਕਮਿ ਸਚੇ
ਪਾਤਿਸਾਹਾ ਹੇ ॥ ੧੫ ॥ ਕਿਆ ਕਹੀਐ ਗੁਣ
ਕਥਹਿ ਘਨੇਰੇ ॥ ਅੰਤੁ ਨ ਪਾਵਹਿ ਵਡੇ ਵਡੇਰੇ ॥
ਨਾਨਕ ਸਾਚੁ ਮਿਲੈ ਪਤਿ ਰਾਖਹੁ ਤੂ ਸਿਰਿ ਸਾਹਾ
ਪਾਤਿਸਾਹਾ ਹੇ ॥ ੧੬ ॥ ੬ ॥ ੧੨ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ਦਖਣੀ ॥

ਕਾਇਆ ਨਗਰੁ ਨਗਰ ਗੜ ਅੰਦਰਿ ॥ ਸਾਚਾ
ਵਾਸਾ ਪੁਰਿ ਗਗਨੰਦਰਿ ॥ ਅਸਥਿਰੁ ਥਾਨੁ ਸਦਾ
ਨਿਰਮਾਇਲੁ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ ॥ ੧ ॥
ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ ॥ ਆਪੇ ਲੇਵੈ ਵਸਤੁ
ਸਮਾਲੇ ॥ ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ ਗੁਰ
ਸਬਦੀ ਖੋਲਾਇਦਾ ॥ ੨ ॥ ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ

support). This man is born with suffering and suffers at the time of death also as he has neither brought anything with him nor takes along any thing with him. (12)

The persons, who have followed the Lords' Will, always deal in Truth and they are not pestered by the Yama (god of death) as such they are not passed through the cycle of births and deaths. Infact, the persons, who have realised the Lord forgetting about the worldly falsehood, have enjoyed the bliss of life. (Persons dealing in the roots and not the branches of the tree of life have attained the Lord) (13)

The Yama does not punish the beloved saints of the Lord, who do not suffer through the tortuous route after death even. They are always engaged in the Lord's worship (by reciting True Name) and are not engrossed in fruitless efforts. (14)

The persons, who sing the Lord's praises are limitless with greetings of all, while the faithless persons suffer limitless punishments. The Guru-minded persons are always happy to follow the Lord's Will and proceed with flying colours to the Lord's presence as they have followed the Lord's Will without a murmur. (15)

People are trying to sing the praises of the Lord, who is indescribable, so what could we say about His Greatness? Even the great men have failed to know the limits (greatness) of the limitless Lord. O Nanak ! There is none equal to the Lord Almighty, who is the king of kings. May the Lord protect my honour by my realisation of Truth (by uniting me with Himself).! (16 - 6 - 12)

Maru Mahala - 1 Dakhni (Ka'ya nagar nagar garh)

The human body is like the town, within the fort of the soul in this town in the tenth outlet the (dasam duar) while the True Lord abides in the form of the Prime-soul in this fort. (of tenth outlet) The Lord has created this human frame while He Himself abides in a stabilised position in the purest form. (1)

In this fort of the body there are various outlets alongwith the senses as the markets in the town. The Lord Himself maintains the spiritual merchandise in the form of a Sikh (devotee). In this soul (dasam duar) there are six circles in the form of vicious thoughts established firmly in the form of strong doors, which could be got opened by the Guru-minded person through the Guru's guidance. (2)

ਘਰ ਜਾਈ ॥ ਨਉ ਘਰ ਥਾਪੇ ਹੁਕਮਿ ਰਜਾਈ ॥

ਦਸਵੈ ਪੁਰਖੁ ਅਲੇਖੁ ਅਪਾਰੀ ਆਪੇ ਅਲਖੁ

ਲਖਾਇਦਾ ॥ ੩ ॥ ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਇਕ

ਵਾਸਾ ॥ ਆਪੇ ਕੀਤੇ ਖੇਲੁ ਤਮਾਸਾ ॥ ਬਲਦੀ

ਜਲਿ ਨਿਵਰੈ ਕਿਰਪਾ ਤੇ ਆਪੇ ਜਲ ਨਿਧਿ

ਪਾਇਦਾ ॥ ੪ ॥ ਧਰਤਿ ਉਪਾਇ ਧਰੀ ਧਰਮ

ਸਾਲਾ ॥ ਉਤਪਤਿ ਪਰਲਉ ਆਪਿ ਨਿਰਾਲਾ ॥

ਪਵਣੈ ਖੇਲੁ ਕੀਆ ਸਭ ਥਾਈ ਕਲਾ ਖਿੰਚਿ

ਢਾਹਾਇਦਾ ॥ ੫ ॥ ਭਾਰ ਅਠਾਰਹ ਮਾਲਣਿ

ਤੇਰੀ ॥ ਚਉਰੁ ਢੁਲੈ ਪਵਣੈ ਲੈ ਫੇਰੀ ॥ ਚੰਦੁ

ਸੂਰਜੁ ਦੁਇ ਦੀਪਕ ਰਾਖੇ ਸਸਿ ਘਰਿ ਸੂਰੁ

ਸਮਾਇਦਾ ॥ ੬ ॥ ਪੰਖੀ ਪੰਚ ਉਡਰਿ ਨਹੀ

ਧਾਵਹਿ ॥ ਸਫਲਿਓ ਬਿਰਖੁ ਅੰਮ੍ਰਿਤੁ ਫਲੁ

ਪਾਵਹਿ ॥ ਗੁਰਮੁਖਿ ਸਹਜਿ ਰਵੈ ਗੁਣ ਗਾਵੈ

ਹਰਿ ਰਸੁ ਚੋਗ ਚੁਗਾਇਦਾ ॥ ੭ ॥ ਝਿਲਮਿਲਿ

ਝਿਲਕੈ ਚੰਦੁ ਨ ਤਾਰਾ ॥ ਸੂਰਜ ਕਿਰਣਿ ਨ

ਬਿਜੁਲਿ ਗੈਣਾਰਾ ॥ ਅਕਥੀ ਕਥਉ ਚਿਹਨੁ ਨਹੀ

ਕੋਈ ਪੂਰਿ ਰਹਿਆ ਮਨਿ ਭਾਇਦਾ ॥ ੮ ॥ ਪਸਰੀ

ਕਿਰਣਿ ਜੋਤਿ ਉਜਿਆਲਾ ॥ ਕਰਿ ਕਰਿ ਦੇਖੇ

ਆਪਿ ਦਇਆਲਾ ॥ ਅਨਹਦ ਰੁਣ ਝੁਣਕਾਰੁ

ਸਦਾ ਧੁਨਿ ਨਿਰਭਉ ਕੈ ਘਰਿ ਵਾਇਦਾ ॥ ੯ ॥

In this fort of the human body, there is the soul (dasam duar) like a dark chamber where the Prime-soul abides along with the soul. In this body the Lord has made nine outlets as per His Will, while the Lord (Prime-soul) Himself abides in the tenth outlet (dasam duar) and it is through the Grace of the Lord that He makes us realise His True limitless form. (3)

The Lord has Himself enacted this worldly drama and has created air, water and fire as the basic elements in the body or the whole world. The fire of worldly desires, burning within, is cast away through the Grace of the Lord by pouring the water of the Guru's guidance through His benevolence. (by the rain fall of the Guru's teachings) (4)

Then He has created this Earth as the Abode of Religion (Religious moral duty) for performing virtuous deeds during the man's life time. The Lord Himself remains aloof, though creating and destroying, Himself being above (free from) the sense of joy or sorrow. By creating the (soul) air of life in the various bodies, this drama has been enacted and when He withdraws this life-line from the body, the person faces death. (5)

O Lord ! The whole vegetation is like your gardener (in the form of eighteen loads) and the air circulating through it is like the wisk waving over head. The sun or moon are created as tow lamps and when the knowledge dawns on this body with peaceful virtues, then Your True form is revealed to the individual (when the sun lands in the moon's place). (6)

The five senses like the bird are not moving around in the vicious thoughts (as before) when they partake the fruit of the nectar of True Name on the tree of the Guru. (with Guru's guidance) The Guru-minded person recites True Name automatically (in a state of equipoise) and sings the praises of the Lord with love and devotion, thus partaking the bliss of the Lord's love. (7)

The Guru-minded person shines and twinkles continuously in the world while the moon or stars are not producing the same light (shine). Even the rays of the sun or the lightning in the sky do not produce the same kind of light. But the Lord, who is indescribable, has no signs or symbols, is pervading all over the world and has won all our love and approbation. (8)

With the prime-soul shining like the rays of the sun, it has lit up the whole world with brightness and enlightenment.

ਅਨਹਦੁ ਵਾਜੈ ਭ੍ਰਮੁ ਭਉ ਭਾਜੈ ॥ ਸਗਲ
 ਬਿਆਪਿ ਰਹਿਆ ਪ੍ਰਭੁ ਛਾਜੈ ॥ ਸਭ ਤੇਰੀ ਤੂੰ
 ਗੁਰਮੁਖਿ ਜਾਤਾ ਦਰਿ ਸੇਹੈ ਗੁਣ ਗਾਇਦਾ ॥
 ੧੦ ॥ ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰਮਲੁ ਸੋਈ ॥
 ਅਵਰੁ ਨ ਜਾਣਾ ਦੂਜਾ ਕੋਈ ॥ ਏਕੰਕਾਰੁ ਵਸੈ
 ਮਨਿ ਭਾਵੈ ਹਉਮੈ ਗਰਬੁ ਗਵਾਇਦਾ ॥ ੧੧
 ॥ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਤਿਗੁਰਿ ਦੀਆ ॥ ਅਵਰੁ
 ਨ ਜਾਣਾ ਦੂਆ ਤੀਆ ॥ ਏਕੋ ਏਕੁ ਸੁ ਅਪਰ
 ਪਰੰਪਰੁ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਦਾ ॥ ੧੨ ॥
 ਗਿਆਨੁ ਧਿਆਨੁ ਸਚੁ ਗਹਿਰ ਗੰਭੀਰਾ ॥ ਕੋਇ
 ਨ ਜਾਣੈ ਤੇਰਾ ਚੀਰਾ ॥ ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਧੁ ਜਾਚੈ
 ਕਰਮਿ ਮਿਲੈ ਸੋ ਪਾਇਦਾ ॥ ੧੩ ॥ ਕਰਮੁ
 ਧਰਮੁ ਸਚੁ ਹਾਥਿ ਤੁਮਾਰੈ ॥ ਵੇਪਰਵਾਹ ਅਖੁਟ
 ਭੰਡਾਰੈ ॥ ਤੂੰ ਦਇਆਲੁ ਕਿਰਪਾਲੁ ਸਦਾ ਪ੍ਰਭੁ
 ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ॥ ੧੪ ॥ ਆਪੇ ਦੇਖਿ
 ਦਿਖਾਵੈ ਆਪੇ ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਆਪੇ ॥
 ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਕਰਤਾ ਆਪੇ ਮਾਰਿ
 ਜੀਵਾਇਦਾ ॥ ੧੫ ॥ ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਧੁ
 ਅੰਦਰਿ ॥ ਦੇਖਹਿ ਆਪਿ ਬੈਸਿ ਬਿਜ ਮੰਦਰਿ ॥
 ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਬੇਨੰਤੀ ਹਰਿ ਦਰਸਨਿ ਸੁਖੁ
 ਪਾਇਦਾ ॥ ੧੬ ॥ ੧ ॥ ੧੩ ॥

The Lord-benefactor has first created and then watches His creation with full care and love. Such a person then listens to the all-pervasive music of Nature and perceives the Lord inculcated within his heart. (9)

O Lord ! The person, who is enlightened with Your (light) presence within, casts away all his doubts and dual-mindedness. You are pervading everywhere, being present within all the beings. You have created the whole Universe, which has been realised by the Guru-minded persons only. Whosoever sings Your praises, (finds) receives favour and acclaim at Your court. (10)

The Lord is the fountain-head, free from Maya and pure (like gold), as such we have not known any other power on par with Him. O Lord ! Whosoever is enabled by You to cast away his egoism, worldly attachment love of worldly possessions or the pride of wealth is loved by You as he has developed love for You in his heart. (11)

O Lord ! The persons, who have partaken the nectar of True Name bestowed by the True Guru, have not considered any other power equal to Your Great status. The Lord alone is the limitless. True Master beyond our reach, who merges everyone with Himself. (accepts as His followers) (12)

O True Lord ! Your knowledge is too deep (for a probe) and Your meditation is too concentrated, and no one could realise (understand) Your Will. The whole world created by You is begging for favours from You, but only the fortunate person, pre-destined by Lord's Will, attains Your benedictions. (13)

O Lord ! All the actions, good or bad, are controlled by You and Your treasures are always full without any dearth and You are care-free. O Lord-benefactor ! Whosoever You are pleased with, gets united with You. (14)

O Lord ! The person, whom You like, perceives Your glimpse. You are creating and destroying this Universe, as it pleases You. The Lord Himself unites us with Himself or causes separation from Himself (He alone causes separation or union as per His Will) and then causes death or birth of individuals. (15)

O Lord ! The whole world is present within Yourself (as You are omni-present) You are watching everything being present within all the beings (bodies) or the palatial buildings (heavens). O Nanak! I would pray to the Lord that I may be given His glimpse which would give me the bliss of life. (16 - 1 - 13)

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਦਰਸਨੁ ਪਾਵਾ ਜੇ ਤੁਧੁ ਭਾਵਾ ॥ ਭਾਇ ਭਗਤਿ
ਸਾਚੇ ਗੁਣ ਗਾਵਾ ॥ ਤੁਧੁ ਭਾਣੇ ਤੂ ਭਾਵਹਿ ਕਰਤੇ
ਆਪੇ ਰਸਨ ਰਸਾਇਦਾ ॥ ੧ ॥ ਸੋਹਨਿ ਭਗਤ
ਪ੍ਰਭੁ ਦਰਬਾਰੇ ॥ ਮੁਕਤੁ ਭਏ ਹਰਿ ਦਾਸ ਤੁਮਾਰੇ
॥ ਆਪੁ ਗਵਾਇ ਤੇਰੈ ਗੰਗਿ ਰਾਤੇ ਅਨਦਿਨੁ ਨਾਮੁ
ਧਿਆਇਦਾ ॥ ੨ ॥ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਦੇਵਾ
॥ ਇੰਦ੍ਰ ਤਪੇ ਮੁਨਿ ਤੇਰੀ ਸੇਵਾ ॥ ਜਤੀ ਸਤੀ
ਕੇਤੇ ਬਨਵਾਸੀ ਅੰਤੁ ਨ ਕੋਈ ਪਾਇਦਾ ॥ ੩ ॥
ਵਿਣੁ ਜਾਣਾਏ ਕੋਇ ਨ ਜਾਣੈ ॥ ਜੇ ਕਿਛੁ ਕਰੇ ਸੁ
ਆਪਣ ਭਾਣੈ ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਉਪਾਏ
ਭਾਣੈ ਸਾਹ ਲਵਾਇਦਾ ॥ ੪ ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋ
ਨਿਹਚਉ ਹੋਵੈ ॥ ਮਨਮੁਖ ਆਪੁ ਗਣਾਏ ਰੋਵੈ ॥
ਨਾਵਹੁ ਭੁਲਾ ਠਹੁਰ ਨ ਪਾਏ ਆਇ ਜਾਇ ਦੁਖੁ
ਪਾਇਦਾ ॥ ੫ ॥ ਨਿਰਮਲ ਕਾਇਆ ਊਜਲ
ਹੋਸਾ ॥ ਤਿਸੁ ਵਿਚਿ ਨਾਮੁ ਨਿਰੰਜਨ ਅੰਸਾ ॥
ਸਗਲੇ ਦੂਖ ਅੰਮ੍ਰਿਤੁ ਕਰਿ ਪੀਵੈ ਬਾਹੁਤਿ ਦੂਖੁ ਨ
ਪਾਇਦਾ ॥ ੬ ॥ ਬਹੁ ਸਾਦਹੁ ਦੂਖੁ ਪਰਾਪਤਿ
ਹੋਵੈ ॥ ਭੋਗਹੁ ਰੋਗੁ ਸੁ ਅੰਤਿ ਵਿਗੋਵੈ ॥ ਹਰਖਹੁ
ਸੋਗੁ ਨ ਮਿਟਈ ਕਬਹੂ ਵਿਣੁ ਭਾਣੇ ਭਰਮਾਇਦਾ
॥ ੭ ॥ ਗਿਆਨ ਵਿਹੂਣੀ ਭਵੈ ਸਬਾਈ ॥ ਸਾਰਾ
ਰਵਿ ਰਹਿਆ ਲਿਵ ਲਾਈ ॥ ਨਿਰਭਉ ਸਬਦੁ

Ma'ru Mahala - 1 (*Darsan pa'va je' tud bha'va.....*)

O Lord ! May I perceive Your glimpse when it pleases
You! If I were to gain Your love and worship, then I would
sing Your praises. O Lord-creator ! If I were to follow Your
Will then I could win Your favour or acceptance and gain the
love of the True Lord by reciting True Name with the tongue.(1)

O True Master ! The saints get honoured in Your presence
and Your devotees (slaves) attain salvation. The persons, who
are imbued with Your love by getting rid of their egoism, are
engaged in reciting True Name day and night. (2)

O Lord ! All the gods including Shiva, Brahma, various
gods and goddesses like Indra, celibates or munis engaged in
penance are all busy serving You. O True Master ! There are
many celibates, truth loving persons or those living in the jungles
but none of them have known Your limits or Greatness. (3)

O Lord ! No one could realise the Truth without Your
support and whatever You are doing is as per Your Will. There
are eighty four lakhs of beings of different forms created by
You, but their life-span is controlled by You only. (they lead
this life as per Your Will) (4).

O Lord ! Whatever happens in the world is as per Your
Will, which surely comes to pass, while the faithless person
functions under egoism, and then wails and cries in distress.
Thus the faithless person has forsaken the recitation of True
Name and suffers the pangs of the cycle of births and deaths.(5)

The body of the Guru-minded persons is pure while the
soul is equally pure and blissful, as the Lord's True Name is
inculcated in their hearts. Such a (Gurmukh) Guru-minded
person accepts all the afflictions and sufferings like the nectar
as such he does not suffer through the cycle of Rebirths. (6)

We have to (face) undergo sufferings due to our love of
worldly pleasures. Thus this human being suffers due to his
enjoying worldly pleasures in this world and then suffers in
the next world as well. After enjoying worldly comforts, one
gets engrossed in sufferings which cannot be altered, as this
man is taken through various whims and fancies if he does not
follow the Lord's Will. (7)

O Lord ! Without the knowledge of the Lord, one is taken
through this cycle of Rebirths. You are pervading all over the
place, and Your saints are imbued with Your love. O True
Master! The Guru has realised all Your secrets and You have

ਗੁਰੂ ਸਚੁ ਜਾਤਾ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਦਾ ॥ ੮ ॥

ਅਟਲੁ ਅਡੋਲੁ ਅਤੋਲੁ ਮੁਰਾਰੇ ॥ ਖਿਨ ਮਹਿ

ਢਾਹੇ ਫੇਰਿ ਉਸਾਰੇ ॥ ਰੂਪੁ ਨ ਰੇਖਿਆ ਮਿਤਿ ਨਹੀ

ਕੀਮਤਿ ਸਬਦਿ ਭੇਦਿ ਪਤੀਆਇਦਾ ॥ ੯ ॥

ਹਮ ਦਾਸਨ ਕੇ ਦਾਸ ਪਿਆਰੇ ॥ ਸਾਧਿਕ ਸਾਚ

ਭਲੇ ਵੀਚਾਰੇ ॥ ਮਨੇ ਨਾਉ ਸੋਈ ਜਿਨਿ ਜਾਸੀ

ਆਪੇ ਸਾਚੁ ਦ੍ਰਿੜਾਇਦਾ ॥ ੧੦ ॥ ਪਲੈ ਸਾਚੁ

ਸਚੇ ਸਚਿਆਰਾ ॥ ਸਾਚੇ ਭਾਵੈ ਸਬਦੁ ਪਿਆਰਾ ॥

ਤ੍ਰਿਭਵਣਿ ਸਾਚੁ ਕਲਾ ਧਰਿ ਥਾਪੀ ਸਾਚੇ ਹੀ

ਪਤੀਆਇਦਾ ॥ ੧੧ ॥ ਵਡਾ ਵਡਾ ਆਖੈ ਸਭੁ

ਕੋਈ ॥ ਗੁਰ ਬਿਨੁ ਸੋਝੀ ਕਿਨੈ ਨ ਹੋਈ ॥ ਸਾਚਿ

ਮਿਲੈ ਸੇ ਸਾਚੇ ਭਾਏ ਨਾ ਵੀਛੁੜਿ ਦੁਖੁ ਪਾਇਦਾ ॥

੧੨ ॥ ਧੁਰਹੁ ਵਿਛੁੰਨੇ ਧਾਹੀ ਰੁੰਨੇ ॥ ਮਰਿ ਮਰਿ

ਜਨਮਹਿ ਮੁਹਲਤਿ ਪੁੰਨੇ ॥ ਜਿਸੁ ਬਖਸੇ ਤਿਸੁ ਦੇ

ਵਡਿਆਈ ਮੇਲਿ ਨ ਪਛੋਤਾਇਦਾ ॥ ੧੩ ॥ ਆਪੇ

ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ॥ ਆਪੇ ਤ੍ਰਿਪਤਾ ਆਪੇ

ਮੁਕਤਾ ॥ ਆਪੇ ਮੁਕਤਿ ਦਾਨੁ ਮੁਕਤੀਸਰੁ ਮਮਤਾ

ਮੋਹੁ ਚੁਕਾਇਦਾ ॥ ੧੪ ॥ ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ

ਵੀਚਾਰਾ ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਅਪਾਰਾ ॥

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਅਪਣਾ ਕਰਣੀ ਕਾਰ

ਕਰਾਇਦਾ ॥ ੧੫ ॥ ਸੇ ਗੁਣ ਗਾਵਹਿ ਸਾਚੇ

united his soul with the Prime-soul. (8)

O Lord-Murari (killer of demon Mur) ! You are ever-existent, stead-fast and indescribable. You could destroy the whole Universe in a moment and then create it the next moment. Neither You have any form, signs and symbols nor anyone could evaluate Your Greatness or describe Your personification. But the person, who has realised the Guru's guidance, has understood Your secrets. (9)

O beloved Lord ! We are the slaves of Your slaves, and the Sidhas or Sadiks (mendicants) have deliberated on Truth. Whosoever has realised the value of Your True Name, has won the battle of life. O True Master ! Whosoever is enabled to attain True Name, realises the value of True Name. (10)

O True Lord ! The person, who has imbibed the love of True Name in his heart, is really True (Truthful). You have loved the person, who has endeared himself to the Guru's Message (Guru's guidance). The mode of functioning of all the three worlds has been based on Truth, and You are always pleased with the Truthful person (who practises Truth). (11)

O Lord ! Everyone calls You as great, but no one has known Your real form (Your secrets) without the Guru's support and guidance. O Lord ! The persons, who have been united with the true company of Your holy saints, have been accepted by You, as Such the saints do not undergo sufferings by being separated from You. (12)

O Lord ! The persons, who have been separated from You from the beginning, are crying and wailing in distress. They undergo the pangs of the cycle of births and deaths on completing this span of life. The persons, who are pardoned through His Grace, attain Greatness or praise on being united with the Lord and do not repent later. (13)

The Lord Himself is the cause and effect of everything as such He functions Himself (in the form of men) following His own ordains. He Himself gets satiated and then attains salvation (from worldly bondage). The Lord alone grants us Salvation by favoruing us with His boon (of True Name) and casts away our worldly love, attachment or ignorance. (14)

O Lord ! You are the greatest benefactor and are the cause and effect of everything, being the limitless Lord-sublime. The Universe created by You through basic elements, is being

ਭਾਵਹਿ ॥ ਤੁਝ ਤੇ ਉਪਜਹਿ ਤੁਝ ਮਾਹਿ
ਸਮਾਵਹਿ ॥ ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਬੇਨੰਤੀ ਮਿਲਿ
ਸਾਚੇ ਸੁਖੁ ਪਾਇਦਾ ॥ ੧੬ ॥ ੨ ॥ ੧੪ ॥
ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਅਰਬਦ ਨਰਬਦ ਧੰਧੁਕਾਰਾ ॥ ਧਰਣਿ ਨ
ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥ ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ
ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥ ੧
॥ ਖਾਣੀ ਨ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ ॥ ਓਪਤਿ
ਖਪਤਿ ਨ ਆਵਣ ਜਾਣੀ ॥ ਖੰਡ ਪਤਾਲ ਸਪਤ
ਨਹੀ ਸਾਗਰ ਨਦੀ ਨ ਨੀਰੁ ਵਹਾਇਦਾ ॥ ੨ ॥
ਨਾ ਤਦਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ॥ ਦੋਜਰੁ
ਭਿਸਤੁ ਨਹੀ ਧੈ ਕਾਲਾ ॥ ਨਰਕੁ ਸੁਰਗੁ ਨਹੀ
ਜੰਮਣੁ ਮਰਣਾ ਨਾ ਕੋਇ ਆਇ ਨ ਜਾਇਦਾ ॥
੩ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ ॥ ਅੰਵਰੁ
ਨ ਦੀਸੈ ਏਕੇ ਸੇਈ ॥ ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਜਾਤਿ
ਨ ਜਨਮਾ ਨਾ ਕੋ ਦੁਖੁ ਸੁਖ ਪਾਇਦਾ ॥ ੪ ॥ ਨਾ
ਤਦਿ ਜਤੀ ਸਤੀ ਬਨਵਾਸੀ ॥ ਨਾ ਤਦਿ ਸਿਧ
ਸਾਧਿਕ ਸੁਖਵਾਸੀ ॥ ਜੋਗੀ ਜੰਗਮ ਭੇਖੁ ਨ ਕੋਈ
ਨਾ ਕੋ ਨਾਥੁ ਕਹਾਇਦਾ ॥ ੫ ॥ ਜਪ ਤਪ ਸੰਜਮ
ਨਾ ਬ੍ਰਤ ਪੂਜਾ ॥ ਨਾ ਕੋ ਆਖਿ ਵਖਾਣੈ ਦੂਜਾ ॥
ਆਪੇ ਆਪਿ ਉਪਾਇ ਵਿਗਸੈ ਆਪੇ ਕੀਮਤਿ
ਪਾਇਦਾ ॥ ੬ ॥ ਨਾ ਸੁਚਿ ਸੰਜਮੁ ਤੁਲਸੀ ਮਾਲਾ
॥ ਗੋਪੀ ਕਾਨੁ ਨ ਗਊ ਗੋਆਲਾ ॥ ਤੰਤੁ ਮੰਤੁ
ਪਾਖੰਡੁ ਨ ਕੋਈ ਨਾ ਕੋ ਵੰਸੁ ਵਜਾਇਦਾ ॥ ੭ ॥

sustained and maintained by You. You alone enable some of us to perform virtuous deeds. (15)

O Lord ! Whoever is loved and accepted by You, sings Your praises. The persons, created by You, are finally united with You. O Nanak ! The person, who is united with the Lord through his prayers, always enjoys the eternal bliss. (16 - 2 - 14)

Maru Mahala - 1 (*Arbad narbad dhundhukara.....*)

O limitless Lord ! For a very long time, there was total darkness all around and there was neither the Earth nor the sky as per Your Will (When everything was destroyed). Neither there was day or night nor there was moon or the sun and You were abiding in a state of Nothingness and complete silence. (1)

Neither there were the four sources of creation (Kha'nis) or the four languages; nor there was air or water. Neither there was any creation or destruction nor there was any movement with the cycle of Rebirths. Neither there were nine Khands (regions), seven Islands or the oceans nor the water used to flow in the rivers. (2)

Neither there were heavens, Earth or Netherlands nor there was any effort to attain hell or heaven. There was no mention of death even causing destruction. Since there was neither heaven or hell, nor there was the cycle of births and deaths so there was no movement of any kind (coming and going). (3)

There was only one Lord-Almighty by Himself, as there were no gods like Brahma, Vishnu and Shiva. There were neither men or women (male and females) nor there were any births with different castes, and there was neither joy nor sorrow due to suffering. (4)

There were no celibates, Sidhas living in the jungles; neither there were any Sidhas and Sadiks (mendicants) or worldly people living in comforts; there were no Yogis or mendicants with different forms of worship and dress and no one was called by the name Master (Nath). (5)

There was neither meditation, penance, disciplined life with fasting and worship nor there was any other power leading to dual-mindedness. The Lord Himself used to enjoy with His creation and destruction and He alone could evaluate His efforts or His Greatness. (6)

There was no puritanism, controlling of senses, or worship with the rosary; neither there was any Krishna with His entourage of milk-maids alongwith the grazing of cows; There

ਕਰਮ ਧਰਮ ਨਹੀ ਮਾਇਆ ਮਾਖੀ ॥ ਜਾਤਿ ਜਨਮ
ਨਹੀ ਦੀਸੈ ਆਖੀ ॥ ਮਮਤਾ ਜਾਲੁ ਕਾਲੁ ਨਹੀ
ਮਾਥੈ ਨਾ ਕੋ ਕਿਸੈ ਧਿਆਇਦਾ ॥ ੮ ॥ ਨਿੰਦੁ
ਬਿੰਦੁ ਨਹੀ ਜੀਉ ਨ ਜਿੰਦੇ ॥ ਨਾ ਤਦਿ ਗੋਰਖੁ
ਨਾ ਮਾਛਿੰਦੇ ॥ ਨਾ ਤਦਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕੁਲ
ਓਪਤਿ ਨਾ ਕੋ ਗਣਤ ਗਣਾਇਦਾ ॥ ੯ ॥ ਵਰਨ
ਭੇਖ ਨਹੀ ਬ੍ਰਹਮਣ ਖੜੀ ॥ ਦੇਉ ਨ ਦੇਹੁਰਾ
ਗਊ ਗਾਇਤ੍ਰੀ ॥ ਹੋਮ ਜਗ ਨਹੀ ਤੀਰਥਿ ਨਾਵਨੁ
ਨਾ ਕੋ ਪੂਜਾ ਲਾਇਦਾ ॥ ੧੦ ॥ ਨਾ ਕੋ ਮੁਲਾ ਨਾ
ਕੋ ਕਾਜੀ ॥ ਨਾ ਕੋ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ॥
ਰਈਅਤਿ ਰਾਉ ਨ ਹਉਮੈ ਦੁਨੀਆ ਨਾ ਕੋ ਕਹਣੁ
ਕਹਾਇਦਾ ॥ ੧੧ ॥ ਭਾਉ ਨ ਭਗਤੀ ਨਾ ਸਿਵ
ਸਕਤੀ ॥ ਸਾਜਨੁ ਮੀਤੁ ਬਿੰਦੁ ਨਹੀ ਰਕਤੀ ॥
ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਸਾਚੇ ਏਹੋ ਭਾਇਦਾ
॥ ੧੨ ॥ ਬੇਦ ਕਤੇਬ ਨ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ॥
ਪਾਠ ਪੁਰਾਣ ਉਦੈ ਨਹੀ ਆਸਤ ॥ ਕਹਤਾ ਬਕਤਾ
ਆਪਿ ਅਗੋਚਰੁ ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ ॥ ੧੩
॥ ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥
ਬਾਬੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ
ਮਹੇਸੁ ਉਪਾਏ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਦਾ ॥ ੧੪
॥ ਵਿਰਲੇ ਕਉ ਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥ ਕਰਿ
ਕਰਿ ਦੇਖੈ ਹੁਕਮੁ ਸਬਾਇਆ ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ
ਪਾਤਾਲ ਅਰੰਭੇ ਗੁਪਤਹੁ ਪਰਗਟੀ ਆਇਦਾ ॥
੧੫ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਈ ॥ ਪੂਰੇ ਗੁਰ

were no magical powers or formal rituals nor anyone was playing the flute. (7)

There were no good or bad deeds alongwith the effects of Maya (worldly falsehood); neither we could see any castes, births and deaths even. There was no worldly bondage of Maya, nor any fear of death so there was no worldly bondage of Maya, nor any fear of death so there was no worship of any type. (8)

There was neither praise or slander nor any body or soul, and there were no Masters like Gorakh or Machhinder. There was no mention of any knowledge, meditation, or any lineage alongwith creation and no mention of good or bad actions to be accounted for. (9)

There were no castes or Varunas like Brahmins and Khattris; neither any gods and mandirs alongwith worship of cows or prayers of Gaitri. There was no Hoam Yagna or visiting holy places for taking bath and then performing worship. (10)

There was neither the Mullah or Kazi (muslim religious leaders) nor any Sheikh or Haji. Neither thee was any ruler or ruled nor the world with egoism; and nothing was being said in favour or against anyone. (11)

There were no prayers, worship or Shiva and Parvati, neither any friend or foe nor any reproduction with the union of mother and father. (Semen and blood of father and mother). The Lord was Himself the main financier and the dealer in business, as it pleased Him. (12)

Neither there were Vedas and Katebs (Koran) nor any Shastras and Smritis. No one used to read or study, Purānas nor there was any sunrise and sunset. The limitless Lord Himself was all in all, who would speak Himself and listen also by Himself and He alone understood His Greatness, who could describe His limitless form. (13)

The Lord created this Universe as it pleased Him and established this whole worldly structure with His might but without any supports. Then He created the three gods Brahma, Vishnu and Shiva alongwith the three pronged (Maya) worldly falsehood and the love of Maya. (14)

Very few devotees were made to follow the Guru's Word (guidance) by the Lord and this Universe came into existence as per His Will which He watched. Then this whole drama was enacted creating countries, continents, netherlands and the

ਤੇ ਸੋਝੀ ਹੋਈ ॥ ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਬਿਸਮਾਦੀ
ਬਿਸਮ ਭਏ ਗੁਣ ਗਾਇਦਾ ॥ ੧੬ ॥ ੩ ॥
੧੫ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਆਪੇ ਆਪੁ ਉਪਾਇ ਨਿਰਾਲਾ ॥ ਸਾਚਾ ਥਾਨੁ
ਕੀਓ ਦਇਆਲਾ ॥ ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਕਾ
ਬੰਧਨੁ ਕਾਇਆ ਕੋਟੁ ਰਚਾਇਦਾ ॥ ੧ ॥ ਨਉ
ਘਰ ਥਾਪੇ ਥਾਪਣਹਾਰੈ ॥ ਦਸਵੈ ਵਾਸਾ ਅਲਖ
ਅਪਾਰੈ ॥ ਸਾਇਰ ਸਪਤ ਭਰੇ ਜਲਿ ਨਿਰਮਲਿ
ਗੁਰਮੁਖਿ ਮੈਲੁ ਨ ਲਾਇਦਾ ॥ ੨ ॥ ਰਵਿ ਸਸਿ
ਦੀਪਕ ਜੋਤਿ ਸਬਾਈ ॥ ਆਪੇ ਕਰਿ ਵੇਖੈ
ਵਡਿਆਈ ॥ ਜੋਤਿ ਸਰੂਪ ਸਦਾ ਸੁਖਦਾਤਾ ਸਚੇ
ਸੋਭਾ ਪਾਇਦਾ ॥ ੩ ॥ ਗੜ ਮਹਿ ਹਾਟ ਪਟਣ
ਵਾਪਾਰਾ ॥ ਪੂਰੈ ਤੋਲਿ ਤੋਲੈ ਵਣਜਾਰਾ ॥ ਆਪੇ
ਰਤਨੁ ਵਿਸਾਰੇ ਲੇਵੈ ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ॥
੪ ॥ ਕੀਮਤਿ ਪਾਈ ਪਾਵਣਹਾਰੈ ॥ ਵੇਪਰਵਾਰ
ਪੂਰੇ ਭੰਡਾਰੈ ॥ ਸਰਬ ਕਲਾ ਲੇ ਆਪੇ ਰਹਿਆ
ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਇਦਾ ॥ ੫ ॥ ਨਦਰਿ ਕਰੇ
ਪੂਰਾ ਗੁਰੁ ਭੇਟੈ ॥ ਜਮ ਜੰਦਾਰੁ ਨ ਮਾਰੈ ਫੇਟੈ ॥
ਜਿਉ ਜਲ ਅੰਤਰਿ ਕਮਲੁ ਬਿਗਾਸੀ ਆਪੇ
ਬਿਗਾਸਿ ਧਿਆਇਦਾ ॥ ੬ ॥ ਆਪੇ ਵਰਖੈ
ਅੰਮ੍ਰਿਤ ਧਾਰਾ ॥ ਰਤਨ ਜਵੇਹਰ ਲਾਲ ਅਪਾਰਾ

Lord made Himself seen from the unseen form. (15)

No one knows His Greatness and His limits, which could only be realised through the Guru's guidance. O Nanak ! The persons, immersed in the Lord, are really wonderful and enjoy singing the praises of the wondrous Lord. (16 - 3 - 15)

Maru Mahala - 1 (*Aapai aap upaie' nirala....*)

The Lord remains aloof and separate after creating this world. The Lord has created this world as a place of Truth through His Grace. The Lord has created this fort of human body by combining the elements like air, water and fire. (1)

The creator has created this body with nine outlets, while the limitless Lord-creator has made His Abode in the tenth outlet (dasam duar). The Guru-minded persons, who have their five senses and mind (filled with) engrossed in the pure water of Lord's praises are not made impure by the Lord with the dirt of sins. (2)

The two lamps of the sun and moon have been provided with the light of the Lord, who watches the world of His own creation and its grandeur. The blissful Lord is always bestowing His benediction on us; The person, who has sought the support of the Lord gets united with Him, thus getting acclaimed and honoured. (3)

In the town of this body, there are shops of the five senses with the tenth outlet (door) as the fort therein. The sikh dealer is dealing in the merchandise of Truth, thus weighing the good deeds accurately. The Lord Himself buys (deals in) the jewel of detachment and realises the value of True knowledge. (4)

The care-free Lord alone understands the value of His worldly wealth (treasures), having evaluated the treasures as He could only realise it. The Lord is pervading the Universe alongwith His powers which is realised by few Guru-minded persons only. (5)

It is through the Grace of the Lord that we get united with the perfect Guru, and the Yama, the deciding authority cannot punish such persons. The Lord Himself enjoys the bliss of reciting True Name as a devotee (Sikh) just as the lotus flower blossoms forth in the water. (6)

The Lord, in the form of the Guru, is spreading the nectar of True Name through the Guru's Word, which is replete with the jewels and rubies of a virtuous life. We could attain the perfect guidance only on meeting the perfect Guru, who lends the wealth of Lord's love (7)

॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪੂਰਾ ਪਾਈਐ ਪ੍ਰੇਮ ਪਦਾਰਥੁ
ਪਾਇਦਾ ॥ ੭ ॥ ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਲਹੈ ਅਮੋਲੈ ॥
ਕਬ ਹੀ ਨ ਘਾਟਿਸਿ ਪੂਰਾ ਤੋਲੈ ॥ ਸਚੇ ਕਾ ਵਾਪਾਰੀ
ਹੋਵੈ ਸਚੇ ਸਉਦਾ ਪਾਇਦਾ ॥ ੮ ॥ ਸਚਾ ਸਉਦਾ
ਵਿਰਲਾ ਕੋ ਪਾਏ ॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਮਿਲਾਏ
॥ ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਹੁਕਮੁ ਪਛਾਣੈ ਮਾਨੈ ਹੁਕਮੁ
ਸਮਾਇਦਾ ॥ ੯ ॥ ਹੁਕਮੇ ਆਇਆ ਹੁਕਮਿ
ਸਮਾਇਆ ॥ ਹੁਕਮੇ ਦੀਸੈ ਜਗਤੁ ਉਪਾਇਆ ॥
ਹੁਕਮੇ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ਹੁਕਮੇ ਕਲਾ
ਰਹਾਇਦਾ ॥ ੧੦ ॥ ਹੁਕਮੇ ਧਰਤੀ ਧਉਲ ਸਿਰਿ
ਭਾਰੰ ॥ ਹੁਕਮੇ ਪਉਣ ਪਾਣੀ ਗੈਣਾਰੰ ॥ ਹੁਕਮੇ
ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸਾ ਹੁਕਮੇ ਖੇਲ ਖੇਲਾਇਦਾ
॥ ੧੧ ॥ ਹੁਕਮੇ ਆਡਾਣੇ ਆਗਾਸੀ ॥ ਹੁਕਮੇ
ਜਲ ਥਲ ਤ੍ਰਿਭਵਣ ਵਾਸੀ ॥ ਹੁਕਮੇ ਸਾਸ
ਗਿਰਾਸ ਸਦਾ ਫੁਨਿ ਹੁਕਮੇ ਦੇਖਿ ਦਿਖਾਇਦਾ ॥
੧੨ ॥ ਹੁਕਮਿ ਉਪਾਏ ਦਸ ਅਉਤਾਰਾ ॥ ਦੇਵ
ਦਾਨਵ ਅਗਣਤ ਅਪਾਰਾ ॥ ਮਾਨੈ ਹੁਕਮੁ ਸੁ
ਦਰਗਹ ਪੈਝੈ ਸਾਚਿ ਮਿਲਾਇ ਸਮਾਇਦਾ ॥ ੧੩
॥ ਹੁਕਮੇ ਜੁਗ ਛਤੀਹ ਗੁਦਾਰੇ ॥ ਹੁਕਮੇ ਸਿਧ
ਸਾਧਿਕ ਵੀਚਾਰੇ ॥ ਆਪਿ ਨਾਥੁ ਨਥੀ ਸਭ ਜਾ
ਕੀ ਬਖਸੇ ਮੁਕਤਿ ਕਰਾਇਦਾ ॥ ੧੪ ॥ ਕਾਇਆ

Thus the person, who gains the invaluable wealth of Lord's love, does never get any dearth of it, as he evaluates this love with full meditation. The person, who is the dealer in Truth alone, always manages to get the merchandise of Truth (True Lord). (8)

But hardly very few person attain this merchandise of Truth, which is possible only on being united with the perfect Guru by the Lord. But it is only the Guru-minded person, who understands and follows the dictates of the Lord as per His Will, and then merges with the Lord. (9)

This human being has been brought in this world through the Lord's Will and then merges with Him only as per His Will. The whole world appears to be functioning as per the Lord's Will. The heaven, Earth or nether lands are all controlled by the Lord's Will and the Lord's might is also realised in the following of Lord's Will. (10)

It is through the Lord's Will that the Earth is supported by the Great bull (as per Hindu belief) and even the air, water or skies (space) are all (supported) controlled as per the Lord's Will. The Lord, through His Will, has created and sustained this universe with His might and has enacted the worldly drama as per His Will. (11)

The skies are supported by the Lord's Will without any other support (including birds in the world's above) and all the beings abiding on lands, oceans and the three worlds are functioning as per His Will. It is through the Lord's Will that He perceives and sustains the world (including providing life) during the breathing process (while taking breath) or while taking the morsel of food). (12)

The Lord has created the ten incarnations (like Ram & Krishna) as per His Will, including the gods and demons, who were created without any count. The persons, who follow the Lord's Will, are received with honour in the Lord's presence and united with the Lord through the boon of True Name. (13)

All the Yugas (ages) including the change over (after dooms day) are controlled by the Lord's Will, and all the Sidhas or Sadiks are governed in their meditation by the Lord's Will. The Lord, who has created this whole Universe in a certain system, is the True Master Himself and bestows salvation to the persons, blessed with His Grace and pardon. (14)

The Lord is the King of the fort in the human body. (the

ਕੋਟੁ ਗੜੈ ਮਹਿ ਰਾਜਾ ॥ ਨੇਬ ਖਵਾਸ ਭਲਾ
ਦਰਵਾਜਾ ॥ ਮਿਥਿਆ ਲੋਭੁ ਨਾਹੀ ਘਰਿ ਵਾਸਾ
ਲਬਿ ਪਾਪਿ ਪਛੁਤਾਇਦਾ ॥ ੧੫ ॥ ਸਤੁ ਸੰਤੋਖੁ

ਨਗਰ ਮਹਿ ਕਾਰੀ ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਰਣਿ
ਮੁਰਾਰੀ ॥ ਨਾਨਕ ਸਹਜਿ ਮਿਲੈ ਜਗਜੀਵਨੁ ਗੁਰ
ਸਬਦੀ ਪਤਿ ਪਾਇਦਾ ॥ ੧੬ ॥ ੪ ॥ ੧੬ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ ॥ ਆਪਿ ਨਿਰਾਲਮੁ
ਅਪਰ ਅਪਾਰੀ ॥ ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ

ਦੇਖੈ ਸੁੰਨਹੁ ਸੁੰਨੁ ਉਪਾਇਦਾ ॥ ੧ ॥ ਪਉਣੁ
ਪਾਣੀ ਸੁੰਨੈ ਤੇ ਸਾਜੇ ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕਾਇਆ

ਗੜ ਰਾਜੇ ॥ ਅਗਨਿ ਪਾਣੀ ਜੀਉ ਜੋਤਿ ਤੁਮਾਰੀ
ਸੁੰਨੈ ਕਲਾ ਰਹਾਇਦਾ ॥ ੨ ॥ ਸੁੰਨਹੁ ਬ੍ਰਹਮਾ

ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ॥ ਸੁੰਨੈ ਵਰਤੇ ਜੁਗ ਸਬਾਏ
॥ ਇਸੁ ਪਦ ਵੀਚਾਰੇ ਸੇ ਜਨੁ ਪੂਰਾ ਤਿਸੁ ਮਿਲੀਐ

ਭਰਮੁ ਚੁਕਾਇਦਾ ॥ ੩ ॥ ਸੁੰਨਹੁ ਸਪਤ ਸਰੋਵਰ
ਥਾਪੇ ॥ ਜਿਨਿ ਸਾਜੇ ਵੀਚਾਰੇ ਆਪੇ ॥ ਤਿਤੁ ਸਤ

ਸਰਿ ਮਨੂਆ ਗੁਰਮੁਖਿ ਨਾਵੈ ਫਿਰਿ ਬਾਹੁੜਿ ਜੋਨਿ
ਨ ਪਾਇਦਾ ॥ ੪ ॥ ਸੁੰਨਹੁ ਚੰਦ ਸੂਰਜੁ ਗੈਣਾਰੇ

॥ ਤਿਸ ਕੀ ਜੋਤਿ ਤ੍ਰਿਭਵਣ ਸਾਰੇ ॥ ਸੁੰਨੈ ਅਲਖ
ਅਪਾਰ ਨਿਰਾਲਮੁ ਸੁੰਨੈ ਤਾੜੀ ਲਾਇਦਾ ॥ ੫ ॥

Lord abides in the fort of tenth outlet of this human body). There are gods and slaves at the beautiful gates of the Lord functioning as watchmen or for waving the whisk over Him. However, the persons engrossed in worldly falsehood or greed find no place in the Lord's court, as they repent at their greed and sins. (15)

The persons, who have enjoyed the fragrance of Truth and contentment in their body, have sought the support of the Lord (Murari) observing celibacy, Truthfulness and a disciplined life. O Nanak ! Such persons have attained the Lord in the state of equipoise and get acclaimed by reciting True Name through the Guru's guidance. (16 - 4 - 16)

Maru Mahala - 1 (Su'nn kala aprumpar dhari.....)

The Lord, who is the greatest Lord-Almighty and remains aloof from everyone, has bestowed His might within all the beings. The Lord, having created this Universe, watches the whole drama and then creates further like the sky. (1)

The elements like air and water have been created by the Lord, and after creating the world the Lord Himself abides within the fort of the human body. This body has been created from the elements like fire and water and the Prime-soul then abides within this body and establishes this soul as the moving force within the body. (2)

All the gods like Brahma, Vishnu and Shiva have been created from the Lord Himself and all the ages (Yugas) then function from the same Timeless source of the Lord-Sublime. The person, who meditates on this formless power, the Timeless force (power) attains all the perfect knowledge, and gets rid of his dual-mindedness by merging with Him. (3)

The formless Lord has then created the seven (lakes of) worlds and looks after their maintenance, having created them. The mind (person) which bathes in the waters of knowledge or True Name, through the Guru's guidance in the company of the holy saints, is not passed then through the cycle of births and deaths. (4)

From the formless Lord (who is aloof) the moon, the sun and the sky are created, which throw their light on all the three worlds. The limitless, and indescribable Lord, who is abiding aloof, is meditating in His silent posture, beyond our reach. (5)

The Earth and sky have been created from this silent, limitless Lord-Sublime, which are kept in position through His

ਸੁੰਨਹੁ ਧਰਤਿ ਅਕਾਸੁ ਉਪਾਏ ॥ ਬਿਨੁ ਬੀਮਾ ਰਖੇ
ਸਚੁ ਕਲ ਪਾਏ ॥ ਤ੍ਰਿਭਵਣ ਸਾਜਿ ਮੇਖੁਲੀ
ਮਾਇਆ ਆਪਿ ਉਪਾਇ ਖਪਾਇਦਾ ॥ ੬ ॥ ਸੁੰਨਹੁ
ਖਾਣੀ ਸੁੰਨਹੁ ਬਾਣੀ ॥ ਸੁੰਨਹੁ ਉਪਜੀ ਸੁੰਨਿ
ਸਮਾਣੀ ॥ ਉਤਭੁਜੁ ਚਲਤੁ ਕੀਆ ਸਿਰਿ ਕਰਤੈ
ਬਿਸਮਾਦੁ ਸਬਦਿ ਦੇਖਾਇਦਾ ॥ ੭ ॥ ਸੁੰਨਹੁ
ਰਾਤਿ ਦਿਨਸੁ ਦੁਇ ਕੀਏ ॥ ਓਪਤਿ ਖਪਤਿ ਸੁਖਾ
ਦੁਖ ਦੀਏ ॥ ਸੁਖ ਦੁਖ ਹੀ ਤੇ ਅਮਰੁ ਅਤੀਤਾ
ਗੁਰਮੁਖਿ ਨਿਜ ਘਰੁ ਪਾਇਦਾ ॥ ੮ ॥ ਸਾਮ ਵੇਦੁ
ਰਿਗੁ ਜੁਜੁਰੁ ਅਥਰਬਣੁ ॥ ਬ੍ਰਹਮੇ ਮੁਖਿ ਮਾਇਆ
ਹੈ ਤ੍ਰੈ ਗੁਣ ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਿ ਨ ਸਕੈ ਕੋ
ਤਿਉ ਬੋਲੇ ਜਿਉ ਬੋਲਾਇਦਾ ॥ ੯ ॥ ਸੁੰਨਹੁ
ਸਪਤ ਪਾਤਾਲ ਉਪਾਏ ॥ ਸੁੰਨਹੁ ਭਵਣ ਰਖੇ
ਲਿਵ ਲਾਏ ॥ ਆਪੇ ਕਾਰਣੁ ਕੀਆ ਅਪਰੰਪਰਿ
ਸਭੁ ਤੇਰੇ ਕੀਆ ਕਮਾਇਦਾ ॥ ੧੦ ॥ ਰਜ ਤਮ
ਸਤ ਕਲ ਤੇਰੀ ਛਾਇਆ ॥ ਜਨਮ ਮਰਣ ਹਉਮੈ
ਦੁਖੁ ਪਾਇਆ ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ
ਗੁਰਮੁਖਿ ਗੁਣਿ ਚਉਥੈ ਮੁਕਤਿ ਕਰਾਇਦਾ ॥ ੧੧
॥ ਸੁੰਨਹੁ ਉਪਜੇ ਦਸ ਅਵਤਾਰਾ ॥ ਸ੍ਰਿਸਟਿ
ਉਪਾਇ ਕੀਆ ਪਾਸਾਰਾ ॥ ਦੇਵ ਦਾਨਵ ਗਣ
ਰੀਧਰਬ ਸਾਜੇ ਸਭਿ ਲਿਖਿਆ ਕਰਮ ਕਮਾਇਦਾ

might (power) without any supports. After creating the three worlds, the central force of Maya (worldly falsehood) plays the key role in their functioning while the Lord, after creating this universe destroys it Himself. (6)

The four sources of reproduction (Kha'nis) and the four languages (ba'nis) are created by the Lord Himself and this Universe created from the Lord-alooof and sublime then merges with the same formless power. The whole worldly drama of creation has been enacted by the Lord Himself alongwith the four sources of Reproduction and the blissful Lord enacts (shows) this wondrous play through His Word alone. (7)

From this (alooofness of the) Lord the days and nights were created, and the creation or destruction of the Universe alongwith joy or sorrow followed from the same Lord. The persons, who have merged with the Lord-through the Guru's Grace, are made immortal and free from the effects of joy or sorrow. (8)

The four Vedas of Sa'm Ved, Rig ved, Yujar Ved and Atharban Ved were produced by the god Brahma through the help of the three-pronged Maya (worldly falsehood). But no one could evaluate the Greatness of the Lord, as whatever the human being does or speaks is according to the Lord's Will and nothing is under the control of the human beings. (9)

The seven netherlands have been created by the Lord (in His alooofness), all the fourteen regions have been created by the gods and kept in position through the Lord's might (in alooofness). O Limitless Lord ! You have caused the creation of the world which functions as per Your Will. (as nothing functions without-Your ordains). (10)

All the three-pronged Maya viz. lust for power, greed/ jealousy and peace, functions with your support only. The human being undergoes sufferings due to his egoistic tendencies, being passed through the cycle of births and deaths. The person, who is blessed with the Lord's Grace through the Guru's guidance attains salvation in the fourth state of equipoise. (11)

The Lord in His state of nothingness (alooofness) had created the ten incarnations and then created this Universe by enacting this worldly drama. Then He created all the gods, demons, shiva's singers and the musicians of the gods with a fortune, pre-destined by the Lord's Will, who function accordingly. (12)

॥ ੧੨ ॥ ਗੁਰਮੁਖਿ ਸਮਝੈ ਰੋਗੁ ਨ ਹੋਈ ॥ ਇਹ
ਗੁਰ ਕੀ ਪਉੜੀ ਜਾਣੈ ਜਨੁ ਕੋਈ ॥ ਜੁਗਹ
ਜੁਗਤਿਰਿ ਮੁਕਤਿ ਪਰਾਇਣੁ ਸੋ ਮੁਕਤਿ ਭਇਆ
ਪਤਿ ਪਾਇਦਾ ॥ ੧੩ ॥ ਪੰਚ ਤਤੁ ਸੁੰਨਹੁ
ਪਰਗਾਸਾ ॥ ਦੇਹ ਸੰਜੋਗੀ ਕਰਮ ਅਭਿਆਸਾ ॥
ਬੁਰਾ ਭਲਾ ਦੁਇ ਮਸਤਕਿ ਲੀਖੇ ਪਾਪੁ ਪੁੰਨ
ਬੀਜਾਇਦਾ ॥ ੧੪ ॥ ਉਤਮ ਸਤਿਗੁਰ ਪੁਰਖ
ਨਿਰਾਲੇ ॥ ਸਬਦਿ ਰਤੇ ਹਰਿ ਰਸਿ ਮਤਵਾਲੇ ॥
ਰਿਧਿ ਬੁਧਿ ਸਿਧਿ ਗਿਆਨੁ ਗੁਰੂ ਤੇ ਪਾਈਐ ਪੂਰੈ
ਭਾਗਿ ਮਿਲਾਇਦਾ ॥ ੧੫ ॥ ਇਸੁ ਮਨ ਮਾਇਆ
ਕਉ ਨੇਹੁ ਘਨੇਰਾ ॥ ਕੋਈ ਬੁਝਹੁ ਗਿਆਨੀ ਕਰਹੁ
ਨਿਬੇਰਾ ॥ ਆਸਾ ਮਨਸਾ ਹਉਮੈ ਸਹਸਾ ਨਹੁ
ਲੋਭੀ ਕੂੜੁ ਕਮਾਇਦਾ ॥ ੧੬ ॥ ਸਤਿਗੁਰ ਤੇ
ਪਾਏ ਵੀਚਾਰਾ ॥ ਸੁੰਨ ਸਮਾਧਿ ਸਚੇ ਘਰ ਬਾਰਾ ॥
ਨਾਨਕ ਨਿਰਮਲ ਨਾਦੁ ਸਬਦ ਧੁਨਿ ਸਚੁ ਰਾਮੈ
ਨਾਮਿ ਸਮਾਇਦਾ ॥ ੧੭ ॥ ੫ ॥ ੧੭ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਜਹ ਦੇਖਾ ਤਹ ਦੀਨ ਦਇਆਲਾ ॥ ਆਇ ਨ
ਜਾਈ ਪ੍ਰਭੁ ਕਿਰਪਾਲਾ ॥ ਜੀਆ ਅੰਦਰਿ ਜੁਗਤਿ
ਸਮਾਈ ਰਹਿਓ ਨਿਰਾਲਮੁ ਰਾਇਆ ॥ ੧ ॥ ਜਗੁ
ਤਿਸ ਕੀ ਛਾਇਆ ਜਿਸੁ ਬਾਪੁ ਨ ਮਾਇਆ ॥ ਨਾ
ਤਿਸੁ ਭੈਣ ਨ ਭਰਾਉ ਕਮਾਇਆ ॥ ਨਾ ਤਿਸੁ

The Guru-minded person realises the Truth through the Guru's guidance and does not suffer through the cycle of births and deaths. But this fact is realised through the Guru's teachings by very few persons. Such a person then attains salvation from the worldly bondage and merges with the Lord, thus getting acclaimed everywhere. (13)

The five elements (like air and water) have also sprung up from the Lord's aloofness. Then this human body gets united (with others) as per the actions performed. Then depending on his good or bad actions the human being sows the seeds of virtuous or sinful actions, which constitute his destiny. (the fortune which is written on his forehead). (14)

The True Guru is the highest or the greatest person, being unaffected by worldly bondage (Maya) and the persons imbued with the love of the Guru's Word are immersed in the Lord's True Name. Thus by getting enlightened with knowledge from the Gurus, one attains all the (ridhis and sidhis) occult powers alongwith wisdom, one gets united with the Lord through good fortune. (15)

This mind is always engrossed in the love of (Maya) worldly falsehood, but we could gain some knowledge from the learned people and then make this mind realise the Truth. The faithless and greedy person, engrossed in doubts, hopes and desires is always engrossed in worldly falsehood or untruth. (16)

We could get the right type of thinking from the Guru's guidance; thus getting immersed in silent meditation through the company of holy saints. O Nanak ! The person, who follows the Guru's pure words (ba'ni) and listen to the unstrung music (all pervasive music) of Nature, then merges with the True Lord by reciting True Name. (17- 5 - 17)

Maru Mahala - 1 (Jeh dekha teh deen dayala.....)

O Lord-benefactor ! I perceive You only wherever I look around. O benevolent Lord ! You are ever-existent without going through the cycle of births or deaths. (You are neither coming nor going anywhere) O Lord-enlightener ! Your light (Prime-soul) is present within all the beings but You are abiding in aloofness and silent meditation (away from all). (1)

The whole world has been created by the Lord, who has neither a mother nor a father; He has no sisters or brothers nor any slaves. The Lord is more beautiful or charming than the

ਓਪਤਿ ਖਪਤਿ ਕੁਲ ਜਾਤੀ ਓਹੁ ਅਜਰਾਵਹੁ ਮਨਿ

gods even and has endeared me with His love; He is neither created nor destroyed and is without caste or creed. (2)

ਭਾਇਆ ॥ ੨ ॥ ਤੂ ਅਕਾਲ ਪੁਰਖੁ ਨਾਹੀ ਸਿਰਿ

O Lord ! ! You are not controlled by Time nor You face death anytime. You are limitless indescribable, beyond our comprehension and aloof from the world. The persons, who have attained peace and tranquillity of mind through the Guru's guidance, are imbued with Your love in the state of equipoise. (3)

ਕਾਲਾ ॥ ਤੂ ਪੁਰਖੁ ਅਲੇਖ ਅਗੰਮ ਨਿਰਾਲਾ ॥

O Lord ! You are above the control of the three-pronged (Maya) worldly falsehood and established in the fourth state of bliss and equipoise. You have destroyed the stages of births or deaths (like a morsel of food). O Lord life-giver ! Your light is pervading all the beings, which has been shown by the Guru's Word (guidance) (4)

ਸਤ ਸੰਤੋਖਿ ਸਬਦਿ ਅਤਿ ਸੀਤਲੁ ਸਹਜ ਭਾਇ

ਲਿਵ ਲਾਇਆ ॥ ੩ ॥ ਤੈ ਵਰਤਾਇ ਚਉਥੈ

ਘਰਿ ਵਾਸਾ ॥ ਕਾਲ ਬਿਕਾਲ ਕੀਏ ਇਕ ਗ੍ਰਾਸਾ

॥ ਨਿਰਮਲ ਜੋਤਿ ਸਰਬ ਜਗਜੀਵਨੁ ਗੁਰਿ

O True Master ! Your saints are grand, and virtuous, being loved by You. They are always immersed in Your nectar of True Name and have been enabled to cross this ocean of life successfully. O Nanak ! May I be blessed with the holy dust of the lotus-feet of the Lord's saints through the Guru's Grace in the company of holy saints, who have attained the True Lord. (5)

ਅਨਹਦ ਸਬਦਿ ਦਿਖਾਇਆ ॥ ੪ ॥ ਉਤਮ

ਜਨ ਸੰਤ ਭਲੇ ਹਰਿ ਪਿਆਰੇ ॥ ਹਰਿ ਰਸ ਮਾਤੇ

ਪਾਰਿ ਉਤਾਰੇ ॥ ਨਾਨਕ ਰੇਣ ਸੰਤ ਜਨ ਸੰਗਤਿ

O Lord ! You are omni-scient while all the beings, big and small, have been created by You. O Lord ! You are our benefactor, whereas we are Your slaves (devotees). May we be bestowed with the nectar of True Name ! The persons, blessed with Your True Name, have been enlightened with the light of knowledge through the Guru's guidance. (6)

ਹਰਿ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥ ੫ ॥ ਤੂ

ਅੰਤਰਜਾਮੀ ਜੀਅ ਸਭਿ ਤੇਰੇ ॥ ਤੂ ਦਾਤਾ ਹਮ

ਸੇਵਕ ਤੇਰੇ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਜੈ

This human body has been created by combining the five elements (like air and water) and the persons, who have attained the Lord in this human form have enjoyed the eternal bliss. By performing virtuous deeds they have gained the fruit of the nectar of True Name and have been merged with the Lord by reciting True Name. (7)

ਗੁਰਿ ਗਿਆਨ ਰਤਨੁ ਦੀਪਾਇਆ ॥ ੬ ॥ ਪੰਚ

ਤਤੁ ਮਿਲਿ ਇਹੁ ਤਨੁ ਕੀਆ ॥ ਆਤਮ ਰਾਮ

ਪਾਏ ਸੁਖ ਥੀਆ ॥ ਕਰਮ ਕਰਤੂਤਿ ਅੰਮ੍ਰਿਤ ਫਲੁ

ਲਾਗਾ ਹਰਿ ਨਾਮ ਰਤਨੁ ਮਨਿ ਪਾਇਆ ॥ ੭ ॥

The person, who is imbued with the love of the Lord, has been satiated and does not have hunger or thirst for worldly possessions, as he has perceived the same Lord present within all the beings. The person, who is imbued with the love of True Name, is the true (bairagi) detached person and gains the acceptance and honour of the Lord by following the Guru's guidance with love and devotion. (8)

ਨਾ ਤਿਸੁ ਭੂਖ ਪਿਆਸ ਮਨੁ ਮਾਨਿਆ ॥ ਸਰਬ

ਨਿਰੰਜਨੁ ਘਟਿ ਘਟਿ ਜਾਨਿਆ ॥ ਅੰਮ੍ਰਿਤ ਰਸਿ

ਰਾਤਾ ਕੇਵਲ ਬੈਰਾਗੀ ਗੁਰਮਤਿ ਭਾਇ ਸੁਭਾਇਆ

॥ ੮ ॥ ਅਧਿਆਤਮ ਕਰਮ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ॥

The person, who has attained self-realisation through virtuous deeds all the time (day and night), has been enlightened

ਨਿਰਮਲ ਜੋਤਿ ਨਿਰੰਤਰਿ ਜਾਤੀ ॥ ਸਬਦੁ ਰਸਾਲੁ
ਰਸਨ ਰਸਿ ਰਸਨਾ ਬੇਣੁ ਰਸਾਲੁ ਵਜਾਇਆ ॥

੯ ॥ ਬੇਣੁ ਰਸਾਲ ਵਜਾਵੈ ਸੋਈ ॥ ਜਾ ਕੀ
ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਈ ॥ ਨਾਨਕ ਬੁਝਹੁ ਇਹ ਬਿਧਿ
ਗੁਰਮਤਿ ਹਰਿ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਇਆ ॥

੧੦ ॥ ਐਸੇ ਜਨ ਵਿਰਲੇ ਸੰਸਾਰੇ ॥ ਗੁਰ ਸਬਦੁ
ਵੀਚਾਰਹਿ ਰਹਹਿ ਨਿਰਾਰੇ ॥ ਆਪਿ ਤਰਹਿ
ਸੰਗਤਿ ਕੁਲ ਤਾਰਹਿ ਤਿਨ ਸਫਲ ਜਨਮੁ ਜਗਿ
ਆਇਆ ॥ ੧੧ ॥ ਘਰੁ ਦਰੁ ਮੰਦਰੁ ਜਾਣੈ ਸੋਈ
॥ ਜਿਸੁ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ ॥ ਕਾਇਆ

ਰਾਤ ਮਹਲ ਮਹਲੀ ਪ੍ਰਭੂ ਸਾਚਾ ਸਚੁ ਸਾਚਾ ਤਖਤੁ
ਰਚਾਇਆ ॥ ੧੨ ॥ ਚਤੁਰ ਦਸ ਹਾਟ ਦੀਵੇ
ਦੁਇ ਸਾਖੀ ॥ ਸੇਵਕ ਪੰਚ ਨਾਹੀ ਬਿਖੁ ਚਾਖੀ ॥
ਅੰਤਰਿ ਵਸਤੁ ਅਨੂਪ ਨਿਰਮੋਲਕ ਗੁਰਿ ਮਿਲਿਐ
ਹਰਿ ਧਨੁ ਪਾਇਆ ॥ ੧੩ ॥ ਤਖਤਿ ਬਹੈ ਤਖਤੈ
ਕੀ ਲਾਇਕ ॥ ਪੰਚ ਸਮਾਏ ਗੁਰਮਤਿ ਪਾਇਕ ॥
ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਸਹਸਾ ਭਰਮੁ
ਚੁਕਾਇਆ ॥ ੧੪ ॥ ਤਖਤਿ ਸਲਾਮੁ ਹੋਵੈ ਦਿਨੁ

ਰਾਤੀ ॥ ਇਹੁ ਸਾਚੁ ਵਡਾਈ ਗੁਰਮਤਿ ਲਿਵ
ਜਾਤੀ ॥ ਨਾਨਕ ਰਾਮੁ ਜਪਹੁ ਤਰੁ ਤਾਰੀ ਹਰਿ
ਅੰਤਿ ਸਖਾਈ ਪਾਇਆ ॥ ੧੫ ॥ ੧ ॥ ੧੮ ॥

by the Prime-soul. The True Lord has revealed Himself to the person, who has recited True Name through the Guru's guidance, being free from all vicious thoughts and listened to the all-pervasive music of Nature. (9)

The person, who has realised the three worlds as perishable, always recites the True Name of the Lord, who is playing the beautiful music of Nature. O Nanak ! Let us attain the role (mode) of reciting True Name through the Guru's guidance. The person, who has followed the Guru's teachings, has merged with the True Lord, the fountain-head of True Name. (10)

There are very few persons in the world, who remain aloof and detached from the world by deliberating on the Guru's Word. They have attained salvation themselves and helped others as well towards salvation in their company and their life has been a success. (11)

Such a person has realised the Lord, abiding within his inner-self, who is the main support of all. He has got all this realisation through the Guru's guidance. The True Lord is abiding in the fort of this human body within his (soul) inner-self as the Prime-soul. (12)

The moon and the sun are the two lamps in this Universe comprising fourteen regions, and they are the witnesses to the individual's actions. The holy saints who are the (slaves) devotees of the Lord have not indulged in vicious or sinful actions, though living in this world of poison. Infact, they have attained the invaluable jewel of True Name of the Lord by uniting with the Guru (through His guidance). (13)

The person, who deserves to be seated on the throne, alone occupies this Throne (of Lord's acceptance). The persons, who have subdued and controlled the five vices (like sexual desires), have been united with the Guru as His slaves (devotees). The Lord has convinced them and removed all their doubts by giving them the realisation of Lord's omni-presence in all the ages, being ever-existent and True in the beginning of ages, during the various Yugas (ages) and even shall be True at the end of all these ages. (14)

The whole world salutes the True Lord day and night, infact the Lord's Greatness has been realised by following the Guru's guidance and reciting True Name. O Nanak ! Let us recite the Lord's True Name so as to cross this ocean of life successfully. The persons, who have recited True Name, have attained the Lord, our supporter at the end of this life. (15 - 1 - 18)

ਮਾਰੂ ਮਹਲਾ ੧ ॥

Maru Mahala - 1 (*Har dhan sanchoh re jan bhaiee....*)

O Brother ! Let us amass the wealth of Lord's True Name.

ਹਰਿ ਧਨੁ ਸੰਚਹੁ ਰੇ ਜਨ ਭਾਈ ॥ ਸਤਿਗੁਰੁ Let us serve the True Guru by taking refuge at His lotus-feet.
ਸੇਵਿ ਰਹਹੁ ਸਰਣਾਈ ॥ ਤਸਕਰੁ ਚੋਰੁ ਨ ਲਾਗੈ The person, whose tongue is giving out the sound of the Guru's
ਤਾ ਕਉ ਧੁਨਿ ਉਪਜੈ ਸਬਦਿ ਜਗਾਇਆ ॥ ੧ Word being repeated and are enlighthened in mind, are not
visited by thieves like sexual desires. (They do not fear the
robbers like vices of sexual desires). (1)

॥ ਤੂ ਏਕੰਕਾਰੁ ਨਿਰਾਲਮੁ ਰਾਜਾ ॥ ਤੂ ਆਪਿ O Lord ! You are the only king-emperor of the world,
ਸਵਾਰਹਿ ਜਨ ਕੇ ਕਾਜਾ ॥ ਅਮਰੁ ਅਡੋਲੁ ਅਪਾਰੁ abiding in Your aloofness, who helps everyone in completing
his (functions) worldly chores successfully. You are limitless,
ever-existing, the Greatest-power, and a wonderful Lord, who
is pervading everywhere in equal measure. (2)

ਅਮੋਲਕੁ ਹਰਿ ਅਸਥਿਰ ਥਾਨਿ ਸੁਹਾਇਆ ॥ ੨ O Brother ! This human body has the purest and highest
place (dasam duar) the tenth door, where the holy saints are
concentrating in silent meditation of the Lord, who is abiding
in His wonderful aloofness in that place (Prime-soul is abiding
alongwith the soul therein). (3)

ਪਰਧਾਨਾ ॥ ਉਪਰਿ ਏਕੰਕਾਰੁ ਨਿਰਾਲਮੁ ਸੁੰਨ There are nine outlets (door) of this human body, which
have been created by the Lord in each body, whereas the Lord
Himself abides in the Tenth door (outlet) in His wonderful,
indescribable and beautiful form (prime-soul) which has been
realised (seen) by the true sikh (devotee). (4)

ਦਸਵੈ ਪੁਰਖੁ ਅਤੀਤੁ ਨਿਰਾਲਾ ਆਪੇ ਅਲਖੁ The Lord-indescribable has established Himself in His True
Court, where His Will prevails and His writ runs with His True
(flag) insignia fluttering alone. O Nanak ! Let us try to attain
self-realisation, (locating our true abode) through the Guru's
guidance. The persons, who have recited the Lord's True Name
and meditated on Him, have realised the Prime-soul within their
soul, considering themselves as an embodiment of the Lord. (5)

ਲਹਹੁ ਘਰੁ ਅਪਨਾ ਹਰਿ ਆਤਮ ਰਾਮ ਨਾਮੁ The Lord, free from the ill effects of Maya, full of wisdom,
is abiding within the soul and treats all the beings equal with
His justice-loving nature and giving light of knowledge to all
equally. The holy saints have uprooted the five vices like sexual
desires and anger from their body completely and cast away
their egoism and greed also with ruthless force. (6)

ਪਾਇਆ ॥ ੫ ॥ ਸਰਬ ਨਿਰੰਜਨ ਪੁਰਖੁ ਸੁਜਾਨਾ the Lord abides within us in the company of the holy
saints (a pure abode) and the persons, who have meditated on
the Guru's Word (Sabad) have attained self-realisation. They
are always immersed in the worship of the True Lord
(continuously reciting True Name) and have thus escaped from
going through the cycle of births and deaths. (7)

॥ ਅਦਲੁ ਕਰੇ ਗੁਰ ਗਿਆਨ ਸਮਾਨਾ ॥ ਕਾਮੁ Such Guru-minded persons are True Yogis, whose mind
is not restless and the vicious thoughts do not disturb like the
blowing wind, as they are always engaged in singing the praises
of the Lord through the Guru's Word. (and listen to the all-

ਕ੍ਰੋਧੁ ਲੈ ਗਰਦਨਿ ਮਾਰੇ ਹਉਮੈ ਲੋਭੁ ਚੁਕਾਇਆ

॥ ੬ ॥ ਸਚੈ ਥਾਨਿ ਵਸੈ ਨਿਰੰਕਾਰਾ ॥ ਆਪਿ

ਪਛਾਣੈ ਸਬਦੁ ਵੀਚਾਰਾ ॥ ਸਚੈ ਮਹਲਿ ਨਿਵਾਸੁ

ਨਿਰੰਤਰਿ ਆਵਣ ਜਾਣੁ ਚੁਕਾਇਆ ॥ ੭ ॥ ਨਾ

ਮਨੁ ਚਲੈ ਨ ਪਉਣੁ ਉਡਾਵੈ ॥ ਜੋਗੀ ਸਬਦੁ

ਅਨਾਹਦੁ ਵਾਵੈ ॥ ਪੰਚ ਸਬਦ ਝੁਣਕਾਰੁ
ਨਿਰਾਲਮੁ ਪ੍ਰਭਿ ਆਪੇ ਵਾਇ ਸੁਣਾਇਆ ॥ ੮ ॥
ਭਉ ਬੈਰਾਗਾ ਸਹਜਿ ਸਮਾਤਾ ॥ ਹਉਮੈ ਤਿਆਗੀ
ਅਨਹਦਿ ਰਾਤਾ ॥ ਅੰਜਨੁ ਸਾਰਿ ਨਿਰੰਜਨੁ ਜਾਣੈ
ਸਰਬ ਨਿਰੰਜਨੁ ਰਾਇਆ ੯ ॥ ਦੁਖ ਭੈ ਭੰਜਨੁ
ਪ੍ਰਭੁ ਅਭਿਨਾਸੀ ॥ ਰੋਗ ਕਟੇ ਕਾਟੀ ਜਮ ਫਾਸੀ
॥ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭੁ ਸੇ ਭਉ ਭੰਜਨੁ ਗੁਰਿ
ਮਿਲਿਐ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ॥ ੧੦ ॥ ਕਾਲੈ
ਕਵਲੁ ਨਿਰੰਜਨੁ ਜਾਣੈ ॥ ਬੂਝੈ ਕਰਮੁ ਸੁ ਸਬਦੁ
ਪਛਾਣੈ ॥ ਆਪੇ ਜਾਣੈ ਆਪਿ ਪਛਾਣੈ ਸਭੁ ਤਿਸ
ਕਾ ਚੋਜੁ ਸਬਾਇਆ ॥ ੧੧ ॥ ਆਪੇ ਸਾਹੁ ਆਪੇ
ਵਣਜਾਰਾ ॥ ਆਪੇ ਪਰਖੇ ਪਰਖਣਹਾਰਾ ॥ ਆਪੇ
ਕਸਿ ਕਸਵਟੀ ਲਾਏ ਆਪੇ ਕੀਮਤਿ ਪਾਇਆ ॥
੧੨ ॥ ਆਪਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ
॥ ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥ ਪੁਰਖੁ
ਅਤੀਤੁ ਵਸੈ ਨਿਹਕੇਵਲੁ ਗੁਰ ਪੁਰਖੈ ਪੁਰਖੁ
ਮਿਲਾਇਆ ॥ ੧੩ ॥ ਪ੍ਰਭੁ ਦਾਨਾ ਬੀਨਾ ਗਰਬੁ
ਗਵਾਏ ॥ ਦੂਜਾ ਮੈਟੈ ਏਕੁ ਦਿਖਾਏ ॥ ਆਸਾ
ਮਾਹਿ ਨਿਰਾਲਮੁ ਜੋਨੀ ਅਕੁਲ ਨਿਰੰਜਨੁ
ਗਾਇਆ ॥ ੧੪ ॥ ਹਉਮੈ ਮੋਟਿ ਸਬਦਿ ਸੁਖੁ
ਹੋਈ ॥ ਆਪੁ ਵੀਚਾਰੇ ਗਿਆਨੀ ਸੋਈ ॥ ਨਾਨਕ

pervasive music of Nature). They have enjoyed the eternal bliss by listening to the Guru's guidance (the teachings of holy saints) in the praise of the wondrous Lord, and they have enabled others as well to listen to the Guru's Word. (8)

The persons, who have inculcated the fear of the Lord and detachment from worldly bondage are immersed in the love of the Lord, having cast away their egoism (listening to the unstrung Music of Nature). They have attained the Lord, who is free from the effects of Maya, while living a householder's life in this (worldly falsehood) Maya, by reciting the Lord's True Name. (9)

The imperishable (deathless) Lord helps us to cast away the fear (of death) and our afflictions. The persons, who have rid themselves, of the ills of ignorance, have cut the Yama's noose of the cycle of Rebirths. O Nanak ! We could attain the Lord through the Guru's guidance only, who casts away our fear complex; so we should join the company of holy saints to unite with the Lord. (10)

The persons, who have realised the Lord, are capable of subduing the god of death even. (are not afraid of death). Those persons, who have realised the nature of virtuous deeds, (are engaged in virtuous actions) have attained the Lord through the Guru's Word. The Lord who is omni-scient, knowing all the inner thoughts and outer feelings of the human being, has enacted this worldly drama. (11)

The Lord Himself is the main financier and the dealer in business (of life) as well. He Himself takes trials of everyone like the jeweller testing the quality of gold. Then the Lord Himself tests His devotees like the jeweller and evaluates the (quality of gold) virtues of His devotees. (12)

The Lord-benefactor Himself bestows His favours and benevolence on the human beings, and is pervading in all the beings like a grandeur involved in all the plants of the garden. The Lord-Sublime, in His grandeur, is prevalent everywhere being omni-present, while the Guru has enabled the human being to unite with the Lord. (13)

The Lord is omni-scient and full of wisdom, who knows the inner feelings of all, who could be attained by casting away our egoism. Once we get rid of our dual-mindedness, we could perceive the same Lord pervading everywhere and within all the beings. Let us sing the praises of the Lord, who is free from Maya, abiding Himself aloof, and unaffected by births or deaths. (14)

The person, who has cast away His egoism, has enjoyed the bliss of the Guru's Word (Sabad), and is truly a learned

ਹਰਿ ਜਸੁ ਹਰਿ ਗੁਣ ਲਾਹਾ ਸਤਸੰਗਤਿ ਸਚੁ
ਫਲੁ ਪਾਇਆ ॥ ੧੫ ॥ ੨ ॥ ੧੯ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਸਚੁ ਕਹਹੁ ਸਚੈ ਘਰਿ ਰਹਣਾ ॥ ਜੀਵਤ ਮਰਹੁ
ਭਵਜਲੁ ਜਗੁ ਤਰਣਾ ॥ ਗੁਰੁ ਬੋਹਿਥੁ ਗੁਰੁ ਬੇੜੀ
ਤੁਲਹਾ ਮਨ ਹਰਿ ਜਪਿ ਪਾਰਿ ਲੰਘਾਇਆ ॥ ੧

॥ ਹਉਮੈ ਮਮਤਾ ਲੋਭ ਬਿਨਾਸਨੁ ॥ ਨਉ ਦਰ
ਮੁਕਤੇ ਦਸਵੈ ਆਸਨੁ ॥ ਉਪਰਿ ਪਰੈ ਪਰੈ
ਅਪਰੰਪਰੁ ਜਿਨਿ ਆਪੇ ਆਪੁ ਉਪਾਇਆ ॥ ੨ ॥

ਗੁਰਮਤਿ ਲੇਵਹੁ ਹਰਿ ਲਿਵ ਤਰੀਐ ॥ ਅਕਲੁ
ਗਾਇ ਜਮ ਤੇ ਕਿਆ ਡਰੀਐ ॥ ਜਤ ਜਤ
ਦੇਖਉ ਤਤ ਤਤ ਤੁਮ ਹੀ ਅਵਰੁ ਨ ਦੁਤੀਆ
ਗਾਇਆ ॥ ੩ ॥ ਸਚੁ ਹਰਿ ਨਾਮੁ ਸਚੁ ਹੈ ਸਰਣਾ

॥ ਸਚੁ ਗੁਰ ਸਬਦੁ ਜਿਤੈ ਲਗਿ ਤਰਣਾ ॥ ਅਕਲੁ
ਕਥੈ ਦੇਖੈ ਅਪਰੰਪਰੁ ਫੁਨਿ ਗਰਭਿ ਨ ਜੋਨੀ
ਜਾਇਆ ॥ ੪ ॥ ਸਚ ਬਿਨੁ ਸਤੁ ਸੰਤੋਖੁ ਨ ਪਾਵੈ

॥ ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਆਵੈ ਜਾਵੈ ॥ ਮੂਲ ਮੰਤ੍ਰੁ
ਹਰਿ ਨਾਮੁ ਰਸਾਇਣੁ ਕਹੁ ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ
॥ ੫ ॥ ਸਚ ਬਿਨੁ ਭਵਜਲੁ ਜਾਇ ਨ ਤਰਿਆ ॥

ਏਹੁ ਸਮੁੰਦੁ ਅਥਾਹੁ ਮਹਾ ਬਿਖੁ ਭਰਿਆ ॥ ਰਹੈ
ਅਤੀਤੁ ਗੁਰਮਤਿ ਲੇ ਉਪਰਿ ਹਰਿ ਨਿਰਭਉ ਕੈ

person having deliberated on his self existence. O Nanak ! The persons, who have joined the company of holy saints, have gained the bliss of the Lord's love by listening to the praises of the Lord being sung. (15 - 12 - 19)

Maru Mahala - 1 (*Sach kahoh sachai ghar rehna.....*)

O Brother ! Let us sing the praises of the Lord so that we could attain unison with the Lord. If you want to cross this ocean of life successfully, then you have to function with extreme humility (like a dead person) O my mind ! The Guru is the ship of (safety) knowledge; the Guru is the boat of worship, and the raft of love. So let us recite True Name through the Guru's guidance so as to get across this ocean. (1)

The person, who has got rid of his egoism and greed, has emancipated himself from the nine outlets and established himself in the tenth outlet (by uniting with the Lord, who abides there). This tenth door, where the Lord resides, is the highest and the limitless position out of our reach. The Lord has revealed Himself, though He is beyond our comprehension. (2)

O Brother ! Let us follow the Guru's teachings (guidance) and cross this ocean of life by imbibing the love of the Lord. Why should we be afraid of the Yama, once we sing the praises of the Lord, who is free from considerations of caste and creed?

O Lord ! I perceive You alone wherever I look around, as such the saints have always recited Your Name only, (without looking upto any other power). (3)

The Lord's Name is True and His support is also True (ever-existent). The Guru's guidance (teachings) is also True and with this support we could attain salvation. The person, who sings the praises of the limitless and indescribable Lord, is not passed through the cycle of births and deaths and is not born again through the mother's womb. (4)

O Brother ! Without the support of True Name we cannot attain Truth and contentment, and without the Guru's guidance one cannot attain salvation and goes through the cycle of births and deaths. O Nanak ! The persons, who have recited True Name, which is the fountain head of all worldly pleasures (the nectar of True Name) have attained the Lord's knowledge. (Lord's secrets). (5)

Without the support of True Name, we cannot cross this tortuous ocean of life as this ocean is full of the vicious and sinful waters and is unfathomable. The person, who leads a

ਘਰਿ ਪਾਇਆ ॥ ੬ ॥ ਝੂਠੀ ਜਗ ਹਿਤ ਕੀ
ਚਤੁਰਾਈ ॥ ਬਿਲਮ ਨ ਲਾਗੈ ਆਵੈ ਜਾਈ ॥
ਨਾਮੁ ਵਿਸਾਰਿ ਚਲਹਿ ਅਭਿਮਾਨੀ ਉਪਜੈ ਬਿਨਸਿ
ਖਪਾਇਆ ॥ ੭ ॥ ਉਪਜਹਿ ਬਿਨਸਹਿ ਬੰਧਨ
ਬੰਧੇ ॥ ਹਉਮੈ ਮਾਇਆ ਕੇ ਗਲਿ ਫੰਧੇ ॥ ਜਿਸੁ
ਰਾਮ ਨਾਮੁ ਨਾਹੀ ਮਤਿ ਗੁਰਮਤਿ ਸੇ ਜਮ ਪੁਰਿ
ਬੰਧਿ ਚਲਾਇਆ ॥ ੮ ॥ ਗੁਰ ਬਿਨੁ ਮੋਖ ਮੁਕਤਿ
ਕਿਉ ਪਾਈਐ ॥ ਬਿਨੁ ਗੁਰ ਰਾਮ ਨਾਮੁ ਕਿਉ
ਧਿਆਈਐ ॥ ਗੁਰਮਤਿ ਲੇਹੁ ਤਰਹੁ ਭਵ ਦੁਤਰੁ
ਮੁਕਤਿ ਭਏ ਸੁਖੁ ਪਾਇਆ ॥ ੯ ॥ ਗੁਰਮਤਿ
ਕ੍ਰਿਸਨਿ ਗੋਵਰਧਨ ਧਾਰੇ ॥ ਗੁਰਮਤਿ ਸਾਇਰਿ
ਪਾਹਣੁ ਤਾਰੇ ॥ ਗੁਰਮਤਿ ਲੇਹੁ ਪਰਮ ਪਦੁ
ਪਾਈਐ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥ ੧੦
॥ ਗੁਰਮਤਿ ਲੇਹੁ ਤਰਹੁ ਸਚੁ ਤਾਰੀ ॥ ਆਤਮ
ਚੀਨਹੁ ਰਿਦੈ ਮੁਰਾਰੀ ॥ ਜਮ ਕੇ ਫਾਹੇ ਕਾਟਹਿ
ਹਰਿ ਜਪਿ ਅਕੁਲ ਨਿਰੰਜਨੁ ਪਾਇਆ ॥ ੧੧ ॥
ਗੁਰਮਤਿ ਪੰਚ ਸਖੇ ਗੁਰ ਭਾਈ ॥ ਗੁਰਮਤਿ
ਅਗਨਿ ਨਿਵਾਰਿ ਸਮਾਈ ॥ ਮਨਿ ਮੁਖਿ ਨਾਮੁ
ਜਪਹੁ ਜਗਜੀਵਨ ਰਿਦ ਅੰਤਰਿ ਅਲਖੁ
ਲਖਾਇਆ ॥ ੧੨ ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸਬਦਿ
ਪਤੀਜੈ ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਕਿਸ ਕੀ ਕੀਜੈ ॥

life of detachment through the Guru's guidance, becomes great and has attained the fearless Lord within his innerself. (His soul mingles with the Prime-soul). (6)

The worldly cleverness is all false and temporary; and there is hardly any delay in the creation or destruction of the world. The persons, who waste this life in egoistic tendencies being forgetful of the Lord's True Name, are made to suffer through the cycle of births and deaths. (by the Lord). (7)

They are passed through the cycle of births and deaths, engrossed in worldly bondage, as they are engulfed by the noose of the worldly falsehood (Maya). The person, who has not imbibed the Lord's True Name through the Guru's guidance, is bound in chains by the Yama (and taken to hell). (8)

How could we attain salvation without the Guru's guidance? (Guru's support) ? How could we recite the Lord's True Name even without the Guru's support ? Let us, therefore, cross this arduous ocean by following the Guru's guidance. The Guru-minded persons, following the Guru's Word have been enabled to cross this ocean of life successfully, thus enjoying eternal bliss. (9)

Krishna had carried the mountain on his head through the Guru's guidance; even Ram had made the stones float on the ocean waters through the support of the Guru. O Nanak ! Let us attain the highest state of bliss and equipoise by following the Guru's guidance (Guru's teachings) thus getting rid of our doubts (and dual-mindedness) through the Guru's support. (10)

Let us swim across this ocean of life successfully by following the Guru's teachings (guidance) and perceive the Lord, destroyer of egoism (demon Mur) within our hearts. The persons, who have cut the chains of worldly bondage by reciting Lord's True Name, have attained the Lord, free from Maya, caste and creed, by eliminating the Yama's noose. (11)

The persons, who have followed the Guru's Word (Guru's guidance) have befriended the five virtues like Truth and contentment. Such persons, having extinguished the fire of worldly desires within, have merged with the Lord through the Guru's guidance. Let us recite the Lord's True Name with (mind and mouth) love and devotion, which has made us realise the limitless Lord, the life-giver, within our hearts. (12)

The Guru-minded persons, who follows and understand the Guru's message, are immersed in the Lord's love. In whose praises or slander are such persons engrossed ? As such we

ਚੀਨਹੁ ਆਪੁ ਜਪਹੁ ਜਗਦੀਸਹੁ ਹਰਿ ਜਗੰਨਾਥੁ
ਮਨਿ ਭਾਇਆ ॥ ੧੩ ॥ ਜੋ ਬ੍ਰਹਮੰਡਿ ਖੰਡਿ ਸੋ
ਜਾਣਹੁ ॥ ਗੁਰਮੁਖਿ ਬੁਝਹੁ ਸਬਦਿ ਪਛਾਣਹੁ ॥
ਘਟਿ ਘਟਿ ਭੋਗੇ ਭੋਗਣਹਾਰਾ ਰਹੈ ਅਤੀਤੁ
ਸਬਾਇਆ ॥ ੧੪ ॥ ਗੁਰਮਤਿ ਬੋਲਹੁ ਹਰਿ
ਜਸੁ ਸੂਚਾ ॥ ਗੁਰਮਤਿ ਆਖੀ ਦੇਖਹੁ ਊਚਾ ॥
ਸ੍ਵਣੀ ਨਾਮੁ ਸੁਣੈ ਹਰਿ ਬਾਣੀ ਨਾਨਕ ਹਰਿ
ਰੰਗਿ ਰੰਗਾਇਆ ॥ ੧੫ ॥ ੩ ॥ ੨੦ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਪਰਹਰੁ ਪਰ ਨਿੰਦਾ ॥ ਲਬੁ ਲੋਭੁ ਤਜਿ
ਹੋਹੁ ਨਿਚਿੰਦਾ ॥ ਕ੍ਰਮ ਕਾ ਸੰਗਲੁ ਤੋੜਿ ਨਿਰਾਲਾ
ਹਰਿ ਅੰਤਰਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ॥ ੧ ॥ ਨਿਸਿ
ਦਾਮਨਿ ਜਿਉ ਚਮਕਿ ਚੰਦਾਇਣੁ ਦੇਖੈ ॥
ਅਹਿਨਿਸਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪੇਖੈ ॥ ਆਨੰਦ ਰੂਪੁ
ਅਨੂਪੁ ਸਰੂਪਾਗੁਰਿ ਪੂਰੈ ਦੇਖਾਇਆ ॥ ੨ ॥
ਸਤਿਗੁਰ ਮਿਲਹੁ ਆਪੇ ਪ੍ਰਭੁ ਤਾਰੇ ॥ ਸਸਿ ਘਰਿ
ਸੂਰੁ ਦੀਪਕੁ ਗੈਣਾਰੇ ॥ ਦੇਖਿ ਅਦਿਸਟੁ ਰਹਹੁ
ਲਿਵ ਲਾਗੀ ਸਭੁ ਤ੍ਰਿਭਵਣਿ ਬ੍ਰਹਮੁ ਸਬਾਇਆ
॥ ੩ ॥ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪਾਏ ਤ੍ਰਿਸਨਾ ਭਉ ਜਾਏ ॥
ਅਨਭਉ ਪਦੁ ਪਾਵੈ ਆਪੁ ਗਵਾਏ ॥ ਊਚੀ ਪਦਵੀ
ਊਚੈ ਊਚਾ ਨਿਰਮਲ ਸਬਦੁ ਕਮਾਇਆ ॥ ੪ ॥

should worship the Lord by considering all the beings as an embodiment of the same Lord. But this fact has been realised by those persons, who have developed love for the Lord. (13)

Let us appreciate the Lord, who pervades the whole Universe, and consider Him merging in this human form as well, which is a part of the Universe. Thus we could seek the Lord by following the Guru's Word through the Guru's guidance. The Lord Himself is enjoying the worldly pleasures in the form of various human beings but remains aloof from everyone. (14)

O Guru-minded person ! Let us sing the praises of the Lord, through the Guru's guidance, by perceiving the Greatest and highest Lord (full of grandeur) by gaining the light of knowledge through the Guru's guidance. O Nanak ! The person, who listens to the Lord's True Name through the Guru's Word, gets imbued with the love of the Lord alongwith all those persons in his company. (15 - 3 - 20)

Maru Mahala - 1 (*Ka'm karodh parhar par ninda.....*)

(O Brother !) Let us get rid of our sexual desires, anger, or vilification of others, and greed (of eating food), or amassing of wealth and become free from all worries. Thus we could enjoy the bliss of attaining the Lord within us by cutting off the chains of worldly bondage and dual-mindedness, while the Lord is abiding in His aloofness. (1)

The brightness of the lightening in the sky is seen by everyone when it shines at night, similarly the light of the Prime-soul is seen by us continuously by day and night (within us). The perfect Guru has enabled us to perceive the blissful and the grand great Lord within us. (2)

The Lord Himself would bestow salvation on us by (meeting) uniting with the Guru, who has established the lamps of the sun and moon in the sky. Let us develop the love of the Unseen Lord with the eyes of knowledge as the Lord is pervading all the three worlds and is seen within all the beings. (3)

The human being, on partaking the nectar of True Name, gets rid of his worldly desires including the fear of the cycle of births and deaths. By ridding himself of his egoism, he could attain the state of fearlessness (from fear of death). Thus the person, who has followed the pure and truthful (message of the Guru) Guru's Word, attains the highest state of equipoise and bliss. (4)

The True Name of the Unseen (imperceptible) Lord, who

ਅਦ੍ਰਿਸ਼ਟ ਅਗੋਚਰੁ ਨਾਮੁ ਅਪਾਰਾ ॥ ਅਤਿ ਰਸੁ
ਮੀਠਾ ਨਾਮੁ ਪਿਆਰਾ ॥ ਨਾਨਕ ਕਉ ਜੁਗਿ ਜੁਗਿ
ਹਰਿ ਜਸੁ ਦੀਜੈ ਹਰਿ ਜਪੀਐ ਅੰਤੁ ਨ ਪਾਇਆ
॥ ੫ ॥ ਅੰਤਰਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੀਰਾ ॥ ਹਰਿ
ਜਪਤੇ ਮਨੁ ਮਨ ਤੇ ਧੀਰਾ ॥ ਦੁਖਟ ਘਟ ਭਉ
ਭੰਜਨੁ ਪਾਈਐ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਜਾਇਆ ॥
੬ ॥ ਭਗਤਿ ਹੇਤਿ ਗੁਰ ਸਬਦਿ ਤਰੀਰਾ ॥ ਹਰਿ
ਜਸੁ ਨਾਮੁ ਪਦਾਰਥੁ ਮੰਗਾ ॥ ਹਰਿ ਭਾਵੈ ਗੁਰ
ਮੇਲਿ ਮਿਲਾਏ ਹਰਿ ਤਾਰੇ ਜਗਤੁ ਸਬਾਇਆ ॥
੭ ॥ ਜਿਨਿ ਜਪੁ ਜਪਿਓ ਸਤਿਗੁਰ ਮਤਿ ਵਾ ਕੇ
॥ ਜਮਕੰਕਰ ਕਾਲੁ ਸੇਵਕ ਪਗ ਤਾ ਕੇ ॥ ਊਤਮ
ਸੰਗਤਿ ਗਤਿ ਮਿਤਿ ਊਤਮ ਜਗੁ ਭਉਜਲੁ ਪਾਰਿ
ਤਰਾਇਆ ॥ ੮ ॥ ਇਹੁ ਭਵਜਲੁ ਜਗਤੁ ਸਬਦਿ
ਗੁਰ ਤਰੀਐ ॥ ਅੰਤਰ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ
ਜਰੀਐ ॥ ਪੰਚ ਬਾਣ ਲੇ ਜਮ ਕਉ ਮਾਰੈ
ਗਗਨੰਤਰਿ ਧਣਖੁ ਚੜਾਇਆ ॥ ੯ ॥ ਸਾਕਤ
ਨਰਿ ਸਬਦ ਸੁਰਤਿ ਕਿਉ ਪਾਈਐ ॥ ਸਬਦ
ਸੁਰਤਿ ਬਿਨੁ ਆਈਐ ਜਾਈਐ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਪਰਾਇਣੁ ਹਰਿ ਪੂਰੈ ਭਾਗਿ
ਮਿਲਾਇਆ ॥ ੧੦ ॥ ਨਿਰਭਉ ਸਤਿਗੁਰੁ ਹੈ
ਰਖਵਾਲਾ ॥ ਭਗਤਿ ਪਰਾਪਤਿ ਗੁਰ ਚੌਪਾਲਾ ॥

is beyond our reach, is equally limitless and grand. The bliss of the nectar of True Name is equally sweet and rewarding. O Nanak ! May the Lord bless me with the bliss of His True Name throughout the ages (by singing His praises) ! By reciting the True Name of the Lord, who is limitless, we become equally great and limitless. (5)

The persons, who have recited True Name, have gained the jewel of knowledge within their inner-selves. Such persons, by reciting True Name through the Guru's guidance, have attained peace of mind and the bliss of contentment. Let us attain the Lord, who rids us of the fear of the arduous path to be tread after death and escape the cycle of the Rebirths. (6)

O Brother ! The Guru's message enables us to engage in the worship of the Lord and whosoever follows the Guru's guidance, attains salvation. The saints have, therefore, always longed for and prayed for the True Name of the Lord, by singing His praises. The Lord would unite us with the Guru, when it pleases Him, thus bestowing the boon of salvation on the whole world. (7)

The persons, who have recited True Name of the Lord, by following the Guru's guidance, find even the Yama (god of death) paying obeisance at their lotus-feet like a slave. Thus such persons, by joining the highest company of the holy saints, become equally great and are enabled to cross this arduous ocean of life successfully. (8)

We could cross this horrible and arduous ocean of life successfully through the Guru's guidance (Guru's Word) alone, by subduing the dual-mindedness within us. We could (kill) overcome the Yama with the arrows of the holy discourses of the saints, (through the Guru's Word) with the bow of virtuous thoughts (by getting rid of vicious thoughts) (9)

How could a faithless person develop the love of the Guru's Word ? Without following the Guru's guidance we are bound to pass through the cycle of births and deaths. O Nanak ! The Guru-minded persons have attained salvation through the Guru's guidance, and have been united with the Lord through great good fortune, being pre-destined by the Lord's Will. (10)

The fearless (True Guru) Lord is the protector of the Guru-minded persons, who have gained the Lord's worship through the Guru's guidance. The Guru's Word is always blissful and

ਪੁਨਿ ਅਨੰਦ ਅਨਾਹਦੁ ਵਾਜੈ ਗੁਰ ਸਬਦਿ
ਨਿਰੰਜਨੁ ਪਾਇਆ ॥ ੧੧ ॥ ਨਿਰਭਉ ਸੋ ਸਿਰਿ
ਨਾਹੀ ਲੇਖਾ ॥ ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਹੈ ਦੇਖਾ
॥ ਆਪਿ ਅਤੀਤੁ ਅਜੋਨੀ ਸੰਭਉ ਨਾਨਕ
ਗੁਰਮਤਿ ਸੋ ਪਾਇਆ ॥ ੧੨ ॥ ਅੰਤਰ ਕੀ
ਗਤਿ ਸਤਿਗੁਰੁ ਜਾਣੈ ॥ ਸੋ ਨਿਰਭਉ ਗੁਰ ਸਬਦਿ
ਪਛਾਣੈ ॥ ਅੰਤਰੁ ਦੇਖਿ ਨਿਰੰਤਰਿ ਬੂਝੈ ਅਨਤ ਨ
ਮਨੁ ਡੋਲਾਇਆ ॥ ੧੩ ॥ ਨਿਰਭਉ ਸੋ ਅਭ
ਅੰਤਰਿ ਵਸਿਆ ॥ ਅਹਿਨਿਸਿ ਨਾਮਿ ਨਿਰੰਜਨ
ਰਸਿਆ ॥ ਨਾਨਕ ਹਰਿ ਜਸੁ ਸੰਗਤਿ ਪਾਈਐ
ਹਰਿ ਸਹਜੇ ਸਹਜਿ ਮਿਲਾਇਆ ॥ ੧੪ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਸੋ ਪ੍ਰਭੁ ਜਾਣੈ ॥ ਰਹੈ ਅਲਿਪਤੁ
ਚਲਤੇ ਘਰਿ ਆਣੈ ॥ ਉਪਰਿ ਆਦਿ ਸਰਬ ਤਿਹੁ
ਲੋਈ ਸਬੁ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪਾਇਆ ॥ ੧੫
॥ ੪ ॥ ੨੧ ॥

ਮਾਰੂ ਮਹਲਾ ੧ ॥

ਕੁਦਰਤਿ ਕਰਨੈਹਾਰ ਅਪਾਰਾ ॥ ਕੀਤੇ ਕਾ ਨਾਹੀ
ਕਿਹੁ ਚਾਰਾ ॥ ਜੀਅ ਉਪਾਇ ਰਿਜਭੁ ਦੇ ਆਪੇ
ਸਿਰਿ ਸਿਰਿ ਹੁਕਮੁ ਚਲਾਇਆ ॥ ੧ ॥ ਹੁਕਮੁ
ਚਲਾਇ ਰਹਿਆ ਭਰਪੂਰੇ ॥ ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ
ਆਖਾਂ ਦੂਰੇ ॥ ਗੁਪਤ ਪ੍ਰਗਟ ਹਰਿ ਘਟਿ ਘਟਿ

surely whosoever has recited this True Name, has attained the Lord, who is free from maya. (11)

Such a person then becomes fearless and he does not have to account for his actions (performed in the world) Thus he is enabled to perceive the Lord, who is limitless but is seen through his Nature. (Manifestation of Nature). O Nanak ! The Lord is free from the effects of the three-pronged Maya (worldly falsehood) and is free from the cycle of Rebirths and is self-effulgent. We could attain such a Lord through the Guru's guidance. (12)

The Guru knows all our inner feelings, being omni-scient. The person, who attains self-realisation through the Guru's guidance, becomes fearless. Such a person, then perceiving the Prime-soul (the light of the Lord) within himself, realises the Lord's presence in all the beings, and thus his mind does not falter or lose peace. (13)

The fearless Lord now abides within his innerself and he is always immersed in reciting the Lord's True Name all the time (day and night). O Nanak ! We could listen to the Lord's praises, being sung in the company of holy saints. Thus the Lord has united such a person with Himself in the state of equipoise. (14)

The person, who has realised the Lord's presence both within and without (both inside the mind and outside in the world), remains aloof and controls his senses, which were wandering all over. O Nanak ! The Lord, who is the fountain-head of everything in the three worlds and is the greatest of all, enables such Guru-minded persons to enjoy the eternal bliss by pinning full faith in Him. (15 - 4 - 21)

Maru Mahala - 1 (*Kudrat karnai haar apara.....*)

The Lord, who has created this Universe, with the help of Maya (worldly falsehood), is truly limitless, while this human being created by Him, has no control over Him. The Lord, after creating the beings, (sustains them and) provides them with sustenance, and then directs them to (follow) function His ordains as per His Will. (1)

The Lord, through His Will, is pervading all over the Universe. How could we call Him as existing close by or a distant entity ? Let us perceive the hidden Lord as present in all the beings, as He is pervading equally in all the beings. (2)

ਦੇਖਹੁ ਵਰਤੈ ਤਾਕੁ ਸਬਾਇਆ ॥ ੨ ॥ ਜਿਸ
ਕਉ ਮੇਲੇ ਸੁਰਤਿ ਸਮਾਏ ॥ ਗੁਰ ਸਬਦੀ ਹਰਿ
ਨਾਮੁ ਪਿਆਏ ॥ ਆਨਦ ਰੂਪ ਅਨੂਪ ਅਗੋਚਰ
ਗੁਰ ਮਿਲਿਐ ਭਰਮੁ ਜਾਇਆ ॥ ੩ ॥ ਮਨ ਤਨ
ਧਨ ਤੇ ਨਾਮੁ ਪਿਆਰਾ ॥ ਅੰਤਿ ਸਖਾਈ
ਚਲਣਵਾਰਾ ॥ ਮੋਹ ਪਸਾਰ ਨਹੀ ਸੰਗਿ ਬੇਲੀ
ਬਿਨੁ ਹਰਿ ਗੁਰ ਕਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥ ੪ ॥
ਜਿਸ ਕਉ ਨਦਰਿ ਕਰੇ ਗੁਰੁ ਪੂਰਾ ॥ ਸਬਦਿ
ਮਿਲਾਏ ਗੁਰਮਤਿ ਸੂਰਾ ॥ ਨਾਨਕ ਗੁਰ ਕੇ ਚਰਨ
ਸਰੇਵਹੁ ਜਿਨਿ ਭੂਲਾ ਮਾਰਗਿ ਪਾਇਆ ॥ ੫ ॥
ਸੰਤ ਜਨਾਂ ਹਰਿ ਧਨੁ ਜਸੁ ਪਿਆਰਾ ॥ ਗੁਰਮਤਿ
ਪਾਇਆ ਨਾਮੁ ਤੁਮਾਰਾ ॥ ਜਾਚਿਕੁ ਸੇਵ ਕਰੇ ਦਰਿ
ਹਰਿ ਕੈ ਹਰਿ ਦਰਗਹ ਜਸੁ ਗਾਇਆ ॥ ੬ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਮਹਲਿ ਬੁਲਾਏ ॥ ਸਾਚੀ
ਦਰਗਹ ਗਤਿ ਪਤਿ ਪਾਏ ॥ ਸਾਕਤ ਠਉਰ ਨਾਹੀ
ਹਰਿ ਮੰਦਰ ਜਨਮ ਮਰੈ ਦੁਖੁ ਪਾਇਆ ॥ ੭ ॥
ਸੇਵਹੁ ਸਤਿਗੁਰ ਸਮੁੰਦੁ ਅਥਾਹਾ ॥ ਪਾਵਹੁ ਨਾਮੁ
ਰਤਨੁ ਧਨੁ ਲਾਹਾ ॥ ਬਿਖਿਆ ਮਲੁ ਜਾਇ ਅੰਮ੍ਰਿਤੁ
ਸਰਿ ਨਾਵਹੁ ਗੁਰ ਸਰ ਸੰਤੋਖੁ ਪਾਇਆ ॥ ੮ ॥
ਸਤਿਗੁਰੁ ਸੇਵਹੁ ਸੰਕ ਨ ਕੀਜੈ ॥ ਆਸਾ ਮਾਹਿ
ਨਿਰਾਸੁ ਰਹੀਜੈ ॥ ਸੀਸਾ ਦੂਖ ਬਿਨਾਸਨੁ ਸੇਵਹੁ

The Lord unites such persons with Himself, who are given the light of knowledge through the Guru's guidance. The person, who recites Lord's True Name through the Guru's Word, gets rid of his doubts and dual-mindedness. The Lord is limitless, blissful, beyond the reach of our senses and could be attained by the person, who unites with the Guru. (3)

The Lord's True Name is more lovable and pleasant than the body, mind and wealth even, as this True Name alone accompanies us at the end of this life and supports us. The worldly love and its involvement does not help anybody at the end of this life; infact none except the Guru, an embodiment of the Lord, has enjoyed the bliss of Lord's unison. (4)

The person, who is blessed with the perfect Guru's Grace, and is able to overpower the vices like sexual desires through the Guru's guidance, has been united with the Lord by the Guru. O Nanak ! Let us serve the lotus-feet of the Guru, who has put this mind which was astray, on to the right path. (5)

O Lord ! The holy saints, who have attained Your True Name through the Guru's teachings, have developed love for the wealth of (singing) Your praises. The beggar (slave) who serves the Lord at His gates, has sung the praises of the Lord at His court. (6)

On meeting the Guru, the devotee is called to the Lord's presence (in the company of the holy saints) where he is received with honour. The faithless person, however, does not find any place in the Lord's presence, as such he suffers through the cycle of births and deaths. (7)

Let us serve the True Guru, who is as deep as the ocean and gain the invaluable jewel of True Name as the wealth in profit (for business in life). The person, who bathes in the lake of holy saints, full of the virtues of contentment and peace of mind, casts away the filth of his vicious and sinful actions. (8)

O Brother ! Let us serve the Guru without any doubts or misgivings, and remain free from the vicious thoughts or sinful actions while abiding in this world of hopes and desires. (Do not entertain any hopes in this worldly drama). Let us serve the Guru, who casts away all our doubts and ills. The persons, who have served the Guru, have been emancipated from the ills of ignorance. (9)

The persons, who have won the acceptance of the Lord, get honoured and acclaimed by Him. Who else is there, equal

ਫਿਰਿ ਬਾਹੁੜਿ ਰੇਗੁ ਨ ਲਾਇਆ ॥ ੯ ॥ ਸਾਚੇ
ਭਾਵੈ ਤਿਸੁ ਵਡੀਆਏ ॥ ਕਉਨੁ ਸੁ ਦੂਜਾ ਤਿਸੁ
ਸਮਝਾਏ ॥ ਹਰਿ ਗੁਰ ਮੂਰਤਿ ਏਕਾ ਵਰਤੈ ਨਾਨਕ
ਹਰਿ ਗੁਰ ਭਾਇਆ ॥ ੧੦ ॥ ਵਾਚਹਿ ਪੁਸਤਕ
ਵੇਦ ਪੁਰਾਨਾ ॥ ਇਕ ਬਹਿ ਸੁਨਹਿ ਸੁਨਾਵਹਿ
ਕਾਨਾ ॥ ਅਜਗਰ ਕਪਟੁ ਕਹਹੁ ਕਿਉ ਖੁਲੈ ਬਿਨੁ
ਸਤਿਗੁਰ ਤਤੁ ਨ ਪਾਇਆ ॥ ੧੧ ॥ ਕਰਹਿ
ਬਿਭੂਤਿ ਲਗਾਵਹਿ ਭਸਮੈ ॥ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ
ਸੁ ਹਉਮੈ ॥ ਪਾਖੰਡ ਕੀਨੇ ਜੇਗੁ ਨ ਪਾਈਐ ਬਿਨੁ
ਸਤਿਗੁਰ ਅਲਖੁ ਨ ਪਾਇਆ ॥ ੧੨ ॥ ਤੀਰਥ
ਵਰਤ ਨੇਮ ਕਰਹਿ ਉਦਿਆਨਾ ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ
ਕਥਹਿ ਗਿਆਨਾ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਉ ਸੁਖੁ
ਪਾਈਐ ਬਿਨੁ ਸਤਿਗੁਰ ਭਰਮੁ ਨ ਜਾਇਆ ॥
੧੩ ॥ ਨਿਉਲੀ ਕਰਮ ਭੁਇਅੰਗਮ ਭਾਠੀ ॥
ਰੇਚਕ ਕੁੰਭਕ ਪੂਰਕ ਮਨ ਹਾਠੀ ॥ ਪਾਖੰਡ ਧਰਮੁ
ਪ੍ਰੀਤਿ ਨਹੀ ਹਰਿ ਸਉ ਗੁਰ ਸਬਦ ਮਹਾ ਰਸੁ
ਪਾਇਆ ॥ ੧੪ ॥ ਕੁਦਰਤਿ ਦੇਖਿ ਰਹੇ ਮਨੁ
ਮਾਨਿਆ ॥ ਗੁਰ ਸਬਦੀ ਸਭੁ ਬ੍ਰਹਮੁ ਪਛਾਨਿਆ
॥ ਨਾਨਕ ਆਤਮ ਰਾਮੁ ਸਬਾਇਆ ਗੁਰ
ਸਤਿਗੁਰ ਅਲਖੁ ਲਖਾਇਆ ॥ ੧੫ ॥ ੫ ॥
੨੨ ॥

in power to the Lord, who would advise Him in all his decisions. O Nanak ! The Guru is an embodiment of the Lord (both are one and the same power) as the Guru loves the Lord while the Lord accepts the Guru's Greatness with equal regard. (10)

There are some persons, who study the (holy books like) Vedas and Puranas while there are some others who listen to them with the ears while some persons give discourses with the tongue. How could anyone disclose the secrets of the Lord, which is like the knot of vicious thoughts as without the Guru's guidance no one has attained the Lord ? (11)

Some persons, filled with the demon of egoism and anger, smear their bodies with ash for showing off to the world. But by doing such formal rituals no one has ever attained the limitless True Lord as True Yoga cannot be practised without the Guru's guidance. (12)

There are some persons who visit holy places of pilgrimage, keep fasts or go to the jungles (for meditation) and then some others observe celibacy, truthfulness or a disciplined life and give discourses full of knowledge. But without the Guru's support or without reciting Lord's True Name how could anyone enjoy the bliss of life by ridding himself of dual-mindedness. (13)

There are some persons, who try to stop their breathing process by controlling the breath through the snake-like artery at the back (in the spinal cord) and taking it to the tenth outlet (dasam duar) and perform such other difficult tasks of stopping the breath or again making it normal due to mind's control with force. All these religious rituals performed without the Lord's love are fruitless as it is only through the Guru's guidance that some persons have enjoyed the eternal bliss, by getting rid of formal rites or practices. (14)

There are some, who have convinced themselves about the Lord's Greatness by watching the vast Nature (and considering this world as a manifestation of the worldly falsehood (Maya). The Guru-minded persons have realised the Lord-Almighty by following the Guru's Word (Guru's guidance). O Nanak ! The omni-presence of the Lord, who is pervading all the beings, is realised by those persons, who are revealed the Truth by the True Guru and the Greatness of the indescribable Lord is realised. (15 - 5 - 22)

ਮਾਹੂ ਸੋਲਹੇ ਮਹਲਾ ੩
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹੁਕਮੀ ਸਹਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥ ਕਰਿ ਕਰਿ
ਵੇਖੈ ਅਪਣੀ ਵਡਿਆਈ ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ
ਆਪੇ ਹੁਕਮੇ ਰਹਿਆ ਸਮਾਈ ਹੇ ॥ ੧ ॥ ਮਾਇਆ
ਮੇਹੁ ਜਗਤੁ ਗੁਬਾਰਾ ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੇ ਵੀਚਾਰਾ
॥ ਆਪੇ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ਆਪੇ ਮੇਲਿ
ਮਿਲਾਈ ਹੇ ॥ ੨ ॥ ਆਪੇ ਮੇਲੇ ਦੇ ਵਡਿਆਈ
॥ ਗੁਰ ਪਰਸਾਦੀ ਕੀਮਤਿ ਪਾਈ ॥ ਮਨਮੁਖਿ
ਬਹੁਤੁ ਫਿਰੈ ਬਿਲਲਾਦੀ ਦੂਜੇ ਭਾਇ ਖੁਆਈ ਹੇ
॥ ੩ ॥ ਹਉਮੈ ਮਾਇਆ ਵਿਚੇ ਪਾਈ ॥ ਮਨਮੁਖ
ਭੁਲੇ ਪਤਿ ਗਵਾਈ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਨਾਇ
ਰਾਚੈ ਸਾਚੈ ਰਹਿਆ ਸਮਾਈ ਹੇ ॥ ੪ ॥ ਗੁਰ ਤੇ
ਗਿਆਨੁ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥ ਮਨਸਾ ਮਾਰਿ
ਮਨ ਮਾਹਿ ਸਮਾਇਆ ॥ ਆਪੇ ਖੇਲ ਕਰੇ ਸਤਿ
ਕਰਤਾ ਆਪੇ ਦੇਇ ਬੁਝਾਈ ਹੇ ॥ ੫ ॥ ਸਤਿਗੁਰੁ
ਸੇਵੇ ਆਪੁ ਗਵਾਏ ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਬਦਿ ਸੁਖ
ਪਾਏ ॥ ਅੰਤਰਿ ਪਿਆਰੁ ਭਗਤੀ ਰਾਤਾ ਸਹਜਿ
ਮਤੇ ਬਣਿ ਆਈ ਹੇ ॥ ੬ ॥ ਦੂਖ ਨਿਵਾਰਣੁ
ਗੁਰ ਤੇ ਜਾਤਾ ॥ ਆਪਿ ਮਿਲਿਆ ਜਗਜੀਵਨੁ
ਦਾਤਾ ॥ ਜਿਸ ਨੋ ਲਾਏ ਸੋਈ ਬੂਝੈ ਭਉ ਭਰਮੁ
ਸਰੀਰੁ ਜਾਈ ਹੇ ॥ ੭ ॥ ਆਪੇ ਗੁਰਮੁਖਿ ਆਪੇ

Ma'ru Solhai Mahala - 3 Ik onkar satgur prasad
(Hukmai sehjai sristi upa'iee....)

"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."

The Lord has created this Universe through His Will, as a routine function and then watches Himself His Great drama. The Lord is all in all, creating this Universe through His Great worldly drama (by creating the god Brahma who further engages in worldly creation). and He Himself pervades all the creation as per His Will. (1)

There is complete darkness due to (ignorance) lack of knowledge about the Lord's secrets, but few Guru-minded persons have realised the Truth through meditation. (through great deliberations). The person, who is blessed with the Lord's Grace, gets this realisation (about the Lord's Greatness) and is united by the Lord with Himself. (2)

The person, who is blessed with the company of holy saints, attains the honour of His knowledge and then realises Lord's greatness through the Guru's guidance and Grace. The faithless persons, however, are wailing in the darkness of ignorance and are lost in their dual-mindedness. (3)

The faithless persons, who have developed egoistic tendencies being engrossed in Maya (worldly falsehood) have lost their honour in fruitless considerations. However, the Guru-minded persons, who are engaged in the recitation of True Name through the Guru's guidance, are united with the Lord. (4)

The persons, who have gained the jewel of True Name through the Guru's guidance, have attained the Truth by ridding themselves of the worldly desires and are united with the Lord. The Lord has enacted this worldly drama, which is understood by such Guru-minded persons only, through His Grace only. (5)

The person, who has served the True Guru by ridding himself of his egoism, enjoys the eternal bliss by merging with the beloved Lord through the Guru's Word (guidance). Such a person then develops the love of the Lord's worship and gets immersed in the recitation of True Name (automatically) in a state of equipoise. (6)

The persons, who have attained the Lord, the destroyer of all suffering, through the Guru's support, have been merged with the Lord, the life-giver, through His Grace. Such a person is bestowed with the Lord's love through His Grace, by getting

ਦੇਵੈ ॥ ਸਚੈ ਸਬਦਿ ਸਤਿਗੁਰੁ ਸੇਵੈ ॥ ਜਰਾ ਜਮੁ
ਤਿਸੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੇ ਸਿਉ ਬੁਝਿ ਆਈ ਹੋ
॥ ੮ ॥ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰਾ ॥ ਜਲਿ
ਜਲਿ ਖਪੈ ਬਹੁਤੁ ਵਿਕਾਰਾ ॥ ਮਨਮੁਖੁ ਠਹੁਰਿ ਨ
ਪਾਏ ਕਬਹੂ ਸਤਿਗੁਰੁ ਬੂਝ ਬੁਝਾਈ ਹੋ ॥ ੯ ॥
ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਵਡਭਾਰੀ ॥ ਸਾਚੈ ਨਾਮਿ
ਸਦਾ ਲਿਵ ਲਾਗੀ ॥ ਅੰਤਰਿ ਨਾਮੁ ਰਵਿਆ
ਨਿਹਕੇਵਲੁ ਤ੍ਰਿਸਨਾ ਸਬਦਿ ਬੁਝਾਈ ਹੋ ॥ ੧੦
॥ ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਬਾਣੀ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੈ
ਕਿਨੈ ਪਛਾਣੀ ॥ ਸਚੈ ਸਬਦਿ ਰਤੇ ਬੈਰਾਗੀ
ਆਵਣੁ ਜਾਣੁ ਰਹਾਈ ਹੋ ॥ ੧੧ ॥ ਸਬਦੁ ਬੂਝੈ
ਸੇ ਮੈਲੁ ਚੁਕਾਏ ॥ ਨਿਰਮਲ ਨਾਮੁ ਵਸੈ ਮਨਿ
ਆਏ ॥ ਸਤਿਗੁਰੁ ਅਪਣਾ ਸਦ ਹੀ ਸੇਵਹਿ ਹਉਮੈ
ਵਿਚਹੁ ਜਾਈ ਹੋ ॥ ੧੨ ॥ ਗੁਰ ਤੇ ਬੂਝੈ ਤਾ ਦਰੁ
ਸੂਝੈ ॥ ਨਾਮ ਵਿਹੁਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ ॥ ਸਤਿਗੁਰੁ
ਸੇਵੇ ਕੀ ਵਡਿਆਈ ਤ੍ਰਿਸਨਾ ਭੂਖ ਗਵਾਈ ਹੋ ॥
੧੩ ॥ ਆਪੇ ਆਪਿ ਮਿਲੈ ਤਾ ਬੂਝੈ ॥ ਗਿਆਨ
ਵਿਹੁਣਾ ਕਿਛੁ ਨ ਸੂਝੈ ॥ ਗੁਰ ਕੀ ਦਾਤਿ ਸਦਾ
ਮਨ ਅੰਤਰਿ ਬਾਣੀ ਸਬਦਿ ਵਜਾਈ ਹੋ ॥ ੧੪
॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕਰਮ ਕਮਾਇਆ ॥
ਕੋਇ ਨ ਮੇਟੈ ਧੁਰਿ ਫੁਰਮਾਇਆ ॥ ਸਤਸੰਗਤਿ

rid of his fear (of death) and dual-mindedness (from the body) (7)

The Guru-minded person, blessed with the company of holy saints through the Guru's Grace, then serves the True Guru by following the Guru's Word (Guru's guidance). Such a person then develops the love of the Lord and is not pestered by old age or sufferings at the hands of Yama. (god of death). (8)

The whole world is burning in the fire of worldly desires and is suffering badly being engrossed in vicious or sinful actions. Thus the faithless person does not find any rest or peace from his ailments, while this realisation has come through the Guru's guidance. (9)

The persons, who are engaged in the service of the True Guru, are really fortunate as they are always immersed in the True Name of the Lord. By inculcating the love of the Lord's True Name in the heart, they have become perfect by casting away their worldly desires through the Guru's Word. (10)

The persons, who have followed the Guru's True Word, have purified their speech even, but this has been realised by few Guru-minded persons only. The persons, who are imbued with the love of the Lord through complete worldly detachment have been (spared) saved from the cycle of births and deaths. (11)

The persons, who have realised the Guru's Word have purified themselves from the filth of sinful actions, as they have inculcated the love of True Name in the heart. Such persons always serve their True Guru by ridding themselves of their egoism. (12)

The person, who has realised this fact from the Guru, attains the knowledge in the Lord's presence. The person, devoid of True Name, always engages in fruitless discussions or quarrels. But the persons, who have served the True Guru, are blessed with the honour of ridding themselves of the hunger for worldly possessions. (from the worldly desires). (13)

When this human being realises the Lord's secrets, he attains self-realisation, whereas the faithless person without any knowledge does not gain anything fruitful. But the persons, who have gained the bliss of the Guru's guidance, have further percolated the message of the Guru (Guru's Word) throughout the world and conveyed the love of the Guru's guidance to others. (14)

This human being functions as is pre-destined for him by the Lord's Will and no one could alter the ordains of the Lord,

ਮਹਿ ਤਿਨ ਹੀ ਵਾਸਾ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿ
ਪਾਈ ਹੋ ॥ ੧੫ ॥ ਅਪਣੀ ਨਦਰਿ ਕਰੇ ਸੇ ਪਾਏ
॥ ਸਚੈ ਸਬਦਿ ਤਾੜੀ ਚਿਤੁ ਲਾਏ ॥ ਨਾਨਕ
ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਭੀਖਿਆ ਨਾਮੁ ਦਰਿ ਪਾਈ ਹੋ
॥ ੧੬ ॥ ੧ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਏਕੇ ਏਕੁ ਵਰਤੈ ਸਭੁ ਸੋਈ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ
ਬੂਝੈ ਕੋਈ ॥ ਏਕੇ ਰਵਿ ਰਹਿਆ ਸਭ ਅੰਤਰਿ
ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਹੋ ॥ ੧ ॥ ਲਖ
ਚਰ੍ਹਾਸੀਹ ਜੀਅ ਉਪਾਏ ॥ ਗਿਆਨੀ ਧਿਆਨੀ
ਆਖਿ ਸੁਣਾਏ ॥ ਸਭਨਾ ਰਿਜਰੁ ਸਮਾਹੇ ਆਪੇ
ਕੀਮਤਿ ਹੋਰ ਨ ਹੋਈ ਹੋ ॥ ੨ ॥ ਮਾਇਆ ਮੋਹੁ
ਅੰਧੁ ਅੰਧਾਰਾ ॥ ਹਉਮੈ ਮੇਰਾ ਪਸਰਿਆ ਪਾਸਾਰਾ
॥ ਅਨਦਿਨੁ ਜਲਤ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਗੁਰ ਬਿਨੁ
ਸਾਂਤਿ ਨ ਹੋਈ ਹੋ ॥ ੩ ॥ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ
ਆਪੇ ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਆਪੇ ॥ ਸਚਾ ਹੁਕਮੁ
ਸਚਾ ਪਾਸਾਰਾ ਹੋਰਨਿ ਹੁਕਮੁ ਨ ਹੋਈ ਹੋ ॥ ੪ ॥
ਆਪੇ ਲਾਇ ਲਏ ਸੇ ਲਾਗੈ ॥ ਗੁਰ ਪਰਸਾਦੀ
ਜਮ ਕਾ ਭਉ ਭਾਗੈ ॥ ਅੰਤਰਿ ਸਬਦੁ ਸਦਾ
ਸੁਖਦਾਤਾ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ ਹੋ ॥ ੫ ॥ ਆਪੇ
ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ ॥ ਪੁਰਬਿ ਲਿਖਿਆ ਸੇ
ਮੇਟਣਾ ਨ ਜਾਏ ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਦਿਨੁ

as per His Will. The persons, who are fortunate enough and pre-destined by the Lord's Will, are enabled to join the company of the holy saints. (15)

The person, blessed with the Guru's Grace, gains the company of the holy saints, such a person then meditates in silence through the Guru's Word. O Nanak ! My only prayers to the Lord-sublime is that the Lord may bestow the alms (boon) of True Name from His Court. (May the Lord bless me with His True Name, is my only supplication !) (16 - 1)

Maru Mahala - 3 (*Eko e'k vartai sabh soiee.....*)

The Lord is the only one supreme power, and is pervading all the beings, but only few Guru-minded persons have realised this fact. There is no other power on par with Him, who is omni-present and pervades every where and in all beings equally. (1)

There are eighty-four lakhs of different forms of life (beings) created by the Lord and all the learned people with meditation also have related the same facts. The Lord alone provides sustenance to all the beings and no one else, except the Lord, could evaluate the importance or value of this maintenance. (No one else could undertake this job of sustaining all the beings). (2)

The whole world, engrossed in the love of (Maya) worldly falsehood, is groping in utter darkness of ignorance, as everywhere there is the control of egoism and I-am-ness. (egoism controls the whole world). All the people are burning in the fire of worldly desires and vicious thoughts (day and night) continuously as there is no peace or tranquillity of mind without the Guru's support or guidance. (3)

The Lord Himself helps us to unite with Him and also decides on our separation from Him. (controls, our union or separation) He alone creates this Universe and then He Himself destroys it. The Lord's Will and the worldly drama both are equally True (ever-existent), as no one else has any control over His Will or ordains. (4)

The person, who gets engrossed in vices or virtuous actions, is also controlled by the Lord's Will while the fear of Yama is cast away by the Guru's Grace. Very few Guru-minded persons have realised the presence of the blissful Lord through the Guru's Word, which brings peace and solace. (5)

The Lord Himself unites some persons with Himself (through the company of holy saints. But whatever is in store

ਰਾਤੀ ਗੁਰਮੁਖਿ ਸੇਵਾ ਹੋਈ ਹੇ ॥ ੬ ॥ ਸਤਿਗੁਰੁ
ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਜਾਤਾ ॥ ਆਪੇ ਆਇ ਮਿਲਿਆ
ਸਭਨਾ ਕਾ ਦਾਤਾ ॥ ਹਉਮੈ ਮਾਰਿ ਤ੍ਰਿਸਨਾ
ਅਗਨਿ ਨਿਵਾਰੀ ਸਬਦੁ ਚੀਨਿ ਸੁਖੁ ਹੋਈ ਹੇ ॥
੭ ॥ ਕਾਇਆ ਕੁਟੰਬੁ ਮੋਹੁ ਨ ਬੂਝੈ ॥ ਗੁਰਮੁਖਿ
ਹੋਵੈ ਤ ਆਖੀ ਸੂਝੈ ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਰਵੈ ਦਿਨੁ
ਰਾਤੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਹੋਈ ਹੇ ॥ ੮ ॥ ਮਨਮੁਖ
ਧਾਤੁ ਦੂਜੈ ਹੈ ਲਾਗਾ ॥ ਜਨਮਤ ਕੀ ਨ ਮੂਰਿ
ਆਭਾਰਾ ॥ ਆਵਤ ਜਾਤ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਆ ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਈ ਹੇ ॥ ੯
॥ ਕਾਇਆ ਕੁਸੁਧ ਹਉਮੈ ਮਲੁ ਲਾਈ ॥ ਜੇ ਸਉ
ਧੋਵਹਿ ਤਾ ਮੈਲੁ ਨ ਜਾਈ ॥ ਸਬਦਿ ਧੋਧੈ ਤਾ
ਹਛੀ ਹੋਵੈ ਫਿਰਿ ਮੈਲੀ ਮੂਲਿ ਨ ਹੋਈ ਹੇ ॥ ੧੦
॥ ਪੰਚ ਦੂਤ ਕਾਇਆ ਸੰਘਾਰਹਿ ॥ ਮਰਿ ਮਰਿ
ਜੰਮਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ ॥ ਅੰਤਰਿ ਮਾਇਆ
ਮੋਹੁ ਗੁਬਾਰਾ ਜਿਉ ਸੁਪਨੈ ਸੁਪਿ ਨ ਹੋਈ ਹੇ ॥
੧੧ ॥ ਇਕਿ ਪੰਚਾ ਮਾਰਿ ਸਬਦਿ ਹੈ ਲਾਗੇ ॥
ਸਤਿਗੁਰੁ ਆਇ ਮਿਲਿਆ ਵਡਭਾਰੇ ॥ ਅੰਤਰਿ
ਸਾਚੁ ਰਵਹਿ ਰੰਗਿ ਰਾਤੇ ਸਹਜਿ ਸਮਾਵੈ ਸੋਈ ਹੇ
॥ ੧੨ ॥ ਗੁਰ ਕੀ ਚਾਲ ਗੁਰੂ ਤੇ ਜਾਪੈ ॥ ਪੂਰਾ
ਸੇਵਕੁ ਸਬਦਿ ਸਿਵਾਪੈ ॥ ਸਦਾ ਸਬਦੁ ਰਵੈ ਘਟ

for us as pre-destined by the Lord's Will, cannot be altered. The persons, who are engaged in the worship of the Lord day and night, have served the Lord through the Guru's guidance. (6)

The persons, who have served the True Guru, have enjoyed the bliss of the Lord's unison. The Lord has Himself met (united with) such persons as He is the Lord-benefactor of all. The persons, who have cast away the egoistic tendencies or the fire of worldly desires have enjoyed the eternal bliss through the realisation of the Lord (Guru's Word). (7)

This human being does not realise the Truth, being engrossed in the love of his body or family members. It is only the Guru-minded person who appreciates and understands the Truth (True Lord) by perceiving it with his eyes. Such a person recites the Lord's True Name by day and night and then enjoys the bliss of life by uniting with the beloved Lord. (8)

The faithless person is engrossed in the love of dual-mindedness. Why did this faithless person not die at the time of his birth only ? Such a person has thus wasted this life by engaging in actions liable to pass the individual in the cycle of births and deaths as without the Guru's support (guidance) no one could attain salvation. (9)

This human being has become impure (his body as impure) with the filth of vicious thoughts, but this filth of egoism cannot be washed away with any efforts. This body could be purified with the Guru's Word and made perfect so that it cannot be made impure again. (10)

The five vices like sexual desires could kill this human body even. Thus the human being, engrossed in evil designs, is passed through the cycle of births and deaths without realising the Guru's Word. There is complete darkness in the mind (heart) due to the love of the Maya (worldly falsehood) just as the possessions of the dream have no real existence. (11)

There are some Guru-minded persons, who are engaged in the Guru's guidance by getting rid of their five vices like sexual desires. They are united with the Guru being fortunate enough. Such Guru-minded persons are immersed in reciting Lord's True Name having inculcated Truth within (their hearts) as such they are always enjoying peace of mind. (12)

We could follow the Guru's teachings from the Guru only, and the Guru's devotee is known from the following of Guru's guidance. They are always meditating on the Guru's Word (teachings) and then they recite True Name with their tongue

ਅੰਤਰਿ ਰਸਨਾ ਰਸੁ ਚਾਖੈ ਸਚੁ ਸੋਈ ਹੇ ॥ ੧੩

॥ ਹਉਮੈ ਮਾਰੇ ਸਬਦਿ ਨਿਵਾਰੇ ॥ ਹਰਿ ਕਾ ਨਾਮੁ

ਰਖੈ ਉਰਿ ਧਾਰੇ ॥ ਏਕਸੁ ਬਿਨੁ ਹਉ ਹੋਰੁ ਨ

ਜਾਣਾ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ਹੇ ॥ ੧੪ ॥ ਬਿਨੁ

ਸਤਿਗੁਰ ਸਹਜੁ ਕਿਨੈ ਨਹੀ ਪਾਇਆ ॥ ਗੁਰਮੁਖਿ

ਬੂਝੈ ਸਚਿ ਸਮਾਇਆ ॥ ਸਚਾ ਸੇਵਿ ਸਬਦਿ

ਸਚ ਰਾਤੇ ਹਉਮੈ ਸਬਦੇ ਖੋਈ ਹੇ ॥ ੧੫ ॥

ਆਪੇ ਗੁਣਦਾਤਾ ਬੀਚਾਰੀ ॥ ਗੁਰਮੁਖਿ ਦੇਵਹਿ

ਪੰਕੀ ਸਾਰੀ ॥ ਨਾਨਕ ਨਾਮਿ ਸਮਾਵਹਿ ਸਾਚੈ

ਸਾਚੇ ਤੇ ਪਤਿ ਹੋਈ ਹੇ ॥ ੧੬ ॥ ੨ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਜਗਜੀਵਨੁ ਸਾਚਾ ਏਕੋ ਦਾਤਾ ॥ ਗੁਰ ਸੇਵਾ ਤੇ

ਸਬਦਿ ਪਛਾਤਾ ॥ ਏਕੋ ਅਮਰੁ ਏਕਾ ਪਤਿਸਾਹੀ

ਜੁਗੁ ਜੁਗੁ ਸਿਰਿ ਕਾਰ ਬਣਾਈ ਹੇ ॥ ੧ ॥ ਸੋ

ਜਨੁ ਨਿਰਮਲੁ ਜਿਨਿ ਆਪੁ ਪਛਾਤਾ ॥ ਆਪੇ ਆਇ

ਮਿਲਿਆ ਸੁਖਦਾਤਾ ॥ ਰਸਨਾ ਸਬਦਿ ਰਤੀ ਗੁਣ

ਗਾਵੈ ਦਰਿ ਸਾਚੈ ਪਤਿ ਪਾਈ ਹੇ ॥ ੨ ॥ ਗੁਰਮੁਖਿ

ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ ਮਨਮੁਖਿ ਨਿੰਦਕਿ

ਪਤਿ ਗਵਾਈ ॥ ਨਾਮਿ ਰਤੇ ਪਰਮ ਹੰਸ ਬੈਰਾਗੀ

ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਈ ਹੇ ॥ ੩ ॥ ਸਬਦਿ ਮਰੈ

ਸੋਈ ਜਨੁ ਪੂਰਾ ॥ ਸਤਿਗੁਰੁ ਆਖਿ ਸੁਣਾਏ ਸੂਰਾ

॥ ਕਾਇਆ ਅੰਦਰਿ ਅੰਮ੍ਰਿਤੁ ਸਰੁ ਸਾਚਾ ਮਨੁ

and enjoy the bliss of Lord's unison. (13)

The person, who has inculcated the love of the Lord in his heart, casts away his egoism with the Guru's guidance, though this egoism has (spoiled) subdued many persons. I do not recognize any other power (god or goddess) except the Lord and follow the dictates of the Lord as per His Will without a murmur. (14)

No one has attained the state of equipoise and bliss without the Guru's guidance. The Guru-minded person has merged with the Lord by meditating on the Guru's teachings. The persons, who have got rid of their egoism through the Guru's Word (Sabad), have been united with the Lord by serving the Guru. (15)

The person, who has meditated on the Lord, conveys the same Guru's message to others as well. The Guru-minded persons have thus attained the Lord (by confirming the game) by winning the battle of life. O Nanak ! Such person, who are immersed in the True Lord through the Guru's guidance, by reciting True Name, are received with honour in the Lord's presence. (16 - 2)

Maru Mahala - 3 (*Jagjiwan sa'cha eko daata.....*)

There is only one Lord-benefactor of the whole world, sustaining all life But such a Lord is realised through the Guru's guidance or His service. There is only one True Master (king) whose writ runs through out the world. And His Will prevails through the various ages. (1)

The persons, who have attained self-realisation, are really True or pure, and they are united by the Lord with Himself. They are singing the praises of the Lord with the tongue, being immersed in the Guru's Word, and then they are received with honour in the Lord's presence. (2)

The Guru-minded persons have attained Greatness and acclaim through the recitation of True Name, whereas the faithless person engrossed in vilification of others, gets dishonoured and discredited. The persons, immersed in True Name, have attained self-realisation (like the swans) and become detached from the worldly pleasures and have gained the state of highest bliss. (3)

The person, who has attained humility through the Guru's Word (like a dead person), is truly a perfect saint. The perfect Guru has stated this fact (Truth) that the person is a true warrior

ਪੀਵੈ ਭਾਇ ਸੁਭਾਈ ਹੇ ॥ ੪ ॥ ਪੜਿ ਪੰਡਿਤੁ
ਅਵਰਾ ਸਮਝਾਏ ॥ ਘਰ ਜਲਤੇ ਕੀ ਖਬਰਿ ਨ
ਪਾਏ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਨਾਮੁ ਨ ਪਾਈਐ
ਪੜਿ ਥਾਕੇ ਸਾਂਤਿ ਨ ਆਈ ਹੇ ॥ ੫ ॥ ਇਕਿ
ਭਸਮ ਲਗਾਇ ਫਿਰਹਿ ਭੇਖਧਾਰੀ ॥ ਬਿਨੁ ਸਬਦੈ
ਹਉਮੈ ਕਿਨਿ ਮਾਰੀ ॥ ਅਨਦਿਨੁ ਜਲਤ ਰਹਹਿ
ਦਿਨੁ ਰਾਤੀ ਭਰਮਿ ਭੇਖਿ ਭਰਮਾਈ ਹੇ ॥ ੬ ॥
ਇਕਿ ਗਿਰੁ ਕੁਟੰਬ ਮਹਿ ਸਦਾ ਉਦਾਸੀ ॥ ਸਬਦਿ
ਮੁਏ ਹਰਿ ਨਾਮਿ ਨਿਵਾਸੀ ॥ ਅਨਦਿਨੁ ਸਦਾ
ਰਹਹਿ ਰੰਗਿ ਰਾਤੇ ਭੈ ਭਾਇ ਭਗਤਿ ਚਿਤੁ ਲਾਈ
ਹੇ ॥ ੭ ॥ ਮਨਮੁਖੁ ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਵਿਗੁਤਾ ॥
ਅੰਤਰਿ ਲੋਭੁ ਭਉਕੈ ਜਿਸੁ ਕੁਤਾ ॥ ਜਮਕਾਲੁ
ਤਿਸੁ ਕਦੇ ਨ ਛੋਡੈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਈ ਹੇ
॥ ੮ ॥ ਸਚੈ ਸਬਦਿ ਸਚੀ ਪਤਿ ਹੋਈ ॥ ਬਿਨੁ
ਨਾਵੈ ਮੁਕਤਿ ਨ ਪਾਵੈ ਕੋਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਕੋ
ਨਾਉ ਨ ਪਾਏ ਪ੍ਰਭਿ ਐਸੀ ਬਣਤ ਬਣਾਈ ਹੇ ॥
੯ ॥ ਇਕਿ ਸਿਧ ਸਾਧਿਕ ਬਹੁਤੁ ਵੀਚਾਰੀ ॥
ਇਕਿ ਅਹਿਨਿਸਿ ਨਾਮਿ ਰਤੇ ਨਿਰੰਕਾਰੀ ॥ ਜਿਸ
ਨੇ ਆਪਿ ਮਿਲਾਏ ਸੋ ਬੂਝੈ ਭਗਤਿ ਭਾਇ ਭਉ
ਜਾਈ ਹੇ ॥ ੧੦ ॥ ਇਸਨਾਨੁ ਦਾਨੁ ਕਰਹਿ
ਨਹੀ ਬੂਝਹਿ ॥ ਇਕਿ ਮਨੁਆ ਮਾਰਿ ਮਨੈ ਸਿਉ
ਲੂਝਹਿ ॥ ਸਾਚੈ ਸਬਦਿ ਰਤੇ ਇਕ ਰੰਗੀ ਸਾਚੈ
ਸਬਦਿ ਮਿਲਾਈ ਹੇ ॥ ੧੧ ॥ ਆਪੇ ਸਿਰਜੇ ਦੇ

who has won over all the vices. The persons, imbued with the love of the Lord, partake the nectar of True Name, which is lying hidden in the human body itself. (4)

The Pandit studies books (like Vedas and Shastres) and tries to give discourses on them to others, while he does not realise the burning within (his heart) due to worldly desires. Without rendering service to the Guru, one cannot attain True Name as by studies (of religious books) no one could attain peace of mind. (5)

There are some who are wandering around by smearing ash on their body but no one has ever overcome (subdues) his egoism without the Guru's guidance. Such persons are burning in the fire of worldly desires day and night, as the whole world is engrossed in whims and fancies or dual-mindedness. (6)

There are some persons, who remain detached even though they are leading a life of a householder alongwith the family. Such persons have attained humility (like a dead person) and a place in the Lord's presence, who is an embodiment of True Name. They are always enjoying the eternal bliss by day and night having developed the (wonder-awe) fear, love and worship of the Lord. (7)

The faithless person suffers badly due to his vilification (of others) and is under the control of the dog of avarice (greed). Such a person cannot escape from the Yama's noose and finally repents at the time of his death. (8)

We could gain real honour and acclaim by following the Guru's Word, and no one has attained salvation without reciting True Name. The Lord has made such a system that no one could attain True Name even, without the Guru's guidance. (9)

There are some persons like Sidhas or Sadiks (mendicants) who are engaged in meditation, while there are some others who are (engaged) immersed in the Lord's True Name. It is only the person, blessed by the Lord, who could realise the Truth and cast away his fear of the cycle of births and death. (10)

There are some others engaged in bathing at places of pilgrimage or alms-giving but do not realise the Lord while there are some others who have curbed the mind and cast away vicious thoughts or sinful actions. There are some others who are imbued with the love of the Guru's Word and are united with the Lord through the Guru's guidance. (11)

ਵਡਿਆਈ ॥ ਆਪੇ ਭਾਣੈ ਦੇਇ ਮਿਲਾਈ ॥
ਆਪੇ ਨਦਰਿ ਕਰੇ ਮਨਿ ਵਸਿਆ ਮੇਰੈ ਪ੍ਰਭਿ ਇਉ
ਫੁਰਮਾਈ ਹੇ ॥ ੧੨ ॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਜਨ

ਸਾਚੇ ॥ ਮਨਮੁਖ ਸੇਵਿ ਨ ਜਾਣਨਿ ਕਾਚੇ ॥ ਆਪੇ
ਕਰਤਾ ਕਰਿ ਕਰਿ ਵੇਖੈ ਜਿਉ ਭਾਵੈ ਤਿਉ ਲਾਈ
ਹੇ ॥ ੧੩ ॥ ਜੁਗਿ ਜੁਗਿ ਸਾਚਾ ਏਕੋ ਦਾਤਾ ॥

ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਸਬਦੁ ਪਛਾਤਾ ॥ ਸਬਦਿ ਮਿਲੇ
ਸੇ ਵਿਛੁੜੇ ਨਾਹੀ ਨਦਰੀ ਸਹਜਿ ਮਿਲਾਈ ਹੇ ॥
੧੪ ॥ ਹਉਮੈ ਮਾਇਆ ਮੈਲੁ ਕਮਾਇਆ ॥

ਮਰਿ ਮਰਿ ਜੀਮਹਿ ਦੂਜਾ ਭਾਇਆ ॥ ਬਿਨੁ
ਸਤਿਗੁਰੁ ਸੇਵੈ ਮੁਕਤਿ ਨ ਹੋਈ ਮਨਿ ਦੇਖੁ
ਲਿਵ ਲਾਈ ਹੇ ॥ ੧੫ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ

ਕਰਸੀ ॥ ਆਪਹੁ ਹੋਆ ਨਾ ਕਿਛੁ ਹੋਸੀ ॥ ਨਾਨਕ
ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਦਰਿ ਸਾਚੈ ਪਤਿ ਪਾਈ
ਹੇ ॥ ੧੬ ॥ ੩ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਜੋ ਆਇਆ ਸੋ ਸਭੁ ਕੋ ਜਾਸੀ ॥ ਦੂਜੈ ਭਾਇ
ਬਾਧਾ ਜਮ ਫਾਸੀ ॥ ਸਤਿਗੁਰਿ ਰਾਖੇ ਸੇ ਜਨ
ਉਬਰੇ ਸਾਚੇ ਸਾਚਿ ਸਮਾਈ ਹੇ ॥ ੧ ॥ ਆਪੇ

ਕਰਤਾ ਕਰਿ ਕਰਿ ਵੇਖੈ ॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ
ਸੋਈ ਜਨੁ ਲੇਖੈ ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਤਿਸੁ ਸਭੁ
ਕਿਛੁ ਸੂਝੈ ਅਗਿਆਨੀ ਅੰਧੁ ਕਮਾਈ ਹੇ ॥ ੨ ॥

ਮਨਮੁਖ ਸਹਸਾ ਬੂਝ ਨ ਪਾਈ ॥ ਮਰਿ ਮਰਿ ਜੀਮੈ

The Lord Himself bestows honour after creating the beings and then unites some of them with Himself according to His Will, The persons, who are blessed with the Lord's Grace, have imbued the love of the Lord (in the heart) My True Guru has blessed me with this message Himself. (12)

The persons, who have served the Guru are True saints, whereas the faithless persons, who are untrue, have not appreciated this fact. The Lord-creator watches His creation and then sustains them also, and enables the beings to function as it pleases Him. (13)

There is only one Lord-benefactor during the various (Yugas) ages. It is only through good fortune that some persons have realised the value of the Guru's Word through the Guru's guidance. The persons, who have been merged with the Lord, are not separated from Him again and it is through the Guru's Grace that some persons have attained the state of equipoise. (14)

We have been engrossed in the love of the filth of vicious thoughts due to our egoism and the persons, engrossed in dual-mindedness, have been passed through the cycle of births and deaths. No one could gain salvation without the Guru's guidance. One could meditate with concentration on the Lord through the Guru's Word and then attain salvation. (15)

Whatever pleases the Lord, comes to pass as per His Will. No one has attained the Lord without the Lord's Grace. (No one could function on his own) O Nanak ! We could attain honour and acclaim through the recitation of True Name and find an honourable place in the Lord's presence. (16 - 3)

Maru Mahala - 3 (Jo a'ya so sabh ko ja'si.....)

(O Brother !) Whosoever is born in this world, has to die one day and this human being is caught by the Yama's nose due to his dual-mindedness. The persons, who have been protected by the True Guru from this dual-mindedness, have merged with the True Lord (by reciting True Name). (1)

The Lord-creator has watched the sustenance of all the beings after having created them. Whosoever is blessed with the Lord's Grace, wins His pleasure and acceptance. The person, who is enlightened (with Truth) through the Guru's guidance, gains the realisation of the Lord's secrets whereas the faithless person is engrossed in the darkness of ignorance due to lack of knowledge (of the Lord). (2)

The self-willed (faithless) person does not realise Truth due

ਜਨਮੁ ਗਵਾਈ ॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਤੇ ਸੁਖੁ
ਪਾਇਆ ਸਹਜੇ ਸਾਚਿ ਸਮਾਈ ਹੇ ॥ ੩ ॥ ਧੰਧੈ
ਧਾਵਤ ਮਨੁ ਭਇਆ ਮਨੁਰਾ ॥ ਫਿਰਿ ਹੋਵੈ ਕੰਚਨੁ
ਭੇਟੈ ਗੁਰੁ ਪੂਰਾ ॥ ਆਪੇ ਬਖਸਿ ਲਏ ਸੁਖੁ ਪਾਏ
ਪੂਰੈ ਸਬਦਿ ਮਿਲਾਈ ਹੇ ॥ ੪ ॥ ਦੁਰਮਤਿ ਬੂਠੀ ਬੁਰੀ
ਬੁਰਿਆਰਿ ॥ ਅਉਗਣਿਆਰੀ ਅਉਗਣਿਆਰਿ ॥
ਕਚੀ ਮਤਿ ਫੀਕਾ ਮੁਖਿ ਬੋਲੈ ਦੁਰਮਤਿ ਨਾਮੁ ਨ
ਪਾਈ ਹੇ ॥ ੫ ॥ ਅਉਗਣਿਆਰੀ ਕੰਤ ਨ ਭਾਵੈ
॥ ਮਨ ਕੀ ਜੂਠੀ ਜੂਠੁ ਕਮਾਵੈ ॥ ਪਿਰ ਕਾ ਸਾਉ
ਨ ਜਾਣੈ ਮੂਰਖਿ ਬਿਨੁ ਗੁਰ ਬੂਝ ਨ ਪਾਈ ਹੇ ॥
੬ ॥ ਦੁਰਮਤਿ ਖੋਟੀ ਖੋਟੁ ਕਮਾਵੈ ॥ ਸੀਗਾਰੁ ਕਰੇ
ਪਿਰ ਖਸਮ ਨ ਭਾਵੈ ॥ ਗੁਣਵੰਤੀ ਸਦਾ ਪਿਰੁ
ਰਾਵੈ ਸਤਿਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ਹੇ ॥ ੭ ॥ ਆਪੇ
ਹੁਕਮੁ ਕਰੇ ਸਭੁ ਵੇਖੈ ॥ ਇਕਨਾ ਬਖਸਿ ਲਏ
ਧੁਰਿ ਲੇਖੈ ॥ ਅਨਦਿਨੁ ਨਾਮਿ ਰਤੇ ਸਚੁ ਪਾਇਆ
ਆਪੇ ਮੇਲਿ ਮਿਲਾਈ ਹੇ ॥ ੮ ॥ ਹਉਮੈ ਧਾਤੁ
ਮੋਹ ਰਸਿ ਲਾਈ ॥ ਗੁਰਮੁਖਿ ਲਿਵ ਸਾਚੀ ਸਹਜਿ
ਸਮਾਈ ॥ ਆਪੇ ਮੇਲੈ ਆਪੇ ਕਰਿ ਵੇਖੈ ਬਿਨੁ
ਸਤਿਗੁਰ ਬੂਝ ਨ ਪਾਈ ਹੇ ॥ ੯ ॥ ਇਕਿ ਸਬਦੁ
ਵੀਚਾਰਿ ਸਦਾ ਜਨ ਜਾਗੇ ॥ ਇਕਿ ਮਾਇਆ

to his doubts about the Lord's presence even and wastes this life in useless involvements and is passed through the cycle of births and deaths. The Guru-minded person, however, enjoys the eternal bliss, being immersed in the Lord's True Name and then merges with the True Lord finally in the state of equipoise. (3)

The mind of the faithless persons, engrossed in worldly bondage, gets impure with the filth of vicious thoughts like the iron getting rusted but becomes purified like gold (from iron) in the company of the perfect Guru. (through the Guru's guidance). The Guru then pardons such a person through His benevolence, who then enjoys the bliss of life by following the Guru's guidance, and unites him with the True Lord. (4)

The faithless person, with a base mind, gets engrossed in vicious and sinful actions thus becoming full of unvirtuous deeds and becomes impure. Such a person with flimsy mind (lack of wisdom) always speaks using (with) crude language and does not attain the True Name due to his filthy mind. (5)

The unvirtuous and faithless person does not have any love for the Lord and then engages in worldly falsehood due to his dirty mind. The foolish person has not tasted the love of the Lord (has not recited the True Name) and without the Guru's support he does not realise Truth or the love of the Lord. (6)

The person with a dirty mind is always engrossed in useless efforts and in spite of his embellishments he does not find favour with the Lord-spouse (like the woman who does not win the acceptance of her spouse due to her base character) However, the (Guru-minded) virtuous person enjoys the Lord's unison as he has been enabled by the Guru to unite with the Lord by singing His praises. (7)

The Lord watches everyone's actions and then decides on the rewards for those actions as per His Will. Some persons get blessed with His Grace from the very beginning, being fortunate and pre-destined by Lord's Will. Thus the persons, who are immersed in reciting True Name by day and night, (all the time) have attained the True Lord as the Lord has united them with Himself. (8)

The love of worldly falsehood has engrossed some persons in egoistic tendencies and worldly attachments. Whereas the Guru-minded persons immersed in True Name are united with the Lord in the state of equipoise. The Lord watches the whole world after its creation and then unites some of them with

ਮੋਹਿ ਸੋਇ ਰਹੇ ਅਭਾਗੇ ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ

Himself but without the Guru's guidance no one has realised the Truth. (9)

ਆਪੇ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ ਹੇ ॥ ੧੦ ॥

There are some persons, who have been awakened from the slumber of ignorance through the Guru's Word by meditation (on Guru's message) whereas there are some others who are sleeping (in the slumber of ignorance) due to their love of Maya, (worldly falsehood), being unfortunate. The Lord is enacting the whole worldly drama Himself (of creation) and then makes the human beings to function as per His Will as nothing could be done by this human being on his own. (10)

ਕਾਲੁ ਮਾਰਿ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ ॥ ਹਰਿ ਕਾ

ਨਾਮੁ ਰਖੈ ਉਰ ਧਾਰੇ ॥ ਸਤਿਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ

ਪਾਇਆ ਹਰਿ ਕੈ ਨਾਮਿ ਸਮਾਈ ਹੇ ॥ ੧੧ ॥

The persons, following the Guru's guidance, have cast away their vices and fear of death, as they have inculcated the love of the Lord's True Name in the heart. They have enjoyed the bliss of life through the Guru's service being immersed in the Lord's True Name. (11)

ਦੂਜੈ ਭਾਇ ਫਿਰੈ ਦੇਵਾਨੀ ॥ ਮਾਇਆ ਮੋਹਿ ਦੁਖ

ਮਾਹਿ ਸਮਾਨੀ ॥ ਬਹੁਤੇ ਭੋਖ ਕਰੈ ਨਹ ਪਾਏ

ਬਿਨੁ ਸਤਿਗੁਰ ਸੁਖੁ ਨ ਪਾਈ ਹੇ ॥ ੧੨ ॥ ਕਿਸ

The whole world is lost in madness due to its dual-mindedness, and undergoes sufferings due to its love of Maya (worldly falsehood) No one has ever attained the Lord by practising various rituals (show-off business) as no one could enjoy the eternal bliss without the Guru's guidance. (12)

ਨੋ ਕਹੀਐ ਜਾ ਆਪਿ ਕਰਾਏ ॥ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ

ਰਾਹਿ ਚਲਾਏ ॥ ਆਪੇ ਮਿਹਰਵਾਨੁ ਸੁਖਦਾਤਾ

ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਈ ਹੇ ॥ ੧੩ ॥ ਆਪੇ

Whom else should we blame when the Lord Himself is controlling everything (causing everything to happen as per His Will)?

ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ॥ ਆਪੇ ਸੰਜਮੁ ਆਪੇ ਜੁਗਤਾ

॥ ਆਪੇ ਨਿਰਮਲੁ ਮਿਹਰਵਾਨੁ ਮਧੁਸੂਦਨੁ ਜਿਸ

Whosoever He is pleased with, is directed to follow the right path in life. The Lord-benefactor Himself bestows His Grace on us and directs the world to function as it pleases Him. (13)

ਦਾ ਹੁਕਮੁ ਨ ਮੋਟਿਆ ਜਾਈ ਹੇ ॥ ੧੪ ॥ ਸੇ

ਵਡਭਾਗੀ ਜਿਨੀ ਏਕੇ ਜਾਤਾ ॥ ਘਟਿ ਘਟਿ ਵਸਿ

ਰਹਿਆ ਜਗਜੀਵਨੁ ਦਾਤਾ ॥ ਇਕੈ ਬੈ ਗੁਪਤੁ

The Lord Himself is the cause and effect of everything, being the creator and created himself. He Himself remains aloof from all and is also prevailing within them being omni-present. The Lord is the benefactor, destroyer of the demon of egoism and is pure and perfect whose writ runs all over as per His Will, which no one could alter. (14)

ਪਰਗਟੁ ਹੈ ਆਪੇ ਗੁਰਮੁਖਿ ਕ੍ਰਮੁ ਭਉ ਜਾਈ ਹੇ

॥ ੧੫ ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਜੀਉ ਏਕੇ ਜਾਤਾ ॥

ਅੰਤਰਿ ਨਾਮੁ ਸਬਦਿ ਪਛਾਤਾ ॥ ਜਿਸੁ ਤੂ ਦੇਹਿ

ਸੋਈ ਜਨੁ ਪਾਏ ਨਾਨਕ ਨਾਮਿ ਵਡਾਈ ਹੇ ॥

The persons, who have realised the one Lord-sublime are really fortunate as they have perceived Him within all the beings as the life-giver. (Prime-soul) The Lord appears unseen (hidden) somewhere while at another place He is seen, so the Guru-minded person has rid himself of his fear or doubts. (15)

The Guru-minded person has realised the Lord and the being as an embodiment of each other, and the persons, immersed in True Name, have realised this Truth (secret) through the Guru's Word. O Nanak ! Whosoever is blessed

ੴ ॥ ੪ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਸਚੁ ਸਾਲਾਹੀ ਗਹਿਰ ਗੰਭੀਰੈ ॥ ਸਭੁ ਜਗੁ ਹੈ
ਤਿਸ ਹੀ ਕੈ ਚੀਰੈ ॥ ਸਭਿ ਘਟ ਭੋਗਵੈ ਸਦਾ
ਦਿਨੁ ਰਾਤੀ ਆਪੇ ਸੁਖ ਨਿਵਾਸੀ ਹੇ ॥ ੧ ॥ ਸਚਾ
ਸਾਹਿਬੁ ਸਚੀ ਨਾਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ
ਵਸਾਈ ॥ ਆਪੇ ਆਇ ਵਸਿਆ ਘਟ ਅੰਤਰਿ
ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ਹੇ ॥ ੨ ॥ ਕਿਸੁ ਸੇਵੀ ਤੈ
ਕਿਸੁ ਸਾਲਾਹੀ ॥ ਸਤਿਗੁਰੁ ਸੇਵੀ ਸਬਦਿ
ਸਾਲਾਹੀ ॥ ਸਚੈ ਸਬਦਿ ਸਦਾ ਮਤਿ ਦੂਤਮ
ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸੀ ਹੇ ॥ ੩ ॥ ਦੇਹੀ ਕਾਚੀ
ਕਾਗਦ ਮਿਕਦਾਰਾ ॥ ਬੂੰਦ ਪਵੈ ਬਿਨਸੈ ਢਹਤ
ਨ ਲਾਗੈ ਬਾਰਾ ॥ ਕੰਚਨ ਕਾਇਆ ਗੁਰਮੁਖਿ
ਬੂਝੈ ਜਿਸੁ ਅੰਤਰਿ ਨਾਮੁ ਨਿਵਾਸੀ ਹੇ ॥ ੪ ॥
ਸਚਾ ਚਉਕਾ ਸੁਰਤਿ ਕੀ ਕਾਰਾ ॥ ਹਰਿ ਨਾਮੁ
ਭੋਜਨੁ ਸਚੁ ਆਧਾਰਾ ॥ ਸਦਾ ਤ੍ਰਿਪਤਿ ਪਵਿਤ੍ਰੁ ਹੈ
ਪਾਵਨੁ ਜਿਤੁ ਘਟਿ ਹਰਿ ਨਾਮੁ ਨਿਵਾਸੀ ਹੇ ॥ ੫ ॥
ਹਉ ਤਿਨ ਬਲਿਹਾਰੀ ਜੋ ਸਾਚੈ ਲਾਗੇ ॥ ਹਰਿ
ਗੁਣ ਗਾਵਹਿ ਅਨਦਿਨੁ ਜਾਗੇ ॥ ਸਾਚਾ ਸੁਖੁ
ਸਦਾ ਤਿਨ ਅੰਤਰਿ ਰਸਨਾ ਹਰਿ ਰਸਿ ਰਾਸੀ ਹੇ
॥ ੬ ॥ ਹਰਿ ਨਾਮੁ ਚੇਤਾ ਅਵਰੁ ਨ ਪੂਜਾ ॥ ਏਕੇ
ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥ ਪੂਰੈ ਗੁਰਿ ਸਭੁ ਸਚੁ
ਦਿਖਾਇਆ ਸਚੈ ਨਾਮਿ ਨਿਵਾਸੀ ਹੇ ॥ ੭ ॥

with the Lord's Grace, attains the Lord and this is the result of reciting True Name (which bestows this honour on us). (16 - 4)

Maru Mahala - 3 (*Sach salahi gehar ghambirai....*)

Let us sing the praises of the True Lord, who is established in His deep and concentrated silence (aloofness); infact the whole world is controlled by His office (Lord's court). The Lord Himself is enjoying the worldly pleasures day and night, being present within all the beings and Himself abides in the state of equipoise. (1)

The Lord is an embodiment of Truth and His Greatness or praises are equally True, and we could inculcate the love of the Lord in our heart through the Guru's Grace. The Lord Himself appears within some hearts. (enlightens them), thus cutting the Yama's noose around their necks. (2)

Whom should we serve and whose praises should we sing ? (The answer is) Let us serve the Guru, through the Guru's Word and sing the praises of the Lord-sublime. Because it is through the Guru's Word alone that the lotus of our hearts gets blossomed within ourselves with the highest wisdom dawning on us. (with enlightenment). (3)

The human body is unreal and temporary like the paper, which gets destroyed with a drop of water falling on it and it does not take long for this body to disintegrate. But the person, who has been imbued with the love of the Lords' True Name through the Guru's guidance, gets this body (converted into gold) engaged in virtuous deeds by singing His praises. (4)

The (kitchen) heart of the Guru-minded persons purified with True Name and the lines of demarcation (their mind) are equally pure (with their mind concentrating on True Name), as they have partaken the food of Lord's True Name as their main support. Such persons are always satiated and purified having imbibed the love of True Name in their hearts and are immersed in the Lord's worship. (5)

I would offer myself as a sacrifice to those (Guru-minded) persons, who are engaged in the recitation of True Name. They are fully awake during day and night (being enlightened) and sing the praises of the Lord. Such persons are enjoying the eternal bliss as their (mind) tongue is immersed in the love of Lord's True Name. (6)

They have worshipped the Lord alone by reciting True Name, as they do not worship any other gods or goddesses, and have served the True Lord alone, without realising any

ਕ੍ਰਮਿ ਕ੍ਰਮਿ ਜੋਨੀ ਫਿਰਿ ਫਿਰਿ ਆਇਆ ॥ ਆਪਿ
ਭੂਲਾ ਜਾ ਖਸਮਿ ਭੂਲਾਇਆ ॥ ਹਰਿ ਜੀਉ ਮਿਲੈ

ਤਾ ਗੁਰਮੁਖਿ ਬੂਝੈ ਚੀਨੈ ਸਬਦੁ ਅਭਿਨਾਸੀ ਹੇ ॥

੮ ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਭਰੇ ਹਮ ਅਪਰਾਧੀ ॥ ਕਿਆ
ਮੁਹੁ ਲੈ ਬੋਲਹੁ ਨਾ ਹਮ ਗੁਣ ਨ ਸੇਵਾ ਸਾਧੀ ॥

ਭੁਬਦੇ ਪਾਥਰ ਮੇਲਿ ਲੈਹੁ ਤੁਮ ਆਪੇ ਸਾਚੁ ਨਾਮੁ
ਅਭਿਨਾਸੀ ਹੇ ॥ ੯ ॥ ਨਾ ਕੋਈ ਕਰੇ ਨ ਕਰਣੈ

ਜੋਗਾ ॥ ਆਪੇ ਕਰਹਿ ਕਰਾਵਹਿ ਸੁ ਹੋਇਗਾ ॥

ਆਪੇ ਬਖਸਿ ਲੈਹਿ ਸੁਖੁ ਪਾਏ ਸਦ ਹੀ ਨਾਮਿ
ਨਿਵਾਸੀ ਹੇ ॥ ੧੦ ॥ ਇਹੁ ਤਨੁ ਧਰਤੀ ਸਬਦੁ

ਬੀਜਿ ਅਪਾਰਾ ॥ ਹਰਿ ਸਾਚੇ ਸੇਤੀ ਵਣਜੁ

ਵਾਪਾਰਾ ॥ ਸਚੁ ਧਨੁ ਜੀਮਿਆ ਤੋਟਿ ਨ ਆਵੈ

ਅੰਤਰਿ ਨਾਮੁ ਨਿਵਾਸੀ ਹੇ ॥ ੧੧ ॥ ਹਰਿ ਜੀਉ

ਅਵਗਣਿਆਰੇ ਨੇ ਗੁਣੁ ਕੀਜੈ ॥ ਆਪੇ ਬਖਸਿ

ਲੈਹਿ ਨਾਮੁ ਦੀਜੈ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੇ ਪਤਿ ਪਾਏ

ਇਕਤੁ ਨਾਮਿ ਨਿਵਾਸੀ ਹੇ ॥ ੧੨ ॥ ਅੰਤਰਿ

ਹਰਿ ਧਨੁ ਸਮਝ ਨ ਹੋਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੂਝੈ

ਕੋਈ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੇ ਧਨੁ ਪਾਏ ਸਦ ਹੀ

ਨਾਮਿ ਨਿਵਾਸੀ ਹੇ ॥ ੧੩ ॥ ਅਨਲ ਵਾਉ

ਭਰਮਿ ਭੁਲਾਈ ॥ ਮਾਇਆ ਮੋਹਿ ਸੁਧਿ ਨ ਕਾਈ

॥ ਮਨਮੁਖ ਅੰਧੇ ਕਿਛੁ ਨ ਸੂਝੈ ਗੁਰਮਤਿ ਨਾਮੁ

ਪ੍ਰਗਾਸੀ ਹੇ ॥ ੧੪ ॥ ਮਨਮੁਖ ਹਉਮੈ ਮਾਇਆ

ਸੂਤੇ ॥ ਅਪਣਾ ਘਰੁ ਨ ਸਮਾਲਹਿ ਅੰਤਿ ਵਿਗੁਤੇ

other power. They have been enabled to perceive the Truth (True Lord) by the perfect Guru, as they are now abiding in the True Lord. (immersed in the Lord). (7)

This human being is passed through the cycle of births and deaths time and again due to his wandering mind, as the being is completely misled either by himself or by the Lord. The Guru-minded person attains the Lord's True Name through the Guru's guidance and then perceives the imperishable Lord (ever-existent) through the Guru's Word. (8)

We are great sinners, being filled with (engrossed in) sexual desires and anger. What could we say (with what face) as neither we possess any virtues nor we have served the Guru? O imperishable Lord ! May You enable us to unite with Yourself through Your Grace by reciting True Name, else we would be sinking like heavy stones in the ocean of life ! (9)

There is none else except the Lord who could cause certain things to happen either earlier or in future. We perform only those actions as are directed by the Lord, as He is the creator and the cause and effect of everything. The person, who is blessed with His Grace and wins His pardon, enjoys the bliss of life being immersed in the True Name. (10)

Let us sow the seed of True Name (Guru's Word) in the body. (Earth) as our business dealings are only limited to the Lord. Then the wealth of True Name blossoms forth in their body without any dearth and they get merged with the True Lord through reciting True Name. (11)

O Lord ! May You bestow Your virtues on the faithless person, without having any qualities. May the Lord bless us with True Name by pardoning our short-comings ! The Guru-minded person attains True Name alongwith honour in this world and the next as well, as he is abiding in the (True Name) Lord's presence. (12)

People do not realise that the treasure of Lord's True Name lies within the body but man is not aware of it, which could be realised by few persons, through the Guru's Grace only. The Guru-minded person could gain this wealth of True Name always and attain the Lord's presence. (13)

The whole world is lost in the storm of ignorance and the fire of worldly desires, because it has wasted its energies in the love of Maya (worldly falsehood). The blind faithless person does not realise the Truth, whereas the persons, following the Guru's guidance, have been enlightened with True Name. (14)

॥ ਪਰ ਨਿੰਦਾ ਕਰਹਿ ਬਹੁ ਚਿੰਤਾ ਜਾਲੈ ਦੁਖੇ
ਦੁਖਿ ਨਿਵਾਸੀ ਹੇ ॥ ੧੫ ॥ ਆਪੇ ਕਰਤੈ ਕਾਰ
ਕਰਾਈ ॥ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇਇ ਬੁਝਾਈ ॥ ਨਾਨਕ
ਨਾਮਿ ਰਤੇ ਮਨੁ ਨਿਰਮਲੁ ਨਾਮੇ ਨਾਮਿ ਨਿਵਾਸੀ
ਹੇ ॥ ੧੬ ॥ ੫ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਏਕੇ ਸੇਵੀ ਸਦਾ ਬਿਰੁ ਸਾਚਾ ॥ ਦੂਜੈ ਲਾਗਾ ਸਭੁ
ਜਗੁ ਕਾਚਾ ॥ ਗੁਰਮਤੀ ਸਦਾ ਸਚੁ ਸਾਲਾਹੀ
ਸਾਚੇ ਹੀ ਸਾਚਿ ਪਤੀਜੈ ਹੇ ॥ ੧ ॥ ਤੇਰੇ ਗੁਣ
ਬਹੁਤੇ ਮੈ ਏਕੁ ਨ ਜਾਤਾ ॥ ਆਪੇ ਲਾਇ ਲਏ
ਜਗਜੀਵਨੁ ਦਾਤਾ ॥ ਆਪੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ
ਗੁਰਮਤਿ ਇਹੁ ਮਨੁ ਭੀਜੈ ਹੇ ॥ ੨ ॥ ਮਾਇਆ
ਲਹਰਿ ਸਬਦਿ ਨਿਵਾਰੀ ॥ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ
ਹਉਮੈ ਮਾਰੀ ॥ ਸਹਜੇ ਗੁਣ ਗਾਵੈ ਰੰਗਿ ਰਾਤਾ
ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ਹੇ ॥ ੩ ॥ ਮੇਰੀ ਮੇਰੀ ਕਰਤ
ਵਿਹਾਣੀ ॥ ਮਨਮੁਖਿ ਨ ਬੂਝੈ ਫਿਰੈ ਇਆਣੀ ॥
ਜਮਕਾਲੁ ਘੜੀ ਮੁਹਤੁ ਨਿਹਾਲੇ ਅਨਦਿਨੁ
ਆਰਜਾ ਛੀਜੈ ਹੇ ॥ ੪ ॥ ਅੰਤਰਿ ਲੋਭੁ ਕਰੈ
ਨਹੀ ਬੂਝੈ ॥ ਸਿਰ ਊਪਰਿ ਜਮਕਾਲੁ ਨ ਸੂਝੈ ॥
ਐਥੈ ਕਮਾਣਾ ਸੁ ਅਗੈ ਆਇਆ ਅੰਤਕਾਲਿ
ਕਿਆ ਕੀਜੈ ਹੇ ॥ ੫ ॥ ਜੋ ਸਚਿ ਲਾਗੇ ਤਿਨ
ਸਾਚੀ ਸੇਇ ॥ ਦੂਜੈ ਲਾਗੇ ਮਨਮੁਖਿ ਰੋਇ ॥

The faithless persons are sleeping in the slumber of ignorance due to egoism and the love of Maya. They finally suffer without taking care to protect their innerself against these forces. Thus they undergo all sorts of ills and afflictions due to the vilification of others and are pestered by worries. (15)

The Lord Himself has created this world, and has given proper realisation to the Guru-minded persons. O Nanak ! The persons, immersed in True Name, have purified themselves with this and are merged with the Lord by reciting True Name. (16 - 5)

Maru Mahala - 3 (*Eko sevi sada thir sa'cha.....*)

Let us serve the one Lord-sublime, who is always True (ever-existent) and established in His highest position; whereas the whole world is false and transient, being engrossed in dual-mindedness. Let us always sing the praises of the True Lord through the Guru's guidance as the truthful persons are always having faith in the True Lord alone. (1)

O True Master ! Your virtues are many and limitless whereas this fool of mine has not grasped (known) even one of them. O Lord-benefactor, life-giver to the world ! You are always enabling us to engage in Your service through Your Grace. You are always pardoning our shortcomings and sins and bestowing honour on us. May You bless me with Your Grace so that I and imbued with Your love through the Guru's guidance (teachings)! (2)

This mind has been purified by some persons by casting away their egoism and doing away with the love of (Maya) worldly falsehood through the Guru's Word. The person, who sings the praises of the Lord in the state of equipoise (in normal routine), being imbued with the love of the Lord, is always immersed in reciting the Lord's True Name with his tongue. (3)

The faithless persons, however have wasted this human life in egoism and I-am-ness as they do not realise the Truth because of foolishness and are wandering through the cycle of Rebirths. This life span is dwindling every moment and the Yama (god of death) is watching every second to (pounce upon us) seize the opportunity of causing our death. (4)

The faithless person is always engrossed by greed and does not realise his folly (the truth) that he does not see the Yama, who is waiting to take away this life any moment. What will this man do when in the next world he has to account for all his actions performed in this life as at the time of death

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਹੈ ਆਪੇ ਆਪੇ ਗੁਣ
ਮਹਿ ਭੀਜੈ ਚੇ ॥ ੬ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ
ਜਨੁ ਸੋਹੈ ॥ ਨਾਮ ਰਸਾਇਣਿ ਇਹੁ ਮਨੁ ਮੋਹੈ ॥
ਮਾਇਆ ਮੋਹ ਮੈਲੁ ਪਤੰਗੁ ਨ ਲਾਗੈ ਗੁਰਮਤੀ
ਹਰਿ ਨਾਮਿ ਭੀਜੈ ਹੇ ॥ ੭ ॥ ਸਭਨਾ ਵਿਚਿ ਵਰਤੈ
ਇਕੁ ਸੋਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਰਗਟੁ ਹੋਈ ॥
ਹਉਮੈ ਮਾਰਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਨਾਇ ਸਾਰੈ
ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਹੇ ॥ ੮ ॥ ਕਿਲਬਿਖ ਦੂਖ
ਨਿਵਾਰਣਹਾਰਾ ॥ ਗੁਰਮੁਖਿ ਸੇਵਿਆ ਸਬਦਿ
ਵੀਚਾਰਾ ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਗੁਰਮੁਖਿ
ਤਨੁ ਮਨੁ ਭੀਜੈ ਹੇ ॥ ੯ ॥ ਮਾਇਆ ਅਗਨਿ
ਜਲੈ ਸੰਸਾਰੇ ॥ ਗੁਰਮੁਖਿ ਨਿਵਾਰੈ ਸਬਦਿ ਵੀਚਾਰੇ
॥ ਅੰਤਰਿ ਸਾਤਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮਤੀ
ਨਾਮੁ ਲੀਜੈ ਹੇ ॥ ੧੦ ॥ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ
ਜਮ ਕਾ ਭਉ ਪਾਵਹਿ ॥ ਜਮੁ ਨ ਛੋਡੈ ਬਹੁ ਕਰਮ
ਕਮਾਵਹਿ ॥ ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਮੁਕਤਿ ਪਾਈਐ
ਹਰਿ ਹਰਿ ਰਸਨਾ ਪੀਜੈ ਹੇ ॥ ੧੧ ॥ ਮਨਮੁਖਿ
ਅੰਤਰਿ ਭਗਤਿ ਨ ਹੋਈ ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ
ਸਾਤਿ ਸੁਖੁ ਹੋਈ ॥ ਪਵਿਤ੍ਰ ਪਾਵਨ ਸਦਾ ਹੈ ਬਾਣੀ
ਗੁਰਮਤਿ ਅੰਤਰੁ ਭੀਜੈ ਹੇ ॥ ੧੨ ॥ ਬ੍ਰਹਮਾ
ਬਿਸਨੁ ਮਹੇਸੁ ਵੀਚਾਰੀ ॥ ਤ੍ਰੈ ਗੁਣ ਬਧਕ ਮੁਕਤਿ

nothing would avail? (no amount of efforts would be useful) ?
(This man has to suffer and bear the fruit of his own actions). (5)

The (Guru-minded) persons, who are engaged in serving the True Lord (in Truth), are given the true acclaim and honour in the Lord's presence whereas the faithless persons suffer and wail due to their dual-mindedness. The Lord is the True Master of both the worlds (here and hereafter) (or Guru-minded and self-willed persons) and He Himself engages us in virtuous deeds. (6)

The persons, who have won laurels by following the Guru's Word (Sabadi), are always imbued with the love of the Lord in their hearts, and recite True Name. Such persons are immersed in the Lord's True Name through the Guru's guidance, as the dirt of the love of (May) worldly falsehood does not malign their mind even slightly. (7)

The One Lord-sublime is pervading all the beings equally, and is perceived (realised) through the Guru's Grace alone. The persons, who have cast away their egoism, have always enjoyed the bliss of life as they have partaken the nectar of True Name. (8)

The Lord could rid us of all our sins and afflictions but only the Guru-minded persons have served the Lord through meditation of the Guru's Word. Such Guru-minded persons are imbued with the Lord's love in body and mind as the Lord Himself is causing all this, being omni-present. (9)

The whole world is burning in the fire of worldly desires and falsehood but the Guru-minded persons have got rid of the love of this worldly falsehood (Maya) by following (meditating on) the Guru's Word (Sabadi). The Guru-minded persons have attained peace and tranquillity of mind and have enjoyed the bliss of life by reciting True Name through the Guru's guidance. (10)

The king of gods Indra is afraid of Yama even while seated on his throne, but the Yama does not let off anyone from his noose (hook) in spite of all the efforts. We could attain salvation by meeting the (uniting with) True Guru and reciting True Name with the tongue. (11)

The faithless person does not have any love for the Lord's worship while the Guru-minded person enjoys the bliss of life by worshipping the Lord. The Guru-minded persons are immersed in True Name having been purified with the support of (by following) the Guru's Word which is equally pure. (12)

ਨਿਰਾਰੀ ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਏਕੋ ਹੈ ਜਾਤਾ
ਅਨਦਿਨੁ ਨਾਮੁ ਰਵੀਜੈ ਹੇ ॥ ੧੩ ॥ ਬੇਦ ਪੜਹਿ
ਹਰਿ ਨਾਮੁ ਨ ਬੂਝਹਿ ॥ ਮਾਇਆ ਕਾਰਣਿ ਪੜਿ
ਪੜਿ ਲੂਝਹਿ ॥ ਅੰਤਰਿ ਮੈਲੁ ਅਗਿਆਨੀ ਅੰਧਾ
ਕਿਉ ਕਰਿ ਦੁਤਰੁ ਤਰੀਜੈ ਹੇ ॥ ੧੪ ॥ ਬੇਦ
ਬਾਦ ਸਭਿ ਆਖਿ ਵਖਾਣਹਿ ॥ ਨ ਅੰਤਰੁ ਭੀਜੈ
ਨ ਸਬਦੁ ਪਛਾਣਹਿ ॥ ਪੁੰਨੁ ਪਾਪੁ ਸਭੁ ਬੇਦਿ
ਦ੍ਰਿੜਾਇਆ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਹੇ ॥ ੧੫
॥ ਆਪੇ ਸਾਚਾ ਏਕੋ ਸੋਈ ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ
ਅਵਰੁ ਨ ਕੋਈ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਮਨੁ ਸਾਚਾ
ਸਚੇ ਸਚੁ ਰਵੀਜੈ ਹੇ ॥ ੧੬ ॥ ੬ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਸਚੈ ਸਚਾ ਤਖਤੁ ਰਚਾਇਆ ॥ ਨਿਜ ਘਰਿ
ਵਸਿਆ ਤਿਥੈ ਮੇਹੁ ਨ ਮਾਇਆ ॥ ਸਦ ਹੀ ਸਾਚੁ
ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਾਰੀ
ਹੇ ॥ ੧ ॥ ਸਚਾ ਸਉਦਾ ਸਚੁ ਵਾਪਾਰਾ ॥ ਨ ਤਿਥੈ
ਭਰਮੁ ਨ ਦੂਜਾ ਪਸਾਰਾ ॥ ਸਚਾ ਧਨੁ ਖਟਿਆ
ਕਦੇ ਤੋਟਿ ਨ ਆਵੈ ਬੂਝੈ ਕੋ ਵੀਚਾਰੀ ਹੇ ॥ ੨ ॥
ਸਚੈ ਲਾਏ ਸੇ ਜਨ ਲਾਗੇ ॥ ਅੰਤਰਿ ਸਬਦੁ
ਮਸਤਕਿ ਵਡਭਾਗੇ ॥ ਸਚੈ ਸਬਦਿ ਸਦਾ ਗੁਣ
ਗਾਵਹਿ ਸਬਦਿ ਰਤੇ ਵੀਚਾਰੀ ਹੇ ॥ ੩ ॥ ਸਚੇ
ਸਚਾ ਸਚੁ ਸਾਲਾਹੀ ॥ ਏਕੋ ਵੇਖਾ ਦੂਜਾ ਨਾਹੀ ॥

All the gods like Brahma, Vishnu and Shiva and the learned people have stated that the persons engrossed by the three-pronged Maya (worldly falsehood) do not gain salvation. But the Guru-minded persons, who have gained the knowledge of the one Lord-sublime, are reciting the Lord's True Name (by day and night) all the time. (13)

The faithless person (Pandit) who studies Vedas, but does not realise the (value of) True Name, is always engrossed in squabbles due to his love of Maya (worldly falsehood). Such a person is a blind fool due to the filth of his ignorance. How could he cross this tortuous ocean of life ? (14)

Such a pandit gives his discourses by detailing the (quarrels) squabbles mentioned in the Vedas, as neither he realises the Lord nor is he imbued with the love of the Lord. The Vedas have explained the various virtuous deeds and sinful actions of the world, whereas the Guru-minded persons partake the nectar of True Name (leaving) discarding all vicious thoughts. (15)

The Lord is a personification of Truth, and there is none else (second power) apart from the Lord. O Nanak ! The persons, who are imbued with the love of the Lord, are True of heart and always speak the Truth. (16 - 6)

Maru Mahala - 3 (*Sachai sachu takhat racha'ya...*)

The True Lord has created His True throne, in the form of the company of holy saints (holy congregations). When the Lord abides within us through the company of holy saints, then there is no love of Maya (worldly falsehood) in that soul. (within that person). The Guru-minded persons, who are imbued with the love of the True Lord in their hearts, are always engaged in virtuous and noble deeds. (1)

Such persons are dealing in a True (ever-existent) merchandise of True Name, and their thoughts are equally True, as there are no doubts, whims or fancies within them because of the love of any other power. (except the Lord). The persons, who have earned the true wealth (of True Name) are never in loss but hardly any (Guru-minded) person realises this fact with proper deliberations. (2)

The persons, who are guided by the True Lord Himself, are engaged in Truth as they are fortunate enough (being predestined) and are imbued with the love of the Guru's Word (Sabad). They always sing the praises of the Lord through the Guru's Word (Guru's guidance) and are immersed in the love

ਗੁਰਮਤਿ ਉਚੇ ਉਚੀ ਪਉੜੀ ਗਿਆਨਿ ਰਤਨਿ
ਹਉਮੈ ਮਾਰੀ ਹੇ ॥ ੪ ॥ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ
ਜਲਾਇਆ ॥ ਸਚੁ ਮਨਿ ਵਸਿਆ ਜਾ ਤੁਧੁ
ਭਾਇਆ ॥ ਸਚੇ ਕੀ ਸਭ ਸਚੀ ਕਰਣੀ ਹਉਮੈ
ਤਿਖਾ ਨਿਵਾਰੀ ਹੇ ॥ ੫ ॥ ਮਾਇਆ ਮੋਹੁ ਸਭੁ
ਆਪੇ ਕੀਨਾ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨ ਹੀ ਚੀਨਾ
॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸਚੁ ਕਮਾਵੈ ਸਾਚੀ ਕਰਣੀ
ਸਾਰੀ ਹੇ ॥ ੬ ॥ ਕਾਰ ਕਮਾਈ ਜੋ ਮੇਰੇ ਪ੍ਰਭੁ
ਭਾਈ ॥ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਸਬਦਿ ਬੁਝਾਈ ॥
ਗੁਰਮਤਿ ਸਦ ਹੀ ਅੰਤਰੁ ਸੀਤਲੁ ਹਉਮੈ ਮਾਰਿ
ਨਿਵਾਰੀ ਹੇ ॥ ੭ ॥ ਸਚਿ ਲਗੇ ਤਿਨ ਸਭੁ ਕਿਛੁ
ਭਾਵੈ ॥ ਸਚੈ ਸਬਦੇ ਸਚਿ ਸੁਹਾਵੈ ॥ ਐਸੈ ਸਾਚੇ
ਸੇ ਦਰਿ ਸਾਚੇ ਨਦਰੀ ਨਦਰਿ ਸਵਾਰੀ ਹੇ ॥ ੮ ॥
ਬਿਨੁ ਸਾਚੇ ਜੋ ਦੂਜੈ ਲਾਇਆ ॥ ਮਾਇਆ ਮੋਹੁ
ਦੁਖ ਸਥਾਇਆ ॥ ਬਿਨੁ ਗੁਰ ਦੁਖੁ ਸੁਖੁ ਜਾਪੈ
ਨਾਹੀ ਮਾਇਆ ਮੋਹੁ ਦੁਖੁ ਭਾਰੀ ਹੇ ॥ ੯ ॥
ਸਾਚਾ ਸਬਦੁ ਜਿਨਾ ਮਨਿ ਭਾਇਆ ॥ ਪੂਰਬਿ
ਲਿਖਿਆ ਤਿਨੀ ਕਮਾਇਆ ॥ ਸਚੇ ਸੇਵਹਿ ਸਚੁ
ਧਿਆਵਹਿ ਸਚਿ ਰਤੇ ਵੀਚਾਰੀ ਹੇ ॥ ੧੦ ॥
ਗੁਰ ਕੀ ਸੇਵਾ ਮੀਠੀ ਲਾਗੀ ॥ ਅਨਦਿਨੁ ਸੁਖ

of the Lord through meditation of the Guru's Word. (3)

The person, who has sung the praises of the Lord, with meditation of Truth; always perceives the One Lord-sublime everywhere as they do not have faith in any other power (except the Lord). The person, who has followed the highest blissful path of the Guru's Word, (by climbing the ladder of the Guru's guidance), has got rid of his egoism and gained the jewel of True knowledge. (4)

The person, who has (burnt) cast away the love of Maya (worldly falsehood) by following the Guru's Word (Guru's guidance) is immersed in True Name through Your pleasure (through Your Will). All the functions of the True Lord are equally True (pure) as He has cast away our hunger for worldly possession or egoism. (5)

The Lord only has made us develop the love of Maya (worldly falsehood), but this secret (fact) has been realised by few Guru-minded persons only. It is the Guru-minded person alone who deals in Truth (love of True Lord) as all his dealings are based on Truth. (6)

We are made to function as it pleases the Lord (as per His Will) and extinguish the fire of worldly desires within and cast away our egoism through the Guru's Word (Guru's guidance). Such Guru-minded persons always enjoy peace of mind and contentment by getting rid of their egoistic tendencies. (7)

The persons, who are engaged in the love of Truth (True Lord) always love everything (created by the Lord) as they look beautiful and praise-worthy by following the Guru's Word. The Lord has made such persons praiseworthy through His Grace and benevolence as such they are True and acclaimed in this world and the next, in the Lord's presence. (8)

The persons, who are devoid of the Lord's love are engrossed in dual-mindedness, and undergo all sorts of sufferings due to their love of the Maya (worldly falsehood). But without the Guru's guidance we cannot realise the cause of joy or sorrow, as the greatest suffering lies in developing the love of the Maya (worldly falsehood). (9)

The persons, who are imbued with the love of the Guru's Word (True Name) have enjoyed the bliss of their fortune (True Name) as pre-destined by the Lord's Will. They always serve the True Lord by reciting the Lord's True Name and are always immersed in the True Lord by meditating on Truth. (Truthful deliberations) (10)

The persons, who have loved the service of the Guru

ਸਹਜ ਸਮਾਧੀ ॥ ਹਰਿ ਹਰਿ ਕਰਤਿਆ ਮਨੁ
ਨਿਰਮਲੁ ਹੋਆ ਗੁਰ ਕੀ ਸੇਵ ਪਿਆਰੀ ਹੋ ॥
(who have found it sweet) are enjoying the bliss of life all the
time (day and night) in a state of equipoise and meditation.
They have purified themselves by reciting True Name as they
have developed love of the Guru's service. (11)

੧੧ ॥ ਸੇ ਜਨ ਸੁਖੀਏ ਸਤਿਗੁਰਿ ਸਚੇ
ਲਾਏ ॥ ਆਪੇ ਭਾਣੇ ਆਪਿ ਮਿਲਾਏ ॥ ਸਤਿਗੁਰਿ
ਰਾਖੇ ਸੇ ਜਨ ਉਬਰੇ ਹੋਰ ਮਾਇਆ ਮੋਹ ਖੁਆਰੀ
ਹੋ ॥ ੧੨ ॥ ਗੁਰਮੁਖਿ ਸਾਚਾ ਸਬਦਿ ਪਛਾਤਾ ॥
ਨਾ ਤਿਸੁ ਕੁਟੰਬੁ ਨਾ ਤਿਸੁ ਮਾਤਾ ॥ ਏਕੇ ਏਕੁ
ਰਵਿਆ ਸਭ ਅੰਤਰਿ ਸਭਨਾ ਜੀਆ ਕਾ ਆਧਾਰੀ
ਹੋ ॥ ੧੩ ॥ ਹਉਮੈ ਮੇਰਾ ਦੂਜਾ ਭਾਇਆ ॥
ਕਿਛੁ ਨ ਚਲੈ ਧੁਰਿ ਖਸਮਿ ਲਿਖਿ ਪਾਇਆ ॥
ਗੁਰ ਸਾਚੇ ਤੇ ਸਾਚੁ ਕਮਾਵਹਿ ਸਾਚੈ ਦੂਖ ਨਿਵਾਰੀ
ਹੋ ॥ ੧੪ ॥ ਜਾ ਤੂ ਦੇਹਿ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥
ਸਾਚੈ ਸਬਦੇ ਸਾਚੁ ਕਮਾਏ ॥ ਅੰਦਰੁ ਸਾਚਾ ਮਨੁ
ਤਨੁ ਸਾਚਾ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰੀ ਹੋ ॥ ੧੫ ॥
ਆਪੇ ਵੇਖੈ ਹੁਕਮਿ ਚਲਾਏ ॥ ਅਪਣਾ ਭਾਣਾ ਆਪਿ
ਕਰਾਏ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਮਨੁ ਤਨੁ
ਰਸਨਾ ਨਾਮਿ ਸਵਾਰੀ ਹੋ ॥ ੧੬ ॥ ੭॥

The persons, who are engaged in the service of the Lord
by the Guru's guidance, enjoy all the comforts of life. The
persons, who have won the acceptance of the Lord have been
united with the Guru through His Will. Such person, who have
been protected by the True Guru, have attained salvation
whereas the faithless persons, engrossed in the love of Maya,
(worldly falsehood), have faced discredit and disgust only. (12)

The Guru-minded persons have realised the Lord through
the Guru's Word (guidance). The Lord possesses neither a
family nor a mother (and father). Infact, the True Lord is
pervading all the beings equally and is the supporter of all of
them. (looking after their sustenance). (13)

The persons, who are engaged in egoism or I-am-ness
are engrossed in dual-mindedness. This human being has
nothing under his control as everything is dictated by the Lord
as per His pre-destined Will for each individual. However the
person, who practise Truthfulness through the Lord's Grace
have been emancipated from all their afflictions and sufferings
by the True Lord. (14)

The persons, who are blessed with the company of holy
saints, always enjoy the eternal bliss. They always practise Truth
by following the Guru's Word (guidance) and are pure of heart
with their body equally True and useful. Moreover, they have
amassed the wealth of True Name in their stock. (hearts). (15)

The Lord Himself watches the actions performed by
individual beings and directs them as per His Will. Moreover,
the Lord enables all beings to obey and follow His dictates as
per His Will.

O Nanak ! Such persons, who have led a detached life
from the worldly bondage, are engaged in the recitation of
True Name, and their tongue, body and mind are purified with
the reciting of True Name. (16 - 7)

Maru Mahala - 3 (Aapai aap upaie' upana.....)

The Lord-creator has created this universe by Himself (and
from Himself) and is pervading like the sky in all the beings,
though being aloof in Himself. Then the Lord, life-giver to the
world, sustains the whole world (all the beings) and whosoever
has realised this fact, has attained self-realisation. (1)

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਆਪੇ ਆਪੁ ਉਪਾਇ ਉਪੰਨਾ ॥ ਸਭ ਮਹਿ ਵਰਤੈ
ਏਕੁ ਪਰਛੰਨਾ ॥ ਸਭਨਾ ਸਾਰ ਕਰੇ ਜਗਜੀਵਨੁ

ਜਿਨਿ ਅਪਣਾ ਆਪੁ ਪਛਾਤਾ ਹੇ ॥ ੧ ॥ ਜਿਨਿ
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ॥ ਸਿਰਿ ਸਿਰਿ
ਧੰਧੈ ਆਪੇ ਲਾਏ ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪੇ ਮੇਲੇ
ਜਿਨਿ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਤਾ ਹੇ ॥ ੨ ॥ ਆਵਾ
ਗਉਣੁ ਹੈ ਸੰਸਾਰਾ ॥ ਮਾਇਆ ਮੋਹੁ ਬਹੁ ਚਿਤੈ
ਬਿਕਾਰਾ ॥ ਬਿਰੁ ਸਾਚਾ ਸਾਲਾਹੀ ਸਦ ਹੀ ਜਿਨਿ
ਗੁਰ ਕਾ ਸਬਦੁ ਪਛਾਤਾ ਹੇ ॥ ੩ ॥ ਇਕਿ ਮੂਲਿ
ਲਗੇ ਓਨੀ ਸੁਖੁ ਪਾਇਆ ॥ ਡਾਲੀ ਲਾਗੇ ਤਿਨੀ
ਜਨਮੁ ਗਵਾਇਆ ॥ ਅੰਮ੍ਰਿਤੁ ਫਲ ਤਿਨ ਜਨ
ਕਉ ਲਾਗੇ ਜੇ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤੁ ਬਾਤਾ ਹੇ ॥ ੪ ॥
ਹਮ ਗੁਣ ਨਾਹੀ ਕਿਆ ਬੋਲਹੁ ਬੋਲ ॥ ਤੂ ਸਭਨਾ
ਦੇਖਹਿ ਤੋਲਹਿ ਤੋਲ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹਿ
ਰਹਣਾ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਤਾ ਹੇ ॥ ੫ ॥ ਜਾ ਤੁਧੁ
ਭਾਣਾ ਤਾ ਸਚੀ ਕਾਰੈ ਲਾਏ ॥ ਅਵਗਣ ਛੋਡਿ
ਗੁਣ ਮਾਹਿ ਸਮਾਏ ॥ ਗੁਣ ਮਹਿ ਏਕੋ ਨਿਰਮਲੁ
ਸਾਚਾ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ਹੇ ॥ ੬ ॥ ਜਹ
ਦੇਖਾ ਤਹ ਏਕੋ ਸੋਈ ॥ ਦੂਜੀ ਦੁਰਮਤਿ ਸਬਦੇ
ਖੋਈ ॥ ਏਕਸੁ ਮਹਿ ਪ੍ਰਭੁ ਏਕੁ ਸਮਾਣਾ ਅਪਣੈ
ਰੰਗਿ ਸਦ ਰਾਤਾ ਹੇ ॥ ੭ ॥ ਕਾਇਆ ਕਮਲੁ ਹੈ
ਕੁਮਲਾਣਾ ॥ ਮਨਮੁਖੁ ਸਬਦੁ ਨ ਬੁਝੈ ਇਆਣਾ
॥ ਗੁਰ ਪਰਸਾਦੀ ਕਾਇਆ ਖੋਜੇ ਪਾਏ ਜਗਜੀਵਨੁ

The Lord, who had created all the three gods, Brahma, Vishnu and Shiva and then directed them to do their various tasks according to His Will. Whomsoever He is pleased with, gets united by Him with Himself, the Guru-minded persons, who have realised the Lord's secrets have been united with Him. (2)

This world is subjected to the cycle of births and deaths, and all the beings, engrossed in the love of the Maya (worldly falsehood) get involved in vicious and sinful actions. The persons, who have realised the Guru's Word (Sabad), are always engaged in singing the praises of the ever-existent True Lord. (3)

The persons, who are imbued with the love of the Lord, are enjoying the bliss of life. However, the persons, engaged in the worship of (branches rather than the tree) gods and goddesses have wasted this human life. But the persons, who are engaged in the praise of the Lord through the recitation of True Name (who talk of the nectar of True Name), have reaped the fruit of nectar-like bliss of a Truthful life. (become immortal). (4)

O Lord ! We are devoid of any virtues, so what could we say (about Your secrets) ? However, You are watching the actions of all the beings and (weighing them) evaluating them accordingly. O Lord ! Whatever pleases You, You manage our affairs according to Your Will (as it pleases You). However I am always depending on Your support only as I have realised Your presence through the Guru's guidance. (5)

O Lord ! You have enabled the human beings to worship You (to recite Your True Name) as per Your Will and they have been immersed in Your True Name (by singing Your praises) ridding themselves of all their vices and sins. The Guru-minded persons, have realised the True Lord through the Guru's Word (Guru's guidance) by inculcating love of the True Lord alongwith the virtuous deeds. (6)

The Lord is perceived all over the place, wherever we look around. We have cast away our dual-mindedness through the Guru's guidance. The one Lord-Sublime is prevailing (present) throughout the world being omni-present, and the Guru-minded person is always immersed in the bliss of the Lord's love. (7)

The lotus-flower (heart) of the faithless persons have withered as they are devoid of any wisdom, without realising the Guru's Word. (Guru's guidance). When such a person tries

ਦਾਤਾ ਹੇ ॥ ੮ ॥ ਕੋਟ ਗਹੀ ਕੇ ਪਾਪ ਨਿਵਾਰੇ ॥

ਸਦਾ ਹਰਿ ਜੀਉ ਰਾਖੇ ਉਰ ਧਾਰੇ ॥ ਜੋ ਇਛੇ

ਸੇਈ ਫਲੁ ਪਾਏ ਜਿਉ ਰੰਗੁ ਮਜੀਠੈ ਰਾਤਾ ਹੇ ॥

੯ ॥ ਮਨਮੁਖੁ ਗਿਆਨੁ ਕਥੇ ਨ ਹੋਈ ॥ ਫਿਰਿ

ਫਿਰਿ ਆਵੈ ਠਉਰ ਨ ਕੋਈ ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ

ਸਦਾ ਸਾਲਾਹੇ ਜੁਗਿ ਜੁਗਿ ਏਕੇ ਜਾਤਾ ਹੇ ॥

੧੦ ॥ ਮਨਮੁਖੁ ਕਾਰ ਕਰੇ ਸਭਿ ਦੁਖ ਸਥਾਏ ॥

ਅੰਤਰਿ ਸਬਦੁ ਨਾਹੀ ਕਿਉ ਦਰਿ ਜਾਏ ॥

ਗੁਰਮੁਖਿ ਸਬਦੁ ਵਸੈ ਮਨਿ ਸਾਚਾ ਸਦ ਸੇਵੇ

ਸੁਖਦਾਤਾ ਹੇ ॥ ੧੧ ॥ ਜਹ ਦੇਖਾ ਤੂ ਸਭਨੀ

ਥਾਈ ॥ ਪੂਰੈ ਗੁਰਿ ਸਭ ਸੋਝੀ ਪਾਈ ॥ ਨਾਮੇ

ਨਾਮੁ ਧਿਆਈਐ ਸਦਾ ਸਦ ਇਹੁ ਮਨੁ ਨਾਮੇ

ਰਾਤਾ ਹੇ ॥ ੧੨ ॥ ਨਾਮੇ ਰਾਤਾ ਪਵਿਤੁ ਸਰੀਰਾ

॥ ਬਿਨੁ ਨਾਵੈ ਭੂਖਿ ਮੁਏ ਬਿਨੁ ਨੀਰਾ ॥ ਆਵਹਿ

ਜਾਵਹਿ ਨਾਮੁ ਨਹੀ ਬੂਝਹਿ ਇਕਨਾ ਗੁਰਮੁਖਿ

ਸਬਦੁ ਪਛਾਤਾ ਹੇ ॥ ੧੩ ॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਬੂਝ

ਬੂਝਾਈ ॥ ਵਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥

ਨਾਮੇ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਸਹਜਿ ਰਹੈ ਰੰਗਿ

ਰਾਤਾ ਹੇ ॥ ੧੪ ॥ ਕਾਇਆ ਨਗਰੁ ਢਰੈ ਢਰਿ

ਢੇਰੀ ॥ ਬਿਨੁ ਸਬਦੈ ਚੁਕੈ ਨਹੀ ਫੇਰੀ ॥ ਸਾਚੁ

ਸਲਾਹੇ ਸਾਚਿ ਸਮਾਵੈ ਜਿਨਿ ਗੁਰਮੁਖਿ ਏਕੇ ਜਾਤਾ

to explore the body (mind) through the Guru's Grace, thus attaining the Lord-benefactor, the life-giver of the world. (8)

The Guru-minded persons have cast away millions of their sins (of millions of days) and always inculcate the love of the Lord in their hearts. They have fulfilled all their desires and have got imbued with the love of the Lord's True Name like the fast colour of majeeth. (9)

The faithless person only discuss about the Lord's knowledge but does not follow it practically. He does not find any peace or place of rest and is passed through the cycle of births and deaths. The Guru-minded persons always sing the praises of the Lord having gained (knowledge) Truth through the Guru's guidance as they have realised the Lord throughout the ages. (10)

The faithless persons are engrossed in such vicious and sinful actions, which bring them misery and suffering. How could they proceed to the Lord's presence without imbibing the love of the Guru's Word in their hearts ? However, the Guru-minded persons are always immersed in the Lord's love by reciting True Name and are always engaged in the service of the Lord-benefactor, bestower of comforts. (11)

O Lord ! I perceive You every where, wherever I look around and this fact has been realised by me through the perfect Guru's guidance. May we always recite Your True Name by inculcating the love of Your True Name in the heart ! (12)

The person, who is immersed in the recitation of True Name, has purified his body and mind. The faithless persons, without the support of the True Name, have drowned themselves without getting into water. (They have wasted this life without cause). They are passed through the cycle of births and deaths without realising True Name, while the Guru-minded persons have followed the Guru's Word. (13)

The perfect Guru has made us realise that without the support of True Name no one has gained salvation in this world. We could gain unison with the Lord through the recitation of True Name alone, thus getting honoured and whosoever has attained True Name is always immersed in the love of Lord's True Name. (14)

This human body is liable to mingle with dust only sooner or later, and one cannot escape going through the cycle of births and deaths without the Guru's guidance (Guru's Word) The Guru-minded persons, who have sung the praises of the

ਹੇ ॥ ੧੫ ॥ ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸੇ ਪਾਏ ॥

ਸਾਚਾ ਸਬਦੁ ਵਸੈ ਮਨਿ ਆਏ ॥ ਨਾਨਕ ਨਾਮਿ

ਰਤੇ ਨਿਰੰਕਾਰੀ ਦਰਿ ਸਾਚੈ ਸਾਚੁ ਪਛਾਤਾ ਹੇ ॥

੧੬ ॥ ੮ ॥

ਮਾਰੂ ਸੋਲਹੇ ੩ ॥

ਆਪੇ ਕਰਤਾ ਸਭੁ ਜਿਸੁ ਕਰਣਾ ॥ ਜੀਅ ਜੰਤ

ਸਭਿ ਤੇਰੀ ਸਰਣਾ ॥ ਆਪੇ ਗੁਪਤੁ ਵਰਤੈ ਸਭ

ਅੰਤਰਿ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ਹੇ ॥ ੧ ॥ ਹਰਿ

ਕੇ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥ ਆਪੇ ਬਖਸੇ ਸਬਦਿ

ਵੀਚਾਰਾ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਕਰਸਹਿ ਸਚੇ

ਸਿਉ ਮਨੁ ਰਾਤਾ ਹੇ ॥ ੨ ॥ ਆਪੇ ਹੀਰਾ ਰਤਨੁ

ਅਮੋਲੇ ॥ ਆਪੇ ਨਦਰੀ ਤੋਲੇ ਤੋਲੇ ॥ ਜੀਅ ਜੰਤ

ਸਭਿ ਸਰਣਿ ਤੁਮਾਰੀ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਪਛਾਤਾ

ਹੇ ॥ ੩ ॥ ਜਿਸ ਨੇ ਨਦਰਿ ਹੋਵੈ ਧੁਰਿ ਤੇਰੀ ॥

ਮਰੈ ਨ ਜੰਮੈ ਚੁਕੈ ਫੇਰੀ ॥ ਸਾਚੇ ਗੁਣ ਗਾਵੈ ਦਿਨੁ

ਰਾਤੀ ਜੁਗਿ ਜੁਗਿ ਏਕੇ ਜਾਤਾ ਹੇ ॥ ੪ ॥

ਮਾਇਆ ਮੋਹਿ ਸਭੁ ਜਗਤੁ ਉਪਾਇਆ ॥ ਬ੍ਰਹਮਾ

ਬਿਸਨੁ ਦੇਵ ਸਬਾਇਆ ॥ ਜੋ ਤੁਧੁ ਭਾਣੇ ਸੇ

ਨਾਮਿ ਲਾਗੇ ਗਿਆਨ ਮਤੀ ਪਛਾਤਾ ਹੇ ॥ ੫ ॥

ਪਾਪ ਪੁੰਨ ਵਰਤੈ ਸੰਸਾਰਾ ॥ ਹਰਖੁ ਸੋਗੁ ਸਭੁ

ਦੁਖੁ ਹੈ ਭਾਰਾ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੇ ਸੁਖੁ ਪਾਏ

ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਤਾ ਹੇ ॥ ੬ ॥ ਕਿਰਤੁ

True Lord are merged with the Lord, as they have realised the Lord-sublime. (15)

The person, blessed with the Lord's Grace, is united with the Guru, as such he inculcates the love of the Guru's Word in his heart. O Nanak ! The persons, who are immersed in True Name, have become one with the Lord and whosoever has realised True Name in their company, have become an embodiment of Truth. (True Lord). (16 - 8)

Maru Solhai - 3 (Aapai karta sabh jis karna.....)

The Lord Himself is the creator, who has created the whole Universe. O Lord ! All the beings, big and small, have sought Your support. The Lord pervades in all the beings in a hidden form and could be realised through the Guru's Word (Guru's guidance) only. (1)

The holy saints are replete with the treasures of Lord's worship and the Lord alone has bestowed the meditation of the Guru's Word through His Grace. O Lord ! Whatever pleases You, comes to pass in the world, as such my mind is fully immersed in the recitation of Lord's True Name. (2)

The Lord Himself is the invaluable jewel of knowledge and worldly detachment; and through His Grace alone He has meditated on these deliberations. O Lord ! All the beings, big and small, are seeking Your support and could attain self-realisation through Your Grace and benevolence. (3)

O Lord ! The persons, who are bestowed with Your Grace from the beginning (who are pre-destined), are not passed through the cycle of births and deaths. Infact, such persons always sing Your praises day and night as they have realised the presence of the True Lord throughout the various ages (Yugas), being ever-existent. (4)

The whole world is created and engrossed in the love of Maya (worldly falsehood); even the three gods Brahma, Vishnu and Shiva are all enamoured by its charm O Lord ! It is only those persons, who have developed the love of True Name that have realised You through the wisdom of knowledge. (5)

The whole world is engaged in the virtuous or sinful actions, which have resulted in joy or sorrow for them. But the Guru-minded person enjoys the eternal bliss by realising the value and importance of True Name through the Guru's guidance. (6)

There is none who could alter the previous actions

ਨ ਕੋਈ ਮੇਟਣਹਾਰਾ ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਮੋਖ
ਦੁਆਰਾ ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਸੇ ਫਲੁ ਪਾਇਆ
ਜਿਨਿ ਆਪੁ ਮਾਰਿ ਪਛਾਤਾ ਹੇ ॥ ੭ ॥ ਮਾਇਆ
ਮੋਹਿ ਹਰਿ ਸਿਉ ਚਿਤੁ ਨ ਲਾਗੈ ॥ ਦੂਜੈ ਭਾਇ
ਘਣਾ ਦੁਖੁ ਆਗੈ ॥ ਮਨਮੁਖ ਭਰਮਿ ਭੁਲੇ ਭੇ
ਖਧਾਰੀ ਅੰਤਕਾਲਿ ਪਛਾਤਾ ਹੇ ॥ ੮ ॥ ਹਰਿ ਕੈ
ਭਾਣੈ ਹਰਿ ਗੁਣ ਗਾਏ ॥ ਸਭਿ ਕਿਲਬਿਖ ਕਾਟੇ
ਦੂਖ ਸਬਾਏ ॥ ਹਰਿ ਨਿਰਮਲੁ ਨਿਰਮਲ ਹੈ ਬਾਣੀ
ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਾਤਾ ਹੇ ॥ ੯ ॥ ਜਿਸ ਨੋ ਨਦਰਿ
ਕਰੇ ਸੇ ਗੁਣ ਨਿਧਿ ਪਾਏ ॥ ਹਉਮੈ ਮੇਰਾ ਠਾਕਿ
ਰਹਾਏ ॥ ਗੁਣ ਅਵਗਣ ਕਾ ਏਕੋ ਦਾਤਾ ਗੁਰਮੁਖਿ
ਵਿਰਲੀ ਜਾਤਾ ਹੇ ॥ ੧੦ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲੁ
ਅਤਿ ਅਪਾਰਾ ॥ ਆਪੇ ਮੇਲੈ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਾ
॥ ਆਪੇ ਬਖਸੇ ਸਚੁ ਦ੍ਰਿੜਾਏ ਮਨੁ ਤਨੁ ਸਾਚੈ
ਰਾਤਾ ਹੇ ॥ ੧੧ ॥ ਮਨੁ ਤਨੁ ਮੈਲਾ ਵਿਚਿ ਜੋਤਿ
ਅਪਾਰਾ ॥ ਗੁਰਮਤਿ ਬੂਝੈ ਕਰਿ ਵੀਚਾਰਾ ॥ ਹਉਮੈ
ਮਾਰਿ ਸਦਾ ਮਨੁ ਨਿਰਮਲੁ ਰਸਨਾ ਸੇਵਿ ਸੁਖਦਾਤਾ
ਹੇ ॥ ੧੨ ॥ ਗੜ ਕਾਇਆ ਅੰਦਰਿ ਬਹੁ ਹਟ
ਬਾਜਾਰਾ ॥ ਤਿਸੁ ਵਿਚਿ ਨਾਮੁ ਹੈ ਅਤਿ ਅਪਾਰਾ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਦਰਿ ਸੇਹੈ ਹਉਮੈ ਮਾਰਿ
ਪਛਾਤਾ ਹੇ ॥ ੧੩ ॥ ਰਤਨੁ ਅਮੋਲਕੁ ਅਗਮ

alongwith their reward (punishment) as it is only through the Guru's Word that we could attain Salvation (or knowledge about the salvation). The person, who has cast away his egoism has realised the Lord but the human being has to reap the reward of his own earlier actions. (As such some persons have got rid of dual-mindedness through the Guru's guidance). (7)

The love of Maya (worldly falsehood) does not enable any person to develop the love of the Lord, and the persons, engrossed in dual-mindedness have to suffer badly in the next world. The faithless persons lost in dual-mindedness or show off business, finally have to repent at the time of death. (8)

The Guru-minded person, who follows the Lord's Will, sings the praises of the Lord, and gets rid of all his sins and afflictions. The Lord is an embodiment of Truth, and His Word (Guru's Word) is equally True and pure and the Guru-minded person is immersed in the love of the True Lord. (9)

The person, blessed with the Lord's Grace, attains the treasure of all virtues, the Lord Himself, by casting away his egoism and I-am-ness. Few Guru-minded persons have realised the Lord-sublime, who is the only benefactor of all virtues or sins (good or bad qualities). (10)

My True Master is limitless and extremely pure who enables us to unite with Him through the meditation of the Guru's Word (Sabad). The persons, who are imbued with the love of the True Lord in body and mind, are blessed with the Lord's Grace and revealed the Truth. (Lord's secrets). (11)

The human body and mind is impure, but the light of the limitless Lord (Prime-soul) is present within the body. But this Prime-soul is realised by a Guru-minded person, following the Guru's guidance with thoughtful deliberations. The mind could be purified by casting away our egoism and we could get united with the blissful Lord-benefactor by reciting True Name with the tongue, and serving the Guru. (12)

There are many senses alongwith the body in the fort of the human body. (like shops in the market), which are housing the True Name of the limitless Lord. The Guru-minded persons who have cast away their egoism through the Guru's guidance, have realised the True Lord and gained acclaim in the Lord's presence. (13)

The limitless Lord who is beyond our reach, has the

ਅਪਾਰਾ ॥ ਕੀਮਤਿ ਕਵਣੁ ਕਰੇ ਵੇਚਾਰਾ ॥ ਗੁਰ
ਕੈ ਸਬਦੇ ਤੋਲਿ ਤੋਲਾਏ ਅੰਤਰਿ ਸਬਦਿ ਪਛਾਤਾ
ਹੇ ॥ ੧੪ ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਬਹੁਤੁ ਬਿਸਥਾਰਾ

invaluable Jewel of True Name, which no one could evaluate even with lot of efforts (deliberations). But a Guru-minded person could alone realise the True Lord within himself through the Guru's Word (Sabad), by evaluating the Guru's guidance (teachings). (14)

॥ ਮਾਇਆ ਮੋਹੁ ਪਸਰਿਆ ਪਾਸਾਰਾ ॥ ਮੂਰਖ
ਪੜਹਿ ਸਬਦੁ ਨ ਬੂਝਹਿ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਜਾਤਾ
ਹੇ ॥ ੧੫ ॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ ॥ ਸਚੀ

There are many books of lore like Smritis and Shastras but the love of Maya has enamoured almost all the human beings with the study of these books even. The foolish persons (read) study these books but do not realise the Truth (Guru's Word) though some Guru-minded persons have appreciated the Truth. (15)

ਬਾਣੀ ਸਚੁ ਦ੍ਰਿੜਾਏ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ
ਵਡਿਆਈ ਜੁਗਿ ਜੁਗਿ ਏਕੇ ਜਾਤਾ ਹੇ ॥ ੧੬ ॥
੯ ॥

The Lord Himself is the creator who is controlling everything, and then enables all the beings to realise Truth through the Guru's Word. O Nanak ! The Guru-minded persons, have attained acclaim and greatness through the recitation of True Name, who have realised the same Lord pervading throughout the ages (being ever-existent) (16 - 9)

ਮਾਰੂ ਮਹਲਾ ੩ ॥

Maru Mahala - 3 (So sach sevioh sirjanhara.....)

ਸੋ ਸਚੁ ਸੇਵਿਹੁ ਸਿਰਜਣਹਾਰਾ ॥ ਸਬਦੇ ਦੂਖ
ਨਿਵਾਰਣਹਾਰਾ ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ
ਪਾਈ ਆਪੇ ਅਗਮ ਅਥਾਹਾ ਹੇ ॥ ੧ ॥ ਆਪੇ

Let us serve the Lord-creator, who has created the whole Universe. He emancipates us from all our afflictions and ills through the Guru's Word (guidance). The Lord is limitless and beyond our comprehension and cannot be evaluated by us as He has always been and would be beyond our reach in future as well. (1)

ਸਚਾ ਸਚੁ ਵਰਤਾਏ ॥ ਇਕਿ ਜਨ ਸਾਚੈ ਆਪੇ
ਲਾਏ ॥ ਸਾਚੇ ਸੇਵਹਿ ਸਾਚੁ ਕਮਾਵਹਿ ਨਾਮੇ ਸਚਿ
ਸਮਾਹਾ ਹੇ ॥ ੨ ॥ ਧੁਰਿ ਭਗਤਾ ਮੇਲੇ ਆਪਿ

The True Lord is spreading Truthfulness all over the Universe and has enabled some persons to engage in Truth and True Name. They are always immersed in practising Truth by serving the True Lord as they are merged with the True Lord through the recitation of True Name. (2)

ਮਿਲਾਏ ॥ ਸਚੀ ਭਗਤੀ ਆਪੇ ਲਾਏ ॥ ਸਾਚੀ
ਬਾਣੀ ਸਦਾ ਗੁਣ ਗਾਵੈ ਇਸੁ ਜਨਮੈ ਕਾ ਲਾਹਾ
ਹੇ ॥ ੩ ॥ ਗੁਰਮੁਖਿ ਵਣਜੁ ਕਰਹਿ ਪਰੁ ਆਪੁ

The persons, who were enabled to join in the company of holy saints, have been united by the Lord with Himself and have been helped to worship the Lord (by reciting True Name). They always sing the praises of the Lord through the Guru's Word (bani) which is the only profitable deal (useful function) in the business of life. (3)

ਪਛਾਣਹਿ ॥ ਏਕਸ ਬਿਨੁ ਕੋ ਅਵਰੁ ਨ ਜਾਣਹਿ
॥ ਸਚਾ ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ ਪੂੰਜੀ ਨਾਮੁ ਵਿਸਾਹਾ
ਹੇ ॥ ੪ ॥ ਆਪੇ ਸਾਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਏ ॥ ਵਿਰਲੇ

The Guru-minded persons are engaged in such a business in life (in such acts) that they attain self-realisation and the True Lord. They have never recognised any other power except the One Lord-sublime, as they have realised that the financier is True with the dealers being equally True and their capital investment of True Name is also based on Truth. (4)

ਕਉ ਗੁਰ ਸਬਦੁ ਬੁਝਾਏ ॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ
ਜਨ ਸਾਚੇ ਕਾਟੇ ਜਮ ਕਾ ਫਾਹਾ ਹੇ ॥ ੫ ॥ ਭੰਨੈ
ਘੜੇ ਸਵਾਰੇ ਸਾਜੇ ॥ ਮਾਇਆ ਮੋਹਿ ਦੂਜੈ ਜੰਤ
ਪਾਜੇ ॥ ਮਨਮੁਖ ਫਿਰਹਿ ਸਦਾ ਅੰਧੁ ਕਮਾਵਹਿ

ਜਮ ਕਾ ਜੇਵੜਾ ਗਲਿ ਫਾਹਾ ਹੇ ॥ ੬ ॥ ਆਪੇ
ਬਖਸੇ ਗੁਰ ਸੇਵਾ ਲਾਏ ॥ ਗੁਰਮਤੀ ਨਾਮੁ ਮੰਨਿ
ਵਸਾਏ ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਏ ਸਾਚਾ ਇਸੁ

ਜਗ ਮਹਿ ਨਾਮੇ ਲਾਹਾ ਹੇ ॥ ੭ ॥ ਆਪੇ ਸਚਾ
ਸਚੀ ਨਾਈ ॥ ਗੁਰਮੁਖਿ ਦੇਵੈ ਮੰਨਿ ਵਸਾਈ ॥
ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੇ ਜਨ ਸੋਹਹਿ ਤਿਨ ਸਿਰਿ

ਚੂਕਾ ਕਾਹਾ ਹੇ ॥ ੮ ॥ ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ
ਨਹੀ ਪਾਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ ॥
ਸਦਾ ਸਬਦਿ ਸਾਲਾਹੀ ਗੁਣਦਾਤਾ ਲੇਖਾ ਕੋਇ

ਨ ਮੰਗੈ ਤਾਹਾ ਹੇ ॥ ੯ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰੁਦ੍ਰੁ
ਤਿਸ ਕੀ ਸੇਵਾ ॥ ਅੰਤੁ ਨ ਪਾਵਹਿ ਅਲਖ ਅਭੇਦਾ
॥ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਹਿ ਤੂ ਅਪਣੀ ਗੁਰਮੁਖਿ

ਅਲਖੁ ਲਖਾਹਾ ਹੇ ॥ ੧੦ ॥ ਪੂਰੈ ਸਤਿਗੁਰਿ
ਸੋਝੀ ਪਾਈ ॥ ਏਕੋ ਨਾਮੁ ਮੰਨਿ ਵਸਾਈ ॥ ਨਾਮੁ
ਜਪੀ ਤੈ ਨਾਮੁ ਧਿਆਈ ਮਹਲੁ ਪਾਇ ਗੁਣ ਗਾਹਾ

ਹੇ ॥ ੧੧ ॥ ਸੇਵਕ ਸੇਵਹਿ ਮੰਨਿ ਹੁਕਮੁ ਅਪਾਰਾ
॥ ਮਨਮੁਖ ਹੁਕਮ ਨ ਜਾਣਹਿ ਸਾਰਾ ॥ ਹੁਕਮੇ

The Lord has first created the five basic elements (like air and water) and then created the universe with the help of these elements. But few fortunate persons are made to realise this Truth and secret through the Guru's Word. The persons, who have served the True Guru, are engaged in reciting True Name and practise Truth thus cutting the Yama's noose. (by casting away fear of death). (5)

The Lord alone is responsible for creating this Universe and the beings and then looks after His creation by engrossing them in the love of Maya (worldly falsehood). The faithless persons are wandering around, lost in ignorance and engrossed in blind and fruitless actions thus getting caught in the noose of the Yama around their necks. (6)

There are some persons, who are enabled to serve the Guru and are blessed with the Lord's Grace and then are engaged in recitation of True Name through the Guru's guidance. Such persons are always engaged in reciting True Name (by day and night) as this is the only fruitful function in life. (7)

The Lord is True and His praises are equally True and through His Grace the Guru-minded persons are made equally praise-worthy. The persons, who are blessed with His True Name by singing His praises are truly praise-worthy and are enabled to cast away their afflictions (sufferings). (8)

The Lord is Unseen and beyond our reach, who cannot be evaluated by us, being limitless, but could be attained by reciting True Name through the Guru's Grace. Let us, therefore, sing the praises of the Lord through the Guru's Word. The persons, who have recited True Name are not made accountable for their actions (by the god of justice) (9)

All the gods including Brahma, Vishnu and Shiva are engaged in the service of the Lord, though they have not been able to probe His depth or Greatness (as He is limitless). However, the Guru-minded persons, who are bestowed with the Lord's Grace, are enabled to realise the limitless Lord and then they have described His Greatness. (10)

This whole Truth and secret has been clarified by the perfect Guru by imbibing the love and value of True Name in the heart. We have been enabled to meditate and recite the Lord's True Name, thus getting acclaimed in the Lord's presence by singing His praises. (11)

ਮੰਨਿ ਹੁਕਮੇ ਵਡਿਆਈ ਹੁਕਮੇ ਵੇਪਰਵਾਹਾ ਹੇ ॥

੧੨ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹੁਕਮੁ ਪਛਾਣੈ ॥ ਧਾਵਤੁ

ਰਾਖੈ ਇਕਤੁ ਘਰਿ ਆਣੈ ॥ ਨਾਮੇ ਰਾਤਾ ਸਦਾ

ਬੈਰਾਗੀ ਨਾਮੁ ਰਤਨੁ ਮਨਿ ਤਾਹਾ ਹੇ ॥ ੧੩ ॥

ਸਭ ਜਗ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ ॥ ਗੁਰ

ਪਰਸਾਦੀ ਪਰਗਟੁ ਹੋਈ ॥ ਸਬਦੁ ਸਲਾਹਹਿ

ਸੇ ਜਨ ਨਿਰਮਲ ਨਿਜ ਘਰਿ ਵਾਸਾ ਤਾਹਾ ਹੇ ॥

੧੪ ॥ ਸਦਾ ਭਗਤ ਤੇਰੀ ਸਰਣਾਈ ॥ ਅਗਮ

ਅਗੋਚਰ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥ ਜਿਉ ਤੁਧੁ

ਭਾਵਹਿ ਤਿਉ ਤੂ ਰਾਖਹਿ ਗੁਰਮੁਖਿ ਨਾਮੁ

ਧਿਆਹਾ ਹੇ ॥ ੧੫ ॥ ਸਦਾ ਸਦਾ ਤੇਰੇ ਗੁਣ

ਗਾਵਾ ॥ ਸਚੇ ਸਾਹਿਬ ਤੇਰੈ ਮਨਿ ਭਾਵਾ ॥ ਨਾਨਕੁ

ਸਾਚੁ ਕਹੈ ਬੇਨਤੀ ਸਚੁ ਦੇਵਹੁ ਸਚਿ ਸਮਾਹਾ ਹੇ

॥ ੧੬ ॥ ੧ ॥ ੧੦ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਵਡਭਾਗੀ ॥ ਅਨਦਿਨੁ

ਸਾਚਿ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥ ਸਦਾ ਸੁਖਦਾਤਾ

ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਸਬਦਿ ਸਚੈ ਓਮਾਹਾ ਹੇ

॥ ੧ ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਗੁਰੂ ਮਿਲਾਏ ॥ ਹਰਿ

ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥ ਹਰਿ ਮਨਿ ਵਸਿਆ

ਸਦਾ ਸੁਖਦਾਤਾ ਸਬਦੇ ਮਨਿ ਓਮਾਹਾ ਹੇ ॥ ੨

॥ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਮੇਲਿ ਮਿਲਾਏ ॥ ਹਉਮੈ ਮਮਤਾ

The persons, who serve the Lord with love and devotion are enabled to follow the Lord's Will, whereas the faithless persons have no clue about the ordains of the Lord or His Will. This human being wins honour in this world by following the Lord's Will and becomes care-free by realising the Lord's Will as supreme, which directs all our actions. (12)

The human being realises the Will of Lord through the Guru's Grace alone, which brings peace and stability of mind and enables him to concentrate and imbibe the Lord's love. The persons, immersed in the love of True Name, become detached from the world by reciting True Name with love and devotion. (13)

The Lord alone is pervading throughout the world and one gets His realisation only through the Guru's Grace and guidance. The persons who sing the praises of The Lord, have become purified by attaining self-realisation (by abiding in the Lord's love within the heart). (14)

O Lord ! The saints are always engaged in Your worship and seek Your support only. O Limitless Lord ! No one has ever been able to evaluate Your Greatness, as You are beyond our comprehension. O Lord ! The human beings are made to follow Your Will, and function as it pleases You, while the Guru-minded persons are always engaged in reciting True Name. (15)

O True Master ! I would love to sing Your praises always so that I could win Your acceptance and pleasure. O Nanak ! My only prayer to the Lord is to bestow me with His True Name, so that I could merge with Him finally. (16 - 1 - 10)

Maru Mahala - 3 (*Satgur sevan se' vadbha'gi.....*)

The persons, who serve the True Guru, are truly fortunate, being pre-destined by Lord's Will, as they are always immersed in the recitation of True Name by day and night. They have always worshipped such a Lord-benefactor by inculcating His love in the heart, having been encouraged by the Guru's guidance. (1)

We get united with the Guru only through the Lord's Grace, as we could develop the love of True Name through the Guru's guidance. The person, who is imbued with the love of the Lord-benefactor, gets the realisation of the Lord and then enjoys the bliss of His unison. (2)

When the Lord bestows His Grace on us, we get united with the company of holy saints, by (burning) casting away

ਸਬਦਿ ਜਲਾਏ ॥ ਸਦਾ ਮੁਕਤੁ ਰਹੈ ਇਕ ਰੰਗੀ
ਨਾਹੀ ਕਿਸੈ ਨਾਲਿ ਕਾਹਾ ਹੇ ॥ ੩ ॥ ਬਿਨੁ
ਸਤਿਗੁਰ ਸੇਵੇ ਘੋਰ ਅੰਧਾਰਾ ॥ ਬਿਨੁ ਸਬਦੈ ਕੋਇ
ਨ ਪਾਵੈ ਪਾਰਾ ॥ ਜੋ ਸਬਦਿ ਰਾਤੇ ਮਹਾ ਬੈਰਾਗੀ
ਸੋ ਸਚੁ ਸਬਦੇ ਲਾਹਾ ਹੇ ॥ ੪ ॥ ਦੁਖੁ ਸੁਖੁ
ਕਰਤੈ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ ॥ ਦੂਜਾ ਭਾਉ ਆਪਿ
ਵਰਤਾਇਆ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਅਲਿਪਤੋ
ਵਰਤੈ ਮਨਮੁਖ ਕਾ ਕਿਆ ਵੇਸਾਹਾ ਹੇ ॥ ੫ ॥ ਸੇ
ਮਨਮੁਖ ਜੋ ਸਬਦੁ ਨ ਪਛਾਣਹਿ ॥ ਗੁਰ ਕੇ ਭੈ
ਕੀ ਸਾਰ ਨ ਜਾਣਹਿ ॥ ਭੈ ਬਿਨੁ ਕਿਉ ਨਿਰਭਉ
ਸਚੁ ਪਾਈਐ ਜਮੁ ਕਾਢਿ ਲਏਗਾ ਸਾਹਾ ਹੇ ॥
੬ ॥ ਅਫਰਿਓ ਜਮੁ ਮਾਰਿਆ ਨ ਜਾਈ ॥ ਗੁਰ
ਕੈ ਸਬਦੇ ਨੇੜਿ ਨ ਆਈ ॥ ਸਬਦੁ ਸੁਣੇ ਤਾ
ਦੂਰਹੁ ਭਾਗੈ ਮਤੁ ਮਾਰੇ ਹਰਿ ਜੀਉ ਵੇਪਰਵਾਹਾ
ਹੇ ॥ ੭ ॥ ਹਰਿ ਜੀਉ ਕੀ ਹੈ ਸਭ ਸਿਰਕਾਰਾ ॥
ਏਹੁ ਜਮੁ ਕਿਆ ਕਰੇ ਵਿਚਾਰਾ ॥ ਹੁਕਮੀ ਬੰਦਾ
ਹੁਕਮੁ ਕਮਾਵੈ ਹੁਕਮੇ ਕਢਦਾ ਸਾਹਾ ਹੇ ॥ ੮ ॥
ਗੁਰਮੁਖਿ ਸਾਚੈ ਕੀਆ ਅਕਾਰਾ ॥ ਗੁਰਮੁਖਿ
ਪਸਰਿਆ ਸਭੁ ਪਾਸਾਰਾ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ
ਸਚੁ ਬੂਝੈ ਸਬਦਿ ਸਚੈ ਸੁਖੁ ਤਾਹਾ ਹੇ ॥ ੯ ॥
ਗੁਰਮੁਖਿ ਜਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ ॥ ਜੁਗ ਚਾਰੇ
ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ ॥ ਗੁਰਮੁਖਿ ਮਰੈ ਨ ਜਨਮੈ

our egoism and worldly attachment through the Guru's Word. Such a person then remains detached from worldly bondage and wrangles and attains salvation through the love of the Lord-sublime. (3)

There is total darkness due to ignorance without the Guru's guidance as without the support of the Guru's Word (Sabad) no one could attain salvation. The persons, who are immersed in the Guru's Word, have become free from worldly attachments and have gained unison with the Lord as the profit of this business in life through the Guru's guidance. (4)

The Lord has directed joy or sorrow in the man's fortune as pre-destined by His Will and has engrossed the human being in dual-mindedness Himself. The Guru-minded person remains free from the love of Maya while the faithless person, due to his wrong convictions and beliefs undergoes sufferings (as per His Will). (5)

The persons, who do not realise the Guru's Word (teachings) are called faithless, as they do not appreciate the value of the fear or regard of the Lord. How could we attain the fearless Lord without developing fear and regard (wonder-awe) for the Lord as the Yama will force us to be punished through the cycle of births and deaths. (6)

The Yama is uncontrollable and cannot be cast away but with the help of the Guru's Word, the Yama does not come anywhere near us. In fact on hearing the Guru's Word or True Name being recited anywhere, the Yama runs away (from a distance) fearing the onslaughts of the care-free Lord. (7)

The Lord's Will prevails and controls the whole world and the Yama has no say or interference with the Lord's Will (dictates). Infact, the Yama is functioning under the orders of the Lord, as per His Will, as such he causes death also as per the ordains of the Lord only. (as per His Will). (8)

The Guru-minded persons have rightly realised that the True Lord alone has created this Universe and furthermore He is pervading Himself throughout His creation. It is only the Guru-minded person who realises the Truth and enjoys the bliss of life through the Guru's Word (Sabad). (9)

The Guru-minded person has realised that the Lord alone bestows on us the reward of our own actions, and it is through

ਗੁਰਮੁਖਿ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਹਾ ਹੇ ॥ ੧੦

॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਬਦਿ ਸਾਲਾਹੇ ॥ ਅਗਮ

ਅਗੋਚਰ ਵੇਪਰਵਾਹੇ ॥ ਏਕ ਨਾਮਿ ਜੁਗ ਚਾਰਿ

ਉਧਾਰੇ ਸਬਦੇ ਨਾਮ ਵਿਸਾਹਾ ਹੇ ॥ ੧੧ ॥

ਗੁਰਮੁਖਿ ਸਾਂਤਿ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥ ਗੁਰਮੁਖਿ

ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਨਾਮੁ

ਬੂਝੈ ਕਾਟੇ ਦੁਰਮਤਿ ਫਾਹਾ ਹੇ ॥ ੧੨ ॥ ਗੁਰਮੁਖਿ

ਉਪਜੈ ਸਾਚਿ ਸਮਾਵੈ ॥ ਨਾ ਮਰਿ ਜੰਮੈ ਨ ਜੂਨੀ

ਪਾਵੈ ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਰਹਹਿ ਰੰਗਿ ਰਾਤੇ

ਅਨਦਿਨੁ ਲੈਦੇ ਲਾਹਾ ਹੇ ॥ ੧੩ ॥ ਗੁਰਮੁਖਿ

ਭਗਤ ਸੋਹਹਿ ਦਰਬਾਰੇ ॥ ਸਚੀ ਬਾਣੀ ਸਬਦਿ

ਸਵਾਰੇ ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਦਿਨੁ ਰਾਤੀ

ਸਹਜ ਸੇਤੀ ਘਰਿ ਜਾਹਾ ਹੇ ॥ ੧੪ ॥ ਸਤਿਗੁਰੁ

ਪੂਰਾ ਸਬਦੁ ਸੁਣਾਏ ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹੁ

ਲਿਵ ਲਾਏ ॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਸਦ ਹੀ

ਨਿਰਮਲ ਨਿਰਮਲ ਗੁਣ ਪਾਤਿਸਾਹਾ ਹੇ ॥ ੧੫

॥ ਗੁਣ ਕਾ ਦਾਤਾ ਸਚਾ ਸੇਈ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ

ਬੂਝੈ ਕੋਈ ॥ ਨਾਨਕ ਜਨੁ ਨਾਮੁ ਸਲਾਹੇ ਬਿਗਾਸੈ

ਸੋ ਨਾਮੁ ਬੇਪਰਵਾਹਾ ਹੇ ॥ ੧੬ ॥ ੨ ॥ ੧੧ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਹਰਿ ਜੀਉ ਸੇਵਿਹੁ ਅਗਮ ਅਪਾਰਾ ॥ ਤਿਸ ਦਾ

ਅੰਤੁ ਨ ਪਾਈਐ ਪਾਰਾਵਾਰਾ ॥ ਗੁਰ ਪਰਸਾਦਿ

ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਤਿਤੁ ਘਟਿ ਮਤਿ ਅਗਾਹਾ

the Guru's Word alone that we could attain (realise) the Lord. Moreover the Guru-minded person is neither born nor faces death (is not passed through the cycle of rebirths) but is always merged with the True Lord, enjoying the bliss of His unison. (10)

The Guru-minded persons always sing the praises of the Lord by recitation of True Name through the Guru's guidance, while the True Name refers to the limitless and care-free Lord. It is through True Name alone that all the beings of the (Universe) four ages (Yugas) have attained salvation by reciting True Name, while confidence is restored through the Guru's Word (Sabad). (11)

The Guru-minded person always enjoys the eternal bliss with peace of mind by inculcating the love of the True Name in his heart. Infact, the Guru-minded person only realises the value of True Name by cutting the chains of worldly bondage. (12)

The Guru-minded persons get merged with the True Lord from whom they are created, and they are not passed through the cycle of births and deaths. They are always imbued with the love of the True Lord and gain the profit of Lord's worship (True Name) all the time (day and night). (13)

The Guru-minded persons, engaged in the worship of the Lord, are received with honour in the Lord's presence, as they are acclaimed by the Guru's Word (Sabad). Finally they proceed to the Lord's presence by singing the praises of the Lord by day and night. (14)

The perfect Guru imparts such a guidance that the devotee engages in the Lord's worship during day and night. Such a person becomes an embodiment of the Lord, the (treasure) king of all virtues by getting purified by singing the praises of the True Lord. (15)

The Lord alone is the benefactor of all the virtues, but this fact is realised by a few Guru-minded persons. O Nanak ! The person, who enjoys singing the praises of the Lord, gets satiated by reciting the Lord's True Name. (16 - 2 - 11)

Maru Mahala - 3 (Har jiu savioh agam apara.....)

O Brother ! Let us serve the limitless Lord, who is beyond our reach, and it is not possible to probe the depth or limits of such a Lord. The person, who is always immersed in the recitation of True Name through the Guru's Grace, gets the highest wisdom of the Lord's worship. (1)

ਹੇ ॥ ੧ ॥ ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਪਰਗਟੁ ਹੋਈ ॥ ਸਭਨਾ ਪ੍ਰਤਿਪਾਲ
ਕਰੇ ਜਗਜੀਵਨੁ ਦੇਦੇ ਰਿਜਕੁ ਸੰਬਾਹਾ ਹੇ ॥ ੨

॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਬੁਝਿ ਬੁਝਾਇਆ ॥ ਹੁਕਮੇ ਹੀ
ਸਭੁ ਜਗਤੁ ਉਪਾਇਆ ॥ ਹੁਕਮੁ ਮੰਨੇ ਸੋਈ ਸੁਖੁ
ਪਾਏ ਹੁਕਮੁ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹਾ ਹੇ ॥ ੩ ॥

ਸਚਾ ਸਤਿਗੁਰੁ ਸਬਦੁ ਅਪਾਰਾ ॥ ਤਿਸ ਦੈ
ਸਬਦਿ ਨਿਸਤਰੈ ਸੰਸਾਰਾ ॥ ਅਧੇ ਕਰਤਾ ਕਰਿ
ਕਰਿ ਵੇਖੇ ਦੇਦਾ ਸਾਸ ਗਿਰਾਹਾ ਹੇ ॥ ੪ ॥ ਕੋਟਿ

ਮਧੇ ਕਿਸਹਿ ਬੁਝਾਏ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਤੇ
ਰੰਗੁ ਲਾਏ ॥ ਹਰਿ ਸਾਲਾਹਹਿ ਸਦਾ ਸੁਖਦਾਤਾ
ਹਰਿ ਬਖਸੇ ਭਗਤਿ ਸਲਾਹਾ ਹੇ ॥ ੫ ॥ ਸਤਿਗੁਰੁ

ਸੇਵਹਿ ਸੇ ਜਨ ਸਾਚੇ ॥ ਜੋ ਮਰਿ ਜੀਮਹਿ ਕਾਚਨਿ
ਕਾਚੇ ॥ ਅਗਮ ਅਗੋਚਰੁ ਵੇਪਰਵਾਹਾ ਭਗਤਿ
ਵਛਲੁ ਅਥਾਹਾ ਹੇ ॥ ੬ ॥ ਸਤਿਗੁਰੁ ਪੂਰਾ ਸਾਚੁ

ਦ੍ਰਿੜਾਏ ॥ ਸਚੈ ਸਬਦਿ ਸਦਾ ਗੁਣ ਗਾਏ ॥
ਗੁਣਦਾਤਾ ਵਰਤੈ ਸਭ ਅੰਤਰਿ ਸਿਰਿ ਸਿਰਿ
ਲਿਖਦਾ ਸਾਹਾ ਹੇ ॥ ੭ ॥ ਸਦਾ ਹਦੂਰਿ ਗੁਰਮੁਖਿ

ਜਾਪੈ ॥ ਸਬਦੇ ਸੇਵੈ ਸੋ ਜਨੁ ਧ੍ਰਾਪੈ ॥ ਅਨਦਿਨੁ
ਸੇਵਹਿ ਸਚੀ ਬਾਣੀ ਸਬਦਿ ਸਚੈ ਓਮਾਹਾ ਹੇ ॥
੮ ॥ ਅਗਿਆਨੀ ਅੰਧਾ ਬਹੁ ਕਰਮ ਦ੍ਰਿੜਾਏ ॥

ਮਨਹਠਿ ਕਰਮ ਫਿਰਿ ਜੋਨੀ ਪਾਏ ॥ ਬਿਖਿਆ
ਕਾਰਣਿ ਲਬੁ ਲੋਭੁ ਕਮਾਵਹਿ ਦੁਰਮਤਿ ਕਾ
ਦੋਰਾਹਾ ਹੇ ॥ ੯ ॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਭਗਤਿ

The Lord-sublime alone is pervading in all the beings but He could be realised only through the Guru's Grace. Infact, the True Lord, the giver of life to the world, is sustaining all (the beings) by providing food and wealth to the whole world. (2)

The perfect Guru has enlightened us about the Lord's secrets (Lord's Greatness), who has created the Universe as per His Will. The person, who has followed and accepted the Lord's Will, enjoys the bliss of life as His ordains are supreme, and direct even the king of kings. (3)

The Guru is True and His Word is equally Truthful and limitless, which helps the whole world to attain salvation. The Lord watches the whole worldly drama after creating the Universe, and provides maintenance and sustenance to all the beings. (4)

Hardly a few persons, out of millions, get this realisation by following the Guru's guidance and getting imbued with the love of the Lord. The persons, who sing the praises of the Lord-benefactor, are enabled to gain the honour of Lord's worship through the benevolence of the Lord. (5)

The persons, who have served the True Guru, are engaged in Truth, whereas the persons who are not engaged in the Guru's service, are always passed through the cycle of births and deaths. The Lord is limitless, beyond our reach and always care-free and is always loved by the True Lord. (6)

The person, who is enabled to recite the Lord's True Name through the Guru's guidance, is always singing the praises of the Lord through the Guru's Word. The Lord is pervading equally in all the beings, and (decides) directs certain life-spans for all of them. (7)

The Guru-minded persons have always perceived the Lord as close by (within them) and those persons, who have followed the Guru's guidance, get satiated. Such persons are always engaged in the service of the Guru through the Guru's Word, as they have been imbued with the love of the Lord. (8)

The blind ignorant person is always engrossed in various acts of formal rituals and is passed through the cycle of births and deaths due to his (obstinate mind) acts of penance. Such a person thus gets engrossed in greed and worldly attachments due to his vicious thoughts and dual-mindedness. (9)

The perfect Guru has bestowed the boon of Lord's worship

ਦਿੜਾਏ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਾਮਿ ਚਿਤੁ
ਲਾਏ ॥ ਮਨਿ ਤਨਿ ਹਰਿ ਰਵਿਆ ਘਟ ਅੰਤਰਿ
ਮਨਿ ਭੀਨੈ ਭਗਤਿ ਸਲਾਹਾ ਹੇ ॥ ੧੦ ॥ ਮੇਰਾ
ਪ੍ਰਭੁ ਸਾਚਾ ਅਸੁਰ ਸੰਘਾਰਣੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ
ਭਗਤਿ ਨਿਸਤਾਰਣੁ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਸਦ
ਹੀ ਸਾਚਾ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹਾ ਹੇ ॥ ੧੧ ॥
ਸੇ ਭਗਤ ਸਚੇ ਤੇਰੈ ਮਨਿ ਭਾਏ ॥ ਦਰਿ ਕੀਰਤਨੁ
ਕਰਹਿ ਗੁਰ ਸਬਦਿ ਸੁਹਾਏ ॥ ਸਾਚੀ ਬਾਣੀ
ਅਨਦਿਨੁ ਗਾਵਹਿ ਨਿਰਧਨ ਕਾ ਨਾਮੁ ਵੇਸਾਹਾ
ਹੇ ॥ ੧੨ ॥ ਜਿਨ ਆਪੇ ਮੇਲਿ ਵਿਛੋੜਹਿ ਨਾਹੀ
॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਸਾਲਾਹੀ ॥ ਸਭਨਾ
ਸਿਰਿ ਤੂ ਏਕੋ ਸਾਹਿਬੁ ਸਬਦੇ ਨਾਮੁ ਸਲਾਹਾ ਹੇ
॥ ੧੩ ॥ ਬਿਨੁ ਸਬਦੈ ਤੁਧੁਨੋ ਕੋਈ ਨ ਜਾਣੀ ॥
ਤੁਧੁ ਆਪੇ ਕਬੀ ਅਕਥ ਕਹਾਣੀ ॥ ਆਪੇ ਸਬਦੁ
ਸਦਾ ਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਜਪਿ ਸੰਬਾਹਾ ਹੇ ॥
੧੪ ॥ ਤੂ ਆਪੇ ਕਰਤਾ ਸਿਰਜਣਹਾਰਾ ॥ ਤੇਰਾ
ਲਿਖਿਆ ਕੋਇ ਨ ਮੇਟਣਹਾਰਾ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਦੇਵਹਿ ਤੂ ਆਪੇ ਸਹਸਾ ਗਣਤ ਨ ਤਾਹਾ ਹੇ ॥
੧੫ ॥ ਭਗਤ ਸਚੇ ਤੇਰੈ ਦਰਵਾਰੇ ॥ ਸਬਦੇ
ਸੇਵਨਿ ਭਾਇ ਪਿਆਰੇ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ
ਬੈਰਾਗੀ ਨਾਮੇ ਕਾਰਜੁ ਸੋਹਾ ਹੇ ॥ ੧੬ ॥ ੩ ॥
੧੨ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਮੇਰੈ ਪ੍ਰਭਿ ਸਾਚੈ ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ ॥ ਕੋਇ

on us, and one inculcates the love of the True Name in his heart through the Guru's Word. Thus we develop the love of the Lord in body and mind and worship the Lord by inculcating the love in the heart. (10)

My True Master always casts away the vicious thoughts of egoism (kills the demon of egoism) and bestows salvation on the persons engaged in His worship through the Guru's guidance (Sabad). My Lord is an embodiment of Truth, being ever-existent and is the king of kings. (11)

O Lord ! The persons, who have won Your pleasure and acceptance are true saints, and are found to be praiseworthy by singing Your praises through the Guru's guidance. (Sabad) They are always engaged in the recitation of True Name by singing Your praises as True Name is the only support of poor and helpless people. (12)

The persons, who are united by the Lord with Himself, are never separated from Him again. Infact, they always sing the Lord's praises through the Guru's Word (Guru's guidance). O Lord ! You are the True Master of the whole world but it is realised by those persons only who are imbued with Your love through the Guru's guidance. (13)

O True Master ! No one has realised Your secrets without the Guru's guidance (Sabad); moreover You have Yourself related this indescribable fact (story). You have Yourself given us the Guru's teachings in the person of the Guru-benefactor and then You have recited the True Name in the form of a devotee (Sikh). (14)

O Lord Creator ! You have created this universe Yourself, and there is none else who could alter the Lord's Will prevailing in the world. The Guru-minded persons, who are blessed with Your True Name, get rid of all doubts and count (description) of Your Greatness. (15)

O Lord ! The holy saints are acclaimed as Truthful in Your presence (Your court) and serve You by inculcating Your love in their hearts. O Nanak ! The persons, who have been imbued with Your love by reciting True Name with complete detachment, have been engaged in virtuous deeds (of Your service) and honoured everywhere. (16 - 3 - 12)

Maru Mahala - 3 (Merai prabh sa'chai ik khel racha'ya...)

My True Lord has created this Universe by enacting His wonderful worldly drama so that no one individual resembles

ਨਾ ਕਿਸ ਹੀ ਜੇਹਾ ਉਪਾਇਆ ॥ ਆਪੇ ਫਰਕੁ
ਕਰੇ ਵੇਖਿ ਵਿਗਸੈ ਸਭਿ ਰਸ ਦੇਹੀ ਮਾਹਾ ਹੇ ॥
ਵਾਜੈ ਪਉਣੁ ਤੈ ਆਪਿ ਵਜਾਏ ॥ ਸਿਵ ਸਕਤੀ
ਦੇਹੀ ਮਹਿ ਪਾਏ ॥ ਗੁਰ ਪਰਸਾਦੀ ਉਲਟੀ ਹੋਵੈ
ਗਿਆਨ ਰਤਨੁ ਸਬਦੁ ਤਾਹਾ ਹੇ ॥ ੨ ॥ ਅੰਧਰਾ
ਚਾਨਣੁ ਆਪੇ ਕੀਆ ॥ ਏਕੋ ਵਰਤੈ ਅਵਰੁ ਨ
ਬੀਆ ॥ ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਪਛਾਣੈ ਕਮਲੁ
ਬਿਗਸੈ ਬੁਧਿ ਤਾਹਾ ਹੇ ॥ ੩ ॥ ਅਪਣੀ ਗਹਣ
ਗਤਿ ਆਪੇ ਜਾਣੈ ॥ ਹੋਰੁ ਲੋਕੁ ਸੁਣਿ ਸੁਣਿ ਆਖਿ
ਵਖਾਣੈ ॥ ਗਿਆਨੀ ਹੋਵੈ ਸੁ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸਾਚੀ
ਸਿਫਤਿ ਸਲਾਹਾ ਹੇ ॥ ੪ ॥ ਦੇਹੀ ਅੰਦਰਿ ਵਸਤੁ
ਅਪਾਰਾ ॥ ਆਪੇ ਕਪਟ ਖੁਲਾਵਣਹਾਰਾ ॥ ਗੁਰਮੁਖਿ
ਸਹਜੇ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਹਾ
ਹੇ ॥ ੫ ॥ ਸਭਿ ਰਸ ਦੇਹੀ ਅੰਦਰਿ ਪਾਏ ॥
ਵਿਰਲੇ ਕਉ ਗੁਰੁ ਸਬਦੁ ਬੁਝਾਏ ॥ ਅੰਦਰੁ ਖੋਜੇ
ਸਬਦੁ ਸਾਲਾਹੇ ਬਾਹਰਿ ਕਾਹੇ ਜਾਹਾ ਹੇ ॥ ੬ ॥
ਵਿਣੁ ਚਾਖੇ ਸਾਦੁ ਕਿਸੈ ਨ ਆਇਆ ॥ ਗੁਰ ਕੈ
ਸਬਦਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਇਆ ॥ ਅੰਮ੍ਰਿਤੁ ਪੀ
ਅਮਰਾ ਪਦੁ ਹੋਏ ਗੁਰ ਕੈ ਸਬਦਿ ਰਸੁ ਤਾਹਾ ਹੇ
॥ ੭ ॥ ਆਪੁ ਪਛਾਣੈ ਸੇ ਸਭਿ ਗੁਣ ਜਾਣੈ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਾਮੁ ਵਖਾਣੈ ॥ ਅਨਦਿਨੁ

another human being. The Lord Himself watches this creation and enjoys the bliss of this drama by providing all the worldly pleasures within this human frame (body). (1)

With the provision of air, which helps the beings to breath and lead this life, the Lord has bestowed His strength to this human being (along with the all-pervasive music of Nature) by giving this body all the powers to function with the help of various senses. (The combination of Shiva and Shakti). The person, who is blessed with the Guru's Grace, gets enlightened with the jewel of knowledge (of True Name) through the Guru's Word. (2)

The Lord Himself has created the darkness of ignorance (in some) and the light of knowledge (in some others), as there is only one Lord-sublime pervading in all the beings, and there is no second (other) power. The person, who gets enlightened with the Guru's Grace, gets the lotus of his heart blossomed forth with knowledge. (3)

The Lord alone knows His Greatness and secrets Himself, though various people have described His Greatness and Vastness through hearsay only (by listening from others). The learned person alone realises the Lord's Greatness through the Guru's guidance and then sings the praises of the True Lord by reciting True Name. (4)

This human body enshrines the invaluable Lord (Prime-soul) within itself (in the soul), but this door of Lord's secret is opened by the Lord's Grace only. (The individual gets enlightened through His Grace). Thus the Guru-minded person partakes this nectar of True Name in the state of Equipose through the Guru's guidance by casting away (extinguishing the fire burning within) his worldly desires. (5)

The Lord has placed all the worldly pleasures within this human frame (body) but this secret has been revealed to few persons through the Guru's guidance (Guru's Word). The person, who seeks this spiritual bliss within himself, attains the (Lord) Prime-soul within his soul and he does not wander all over the place. (6)

No one has enjoyed the spiritual bliss without tasting this nectar of True Name himself and only the persons, blessed with the nectar of True Name, have partaken this bliss through the Guru's guidance. Such persons have attained salvation by partaking the nectar of True Name and become immortal through the Guru's Word. (7)

The person, who has attained self-realisation, realises the

ਨਾਮਿ ਰਤਾ ਦਿਨੁ ਰਾਤੀ ਮਾਇਆ ਮੇਹੁ ਚੁਕਾਰਾ
ਹੇ ॥ ੮ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਸਭੁ ਕਿਛੁ ਪਾਏ ॥

ਹਉਮੈ ਮੇਰਾ ਆਪੁ ਗਵਾਏ ॥ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ
ਸੁਖਦਾਤਾ ਗੁਰ ਕੈ ਸਬਦੇ ਸੋਹਾ ਹੇ ॥ ੯ ॥ ਗੁਰ

ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਬਾਣੀ ॥ ਅਨਦਿਨੁ ਹਰਿ
ਕਾ ਨਾਮੁ ਵਖਾਣੀ ॥ ਹਰਿ ਹਰਿ ਸਚਾ ਵਸੈ ਘਟ

ਅੰਤਰਿ ਸੇ ਘਟੁ ਨਿਰਮਲੁ ਤਾਹਾ ਹੇ ॥ ੧੦ ॥
ਸੇਵਕ ਸੇਵਹਿ ਸਬਦਿ ਸਲਾਹਹਿ ॥ ਸਦਾ ਰੰਗਿ

ਰਾਤੇ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ॥ ਆਪੇ ਬਖਸੇ ਸਬਦਿ
ਮਿਲਾਏ ਪਰਮਲ ਵਾਸੁ ਮਨਿ ਤਾਹਾ ਹੇ ॥ ੧੧

॥ ਸਬਦੇ ਅਕਬੁ ਕਥੇ ਸਾਲਾਹੇ ॥ ਮੇਰੇ ਪ੍ਰਭ ਸਾਰੇ
ਵੇਪਰਵਾਹੇ ॥ ਆਪੇ ਗੁਣਦਾਤਾ ਸਬਦਿ ਮਿਲਾਏ

ਸਬਦੈ ਕਾ ਰਸੁ ਤਾਹਾ ਹੇ ॥ ੧੨ ॥ ਮਨੁਖੁ
ਭੂਲਾ ਠਹਿਰ ਨ ਪਾਏ ॥ ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਸੁ

ਕਰਮ ਕਮਾਏ ॥ ਬਿਖਿਆ ਰਾਤੇ ਬਿਖਿਆ ਖੋਜੈ
ਮਰਿ ਜਨਮੈ ਦੁਖੁ ਤਾਹਾ ਹੇ ॥ ੧੩ ॥ ਆਪੇ ਆਪਿ

ਆਪਿ ਸਾਲਾਹੇ ॥ ਤੇਰੇ ਗੁਣ ਪ੍ਰਭ ਤੁਝ ਹੀ ਮਾਰੇ
॥ ਤੂ ਆਪਿ ਸਚਾ ਤੇਰੀ ਬਾਣੀ ਸਚੀ ਆਪੇ ਅਲਖੁ

ਅਥਾਹਾ ਹੇ ॥ ੧੪ ॥ ਬਿਨੁ ਗੁਰ ਦਾਤੇ ਕੋਇ ਨ
ਪਾਏ ॥ ਲਖ ਕੋਟੀ ਜੇ ਕਰਮ ਕਮਾਏ ॥ ਗੁਰ

ਕਿਰਪਾ ਤੇ ਘਟ ਅੰਤਰਿ ਵਸਿਆ ਸਬਦੇ ਸਚੁ

great virtues (Lord's secrets) and recites the Lord's True Name through the Guru's guidance. Such a person remains immersed in True Name by day and night by getting rid of the love of worldly falsehood (Maya). (8)

The human being attains all the pleasures and spiritual bliss by serving the Guru, and ridding himself of his egoism (and I-am-ness). The person, who is bestowed with the Grace of the Lord-benefactor, becomes praiseworthy through the Guru's guidance. (9)

The Guru's guidance is imparted through the nectar of Guru's Word (ba'ni) and teaches the devotee (Sikh) to recite Lord's True Name (by day and night) all the time. The person, who has inculcated the love of the True Lord in his heart, has become purified (of heart) through the enlightenment of the Lord. (10)

The persons, who serve the True Guru as His devotees, and sing the praises of the Lord, are always immersed in the Lord's love and worship the Lord through the Guru's Word (Sabad). The persons, who are enabled to follow the Guru's guidance (teachings), have been bestowed with the Lord Grace and pardon, thus meditating on the Lord with the fragrance of sandal wood. (11)

The persons, who sing the praises of the indescribable and limitless Lord, have been made carefree by my True Master through His Grace. The Lord Himself unites such persons with the Guru thus enjoying the bliss of the Guru's Word or guidance. (12)

The faithless person, however, has lost his way and the right path as such he does not find any place for solace or peace of mind, and he undertakes such self-willed actions which are pre-destined for him by the Lord's Will. Such persons are always engrossed in sinful actions as they are always seeking vicious and sinful things, and then suffer through the cycle of births and death. (13)

The Lord Himself sings His praises in the person of a saint. O True Master ! All the virtues are found in Your person only, which are realised through Your Grace only. Your speech is as pure and true as Your existence (being ever-existent) while You are limitless, formless and beyond our comprehension. (14)

O Lord ! No one could realise You except through the support and guidance of the Guru, notwithstanding all the efforts of the individual. The persons, who have developed the love of the Lord through the Guru's Grace and the Guru's

ਸਾਲਾਹਾ ਹੇ ॥ ੧੫ ॥ ਸੇ ਜਨ ਮਿਲੇ ਧੁਰਿ ਆਪਿ
ਮਿਲਾਏ ॥ ਸਾਚੀ ਬਾਣੀ ਸਬਦਿ ਸੁਹਾਏ ॥ ਨਾਨਕ
ਜਨੁ ਗੁਣ ਗਾਵੈ ਨਿਤ ਸਾਚੇ ਗੁਣ ਗਾਵਹ ਗੁਣੀ
ਸਮਾਹਾ ਹੇ ॥ ੧੬ ॥ ੪ ॥ ੧੩ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਨਿਹਚਲੁ ਏਕੁ ਸਦਾ ਸਚੁ ਸੋਈ ॥ ਪੂਰੇ ਗੁਰ ਤੇ
ਸੋਝੀ ਹੋਈ ॥ ਹਰਿ ਰਸਿ ਭੀਨੇ ਸਦਾ ਧਿਆਇਨਿ
ਗੁਰਮਤਿ ਸੀਲੁ ਸੰਨਾਹਾ ਹੇ ॥ ੧ ॥ ਅੰਦਰਿ ਰੰਗੁ
ਸਦਾ ਸਚਿਆਰਾ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਾਮਿ
ਪਿਆਰਾ ॥ ਨਉ ਨਿਧਿ ਨਾਮੁ ਵਸਿਆਘਟ ਅੰਤਰਿ
ਛੋਡਿਆ ਮਾਇਆ ਕਾ ਲਾਹਾ ਹੇ ॥ ੨ ॥
ਰਈਅਤਿ ਰਾਜੇ ਦੁਰਮਤਿ ਦੋਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ
ਸੇਵੇ ਏਕੁ ਨ ਹੋਈ ॥ ਏਕੁ ਧਿਆਇਨਿ ਸਦਾ ਸੁਖੁ
ਪਾਇਨਿ ਨਿਹਚਲੁ ਰਾਜੁ ਤਿਨਾਹਾ ਹੇ ॥ ੩ ॥
ਆਵਣੁ ਜਾਣਾ ਰਖੈ ਨ ਕੋਈ ॥ ਜੰਮਣੁ ਮਰਣੁ
ਤਿਸੈ ਤੇ ਹੋਈ ॥ ਗੁਰਮੁਖਿ ਸਾਰਾ ਸਦਾ ਧਿਆਵਹੁ
ਗਤਿ ਮੁਕਤਿ ਤਿਸੈ ਤੇ ਪਾਹਾ ਹੇ ॥ ੪ ॥ ਸਚੁ
ਸੰਜਮੁ ਸਤਿਗੁਰੂ ਦੁਆਰੈ ॥ ਹਉਮੈ ਕ੍ਰੋਧੁ ਸਬਦਿ
ਨਿਵਾਰੈ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ
ਸੀਲੁ ਸੰਤੋਖੁ ਸਭੁ ਤਾਹਾ ਹੇ ॥ ੫ ॥ ਹਉਮੈ ਮੋਹੁ
ਉਪਜੈ ਸੰਸਾਰਾ ॥ ਸਭੁ ਜਗੁ ਬਿਨਸੈ ਨਾਮੁ ਵਿਸਾਰਾ

teachings are always immersed in the Lord's worship (by reciting True Name). (15)

The persons, who are blessed with the unison of the Lord from the beginning being pre-destined by the Lord's Will, get united with Him, and they become praise-worthy by following the Guru's Word. O Nanak ! The person, who always sing the praises of the True Lord, finally merge with the Lord and enjoy the bliss of His unison. (16 - 4 - 13)

Maru Mahala - 3 (*Nehchal ek sada sach soiee....*)

There is only one Lord-sublime, who is ever-existent; but this fact is clarified and explained by the perfect Guru. The persons, who are immersed in the love of the blissful Lord, always recite True Name and have attained peace of mind through the Guru's teachings. (having worn the iron coat of a peaceful nature). (1)

The person, who is imbued with the love of the Lord, is always True and ever-existent. He has developed the love of the Lord by reciting True Name through the Guru's Word. They have inculcated the love of the True Name, worth the nine worldly treasures, in the heart, having cast away the love of worldly falsehood (Maya). (2)

The ruler and the ruled are both engrossed in dual-mindedness due to their vicious thoughts and sinful actions. No one could attain unison of the Lord without the service of the Guru. The person, who have worshipped the one Lord-sublime, have enjoyed the eternal bliss, by claiming a permanent and ever-lasting Abode in the Lord's presence. (3)

No one could escape the pangs of births and deaths ordained by the Lord, as the cycle of births and deaths is dictated by the Lord's Will. Let us always recite the True Name of the Lord-sublime by following the Guru's guidance (Guru's teachings) as we could attain salvation through the Lord's Grace alone. (4)

The virtue of dealing in Truth (speaking Truth) or leading a disciplined life could be attained through the Guru's guidance only, as it is the Guru's Word alone which could rid us of our egoistic tendencies and anger. Moreover, we could always enjoy the eternal bliss by serving the True Guru, which bestows on us the virtues of peace of mind and contentment. (5)

The world has been created through the love of egoism and worldly attachment while the world gets destroyed by being forgetful of the Lord's True Name. Without the service of the

॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਨਾਮੁ ਨ ਪਾਈਐ ਨਾਮੁ
ਸਚਾ ਜੀਗ ਲਾਹਾ ਹੇ ॥ ੬ ॥ ਸਚਾ ਅਮਰੁ ਸਬਦਿ
ਸੁਹਾਇਆ ॥ ਪੰਚ ਸਬਦ ਮਿਲਿ ਵਾਜਾ ਵਾਇਆ
॥ ਸਚਾ ਕਾਰਜੁ ਸਚਿ ਨਾਮਿ ਸੁਹੇਲਾ ਬਿਨੁ ਸਬਦੈ
ਕਾਰਜੁ ਕੇਹਾ ਹੇ ॥ ੭ ॥ ਖਿਨ ਮਹਿ ਹਸੈ ਖਿਨ
ਮਹਿ ਰੋਵੈ ॥ ਦੂਜੀ ਦੁਰਮਤਿ ਕਾਰਜੁ ਨ ਹੋਵੈ ॥
ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਕਰਤੈ ਲਿਖਿ ਪਾਏ ਕਿਰਤੁ ਨ
ਚਲੈ ਚਲਾਹਾ ਹੇ ॥ ੮ ॥ ਜੀਵਨ ਮੁਕਤਿ ਗੁਰ
ਸਬਦੁ ਕਮਾਏ ॥ ਹਰਿ ਸਿਉ ਸਦ ਹੀ ਰਹੈ ਸਮਾਏ
॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਿਲੈ ਵਡਿਆਈ ਹਉਮੈ ਰੋਗੁ
ਨ ਤਾਹਾ ਹੇ ॥ ੯ ॥ ਰਸ ਕਸ ਖਾਏ ਪਿੰਡੁ ਵਧਾਏ
॥ ਭੇਖ ਕਰੈ ਗੁਰ ਸਬਦੁ ਨ ਕਮਾਏ ॥ ਅੰਤਰਿ
ਰੋਗੁ ਮਹਾ ਦੁਖੁ ਭਾਰੀ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਹਾ ਹੇ
॥ ੧੦ ॥ ਬੇਦ ਪੜਹਿ ਪੜਿ ਬਾਦੁ ਵਖਾਣਹਿ ॥
ਘਟ ਮਹਿ ਬ੍ਰਹਮੁ ਤਿਸੁ ਸਬਦਿ ਨ ਪਛਾਣਹਿ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਤਤੁ ਬਿਲੋਵੈ ਰਸਨਾ ਹਰਿ ਰਸੁ
ਤਾਹਾ ਹੇ ॥ ੧੧ ॥ ਘਰਿ ਵਥੁ ਛੋਡਹਿ ਬਾਹਰਿ
ਧਾਵਹਿ ॥ ਮਨਮੁਖ ਅੰਧੇ ਸਾਦੁ ਨ ਪਾਵਹਿ ॥
ਅਨ ਰਸ ਰਾਤੀ ਰਸਨਾ ਫੀਕੀ ਬੋਲੇ ਹਰਿ ਰਸੁ
ਮੂਲਿ ਨ ਤਾਹਾ ਹੇ ॥ ੧੨ ॥ ਮਨਮੁਖ ਦੇਹੀ
ਭਰਮੁ ਭਤਾਰੋ ॥ ਦੁਰਮਤਿ ਮਰੈ ਨਿਤ ਹੋਇ ਖੁਆਰੋ

True Guru, we cannot gain the boon of True Name, while it is through the support of True Name (recitation of) only that we make a success of this life. (which is the only profit to be gained in the business of life). (6)

It is the Guru's Word alone which enables us to follow the Lord's Will and become praise-worthy in the Lord's presence. It is through the guidance of the holy saints that we could listen to the Unstrung (all-pervasive) music of Nature. Moreover, the functions in the world become truthful by reciting True Name, since without the Guru's guidance (Guru's Word) there is no possibility of attaining Salvation. (7)

This human being feels thrilled with gaining something in life (desires being fulfilled) or wails the next moment (on losing something) over his losses, as this man cannot gain anything in life due to his dual-mindedness. Everyone is predestined with a certain fate from the beginning based on his earlier actions as per the Lord's Will, which cannot be altered by anyone and this results in gaining union or separation from worldly possessions (including unison with the Lord or separation from Him). (8)

There are some persons, who attain salvation is life itself (from worldly bondage) through the Guru's guidance, thus getting immersed in the Lord's love all the time. The person, who has attained the boon of True Name through the Guru's Grace, gets rid of his egoism. (It is through the Guru's Grace that one attains greatness in the world). (9)

The persons, who enjoy the worldly pleasures (by eating dainty foods) to maintain this body, never follow the Guru's teachings, being engrossed in formal rituals. They suffer from lack of real knowledge (of the Lord) thus wasting this life in sinful actions only. (10)

There are some person, engaged in the study and discourses of Vedas, who get engrossed in wrangles or useless discussions. They do not gain self-realisation or the presence of Prime-soul within the heart by following the Guru's Word (guidance). But the Guru-minded persons, however, attains the Truth (the Lord's secrets) by useful discussions and by reciting the Lord's True Name with his tongue. (11)

The faithless persons, bereft of the realisation of the Lord's presence within the heart, are wandering all over the world as such the blind fools do not partake (taste) the nectar of True Name. They do not attain the love of the Lord and always speak crude language being engrossed in worldly pleasures. (12)

॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਮਨੁ ਦੂਜੈ ਲਾਇਆ ਸੁਖਨੈ ਸੁਖੁ ਨ

ਤਾਹਾ ਹੇ ॥ ੧੩ ॥ ਕੰਚਨ ਦੇਹੀ ਸਬਦੁ ਭਤਾਰੇ

॥ ਅਨਦਿਨੁ ਭੋਗ ਭੋਗੇ ਹਰਿ ਸਿਉ ਪਿਆਰੇ ॥

ਮਹਲਾ ਅੰਦਰਿ ਗੈਰ ਮਹਲੁ ਪਾਏ ਭਾਣਾ ਬੁਝਿ

ਸਮਾਹਾ ਹੇ ॥ ੧੪ ॥ ਆਪੇ ਦੇਵੈ ਦੇਵਣਹਾਰਾ ॥

ਤਿਸੁ ਆਗੈ ਨਹੀ ਕਿਸੈ ਕਾ ਚਾਰਾ ॥ ਆਪੇ ਬਖਸੇ

ਸਬਦਿ ਮਿਲਾਏ ਤਿਸ ਦਾ ਸਬਦੁ ਅਥਾਹਾ ਹੇ ॥

੧੫ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਹੈ ਤਿਸੁ ਕੇਰਾ ॥ ਸਚਾ

ਸਾਹਿਬੁ ਠਾਕੁਰੁ ਮੇਰਾ ॥ ਨਾਨਕ ਗੁਰਬਾਣੀ ਹਰਿ

ਪਾਇਆ ਹਰਿ ਜਪੁ ਜਾਪਿ ਸਮਾਹਾ ਹੇ ॥ ੧੬

॥ ੫ ॥ ੧੪ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਨਾਦ ਬੇਦ ਬੀਚਾਰੁ ॥ ਗੁਰਮੁਖਿ

ਗਿਆਨੁ ਧਿਆਨੁ ਆਪਾਰੁ ॥ ਗੁਰਮੁਖਿ ਕਾਰ ਕਰੇ

ਪ੍ਰਭ ਭਾਵੈ ਗੁਰਮੁਖਿ ਪੂਰਾ ਪਾਇਦਾ ॥ ੧ ॥ ਗੁਰਮੁਖਿ

ਮਨੁਆ ਉਲਟਿ ਪਰਵੈ ॥ ਗੁਰਮੁਖਿ ਬਾਣੀ ਨਾਦੁ

ਵਜਾਵੈ ॥ ਗੁਰਮੁਖਿ ਸਚਿ ਰਤੇ ਬੈਰਾਗੀ ਨਿਜ

ਘਰਿ ਵਾਸਾ ਪਾਇਦਾ ॥ ੨ ॥ ਗੁਰ ਕੀ ਸਾਖੀ

ਅੰਮ੍ਰਿਤੁ ਭਾਖੀ ॥ ਸਚੈ ਸਬਦੇ ਸਚੁ ਸੁਭਾਖੀ ॥

ਸਦਾ ਸਚਿ ਰੰਗਿ ਰਾਤਾ ਮਨੁ ਮੇਰਾ ਸਚੈ ਸਚਿ

ਸਮਾਇਦਾ ॥ ੩ ॥ ਗੁਰਮੁਖਿ ਮਨੁ ਨਿਰਮਲੁ

ਸਤ ਸਰਿ ਨਾਵੈ ॥ ਮੈਲੁ ਨ ਲਾਗੈ ਸਚਿ ਸਮਾਵੈ

The faithless persons are always under control of doubts and dual-mindedness. They always suffer death due to their vicious thoughts, as such they do not enjoy the spiritual bliss even in their dreams, being always engrossed in love of sexual desires, anger or dual-mindedness. (13)

The persons, who are following the Guru's Word (are controlled by the Guru's guidance), have purified their (body) mind like gold and always enjoy worldly comforts by imbibing the love of the Lord -spouse. They have realised the Lord's presence within the heart by following the dictates of the Lord as per His Will. (14)

The Lord benefactor bestows His favours and Grace on us by Himself as no one could do anything against His Will. (He controls everything Himself) The Lord unites us with Himself through the Guru's guidance and with His Grace as His Word is final and limitless. (beyond our comprehension). (15)

This body and mind has been created by the Lord Himself (under His control). My Lord is our True Master who supports us always. O Nanak ! The persons, who have recited the True Name, have attained the True Lord through the Guru's Word (guidance) and have always enjoyed the bliss of the recitation of True Name. (16 - 5 - 14)

Maru Mahala - 3 (Gurmukh naad Beid bichar....)

Some people sound the musical notes, some others study Vedas whereas the Guru-minded person is engaged in the meditation of the Lord only as his (unstrung) music or Vedas, as he is immersed in the meditation or knowledge of the limitless Lord. Infact, the Guru-minded persons are involved in such actions as are appreciated and loved by the Lord. The Guru-minded persons are engaged in such actions as are approved and loved by the Lord and they are united with the perfect Lord. (1)

The Guru-minded persons have diverted their mind from sinful actions, as they are meditating on the Guru's teachings through the Guru's Word. The Guru-minded persons are immersed in Truth (True Lord) by having worldly detachment and self realisation. (2)

The Guru's teachings are dealing with the nectar of True Name, which in turn talks of the Lord's Greatness only. My mind is always imbued with the love of the Lord and finally merges with the True Lord. (3)

The Guru-minded persons have purified their hearts by

॥ ਸਚੇ ਸਚੁ ਕਮਾਵੈ ਸਦ ਹੀ ਸਚੀ ਭਗਤਿ
ਦ੍ਰਿੜਾਇਦਾ ॥ ੪ ॥ ਗੁਰਮੁਖਿ ਸਚੁ ਬੈਠੀ
ਗੁਰਮੁਖਿ ਸਚੁ ਨੈਣੀ ॥ ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਵੈ
ਕਰਣੀ ॥ ਸਦ ਹੀ ਸਚੁ ਕਹੈ ਦਿਨੁ ਰਾਤੀ ਅਵਰਾ
ਸਚੁ ਕਹਾਇਦਾ ॥ ੫ ॥ ਗੁਰਮੁਖਿ ਸਚੀ ਉਤਮ
ਬਾਣੀ ॥ ਗੁਰਮੁਖਿ ਸਚੇ ਸਚੁ ਵਖਾਣੀ ॥ ਗੁਰਮੁਖਿ
ਸਦ ਸੇਵਹਿ ਸਚੇ ਸਚਾ ਗੁਰਮੁਖਿ ਸਬਦੁ
ਸੁਣਾਇਦਾ ॥ ੬ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸੋਝੀ ਪਾਏ
॥ ਹਉਮੈ ਮਾਇਆ ਭਰਮੁ ਗਵਾਏ ॥ ਗੁਰ ਕੀ
ਪਉੜੀ ਉਤਮ ਉਚੀ ਦਰਿ ਸਚੇ ਹਰਿ ਗੁਣ
ਗਾਇਦਾ ॥ ੭ ॥ ਗੁਰਮੁਖਿ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ
ਸਾਰੁ ॥ ਗੁਰਮੁਖਿ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥ ਭਾਇ
ਭਗਤਿ ਸਦਾ ਰੀਗਿ ਰਾਤਾ ਆਪੁ ਗਵਾਇ
ਸਮਾਇਦਾ ॥ ੮ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਮਨੁ ਖੋਜਿ
ਸੁਣਾਏ ॥ ਸਚੈ ਨਾਮਿ ਸਦਾ ਲਿਵ ਲਾਏ ॥ ਜੋ
ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਜੋ ਸਚੇ ਮਨਿ ਭਾਇਦਾ
॥ ੯ ॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਸਤਿਗੁਰੁ ਮਿਲਾਏ ॥ ਜਾ
ਤਿਸੁ ਭਾਵੈ ਤਾ ਮੰਨਿ ਵਸਾਏ ॥ ਆਪਣੈ ਭਾਣੈ
ਸਦਾ ਰੀਗਿ ਰਾਤਾ ਭਾਣੈ ਮੰਨਿ ਵਸਾਇਦਾ ॥ ੧੦
॥ ਮਨਹਨਿ ਕਰਮ ਕਰੇ ਸੋ ਛੀਜੈ ॥ ਬਹੁਤੇ ਭੇਖ
ਕਰੇ ਨਹੀ ਭੀਜੈ ॥ ਬਿਖਿਆ ਰਾਤੇ ਦੁਖੁ ਕਮਾਵਹਿ
ਦੁਖੇ ਦੁਖਿ ਸਮਾਇਦਾ ॥ ੧੧ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ

joining the company of the holy saints (by bathing in the tank of holy congregations). Whosoever gets immersed in the True Name (True Lord) does not become impure with vicious thoughts. Such a person gets united with the True Lord, thus engaging himself in the true worship. (4)

The Guru-minded persons always speak the Truth and perceive the True Lord with their eyes as well, and their actions are also based on Truth. They have always engaged themselves in Truthfulness during day and night and guide others as well in Truth. (5)

The Guru-minded persons speak Truth, being immersed in True Name, and always engage themselves in Truthfulness. The Guru-minded person serves the True Lord and then gives discourses to others on the Guru's Word. (6)

The Guru-minded person realises the Truth (True Lord's secrets) by casting away his egoism, doubts, love of (Maya) worldly falsehood and dual-mindedness. Such a Guru-minded person then follows the true path of the Guru's guidance and attains the Lord's presence by singing the praises of the Lord. (climbs the great ladder leading to truthfulness) (7)

The Guru-minded persons deal in truthful actions by leading a disciplined life, and then attain salvation by following the Guru's teachings. Such a person enjoys the bliss of life by getting rid of his egoism through the love of the Lord's worship and reciting True Name. (8)

The Guru-minded person then gives out his state of mind to the Lord and is always imbued with the love of the Lord by reciting True Name. The Lord then functions as it pleases Him and enacts His worldly drama as per His Will. (9)

Whenever it pleases Him, the Lord enables us to unite with the True Guru, and then the individual inculcates the love of the Lord in his heart as per His Will. The Lord is enjoying the bliss of His own dictates and Will, thus bestowing His love on the human beings. (10)

The person, who follows the dictates of his own perverted mind, gets perished soon. The Lord cannot be pleased with us due to our formal observances (rituals). Infact, the faithless person undergoes sufferings, being engrossed in sinful actions and finally lands up in the afflictions of the hell. (11)

It is only the Guru-minded person who enjoys the bliss of life and then gets full realisation of the secrets of the cycle

ਸੁ ਸੁਖੁ ਕਮਾਏ ॥ ਮਰਣ ਜੀਵਣ ਕੀ ਸੋਝੀ ਪਾਏ
 ॥ ਮਰਣੁ ਜੀਵਣੁ ਜੋ ਸਮ ਕਰਿ ਜਾਣੈ ਸੋ ਮੇਰੇ ਪ੍ਰਭ
 ਭਾਇਦਾ ॥ ੧੨ ॥ ਗੁਰਮੁਖਿ ਮਰਹਿ ਸੁ ਹਰਿ
 ਪਰਵਾਨੁ ॥ ਆਵਣ ਜਾਣਾ ਸਬਦੁ ਪਛਾਣੁ ॥
 ਮਰੈ ਨ ਜੰਮੈ ਨਾ ਦੁਖੁ ਪਾਏ ਮਨ ਹੀ ਮਨਹਿ
 ਸਮਾਇਦਾ ॥ ੧੩ ॥ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ
 ਸਤਿਗੁਰੁ ਪਾਇਆ ॥ ਹਉਮੈ ਵਿਚਹੁ ਮੋਹੁ
 ਚੁਕਾਇਆ ॥ ਮਨੁ ਨਿਰਮਲੁ ਫਿਰਿ ਮੈਲੁ ਨ
 ਲਾਗੈ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇਦਾ ॥ ੧੪ ॥ ਆਪੇ
 ਕਰੇ ਕਰਾਏ ਆਪੇ ॥ ਆਪੇ ਵੇਖੇ ਥਾਪਿ ਉਥਾਪੇ ॥
 ਗੁਰਮੁਖਿ ਸੇਵਾ ਮੇਰੇ ਪ੍ਰਭ ਭਾਵੈ ਸਚੁ ਸੁਣਿ ਲੇਖੇ
 ਪਾਇਦਾ ॥ ੧੫ ॥ ਗੁਰਮੁਖਿ ਸਚੇ ਸਚੁ ਕਮਾਵੈ
 ॥ ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਮੈਲੁ ਨ ਲਾਵੈ ॥ ਨਾਨਕ
 ਨਾਮਿ ਰਤੇ ਵੀਚਾਰੀ ਨਾਮੇ ਨਾਮਿ ਸਮਾਇਦਾ ॥
 ੧੬ ॥ ੧ ॥ ੧੫ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਆਪੇ ਸ੍ਰਿਸਟਿ ਹੁਕਮਿ ਸਭ ਸਾਜੀ ॥ ਆਪੇ ਥਾਪਿ
 ਉਥਾਪਿ ਨਿਵਾਜੀ ॥ ਆਪੇ ਨਿਆਉ ਕਰੇ ਸਭੁ
 ਸਾਰਾ ਸਾਚੇ ਸਾਚਿ ਮਿਲਾਇਦਾ ॥ ੧ ॥ ਕਾਇਆ
 ਕੋਟੁ ਹੋ ਆਕਾਰਾ ॥ ਮਾਇਆ ਮੋਹੁ ਪਸਰਿਆ
 ਪਾਸਾਰਾ ॥ ਬਿਨੁ ਸਬਦੈ ਭਾਸਮੈ ਕੀ ਢੇਰੀ ਖੇਹੁ
 ਖੋਹ ਰਲਾਇਦਾ ॥ ੨ ॥ ਕਾਇਆ ਕੰਚਨ ਕੋਟੁ
 ਅਪਾਰਾ ॥ ਜਿਸੁ ਵਿਚਿ ਰਵਿਆ ਸਬਦੁ ਅਪਾਰਾ

of births and deaths. But the Lord approves of the person who accepts birth or death on par, without any distinction by accepting the Lord's Will without a murmur. (12)

The Guru-minded persons are received with honour (in the Lord's presence) as they have embraced complete humility (like a dead person). They have realised the secrets of the cycle of births and deaths through the Guru's guidance. (Guru's Word) Such a person neither gets born nor faces death (in the cycle of Rebirths) and does not suffer any afflictions, as his mind is always imbued with the love of the Lord. (13)

The persons, who have been united with the Lord, are really fortunate having cast away their egoism and love of worldly attachments. They purify their hearts which never becomes impure again with the filth of vicious thoughts, and are received with honour in the Lord's presence. (14)

The Lord Himself has created this world and then engages various human beings in different functions as per His Will. The Lord Himself watches His creation and then watches its destruction even. My Lord loves and appreciates the service of the Guru-minded persons, and then accepts with pleasure those persons who listen to True Name and bestows success on them. (15)

The Guru-minded person always engages in Truth and becomes purified without getting filthy with vicious thoughts again. O Nanak ! The Guru-minded persons are always imbued with the love of the Lord's True Name and get immersed in the True Lord through the recitation of True Name. (16 - 1 - 15)

Maru Mahala - 3 (Aapai srist hukam sabh saji.....)

The Lord has created this Universe through His dictates (as per His Will). He Himself sustains the whole world after creation, bestows honour and Greatness and then Himself destroys it as well. The True Lord then performs all functions with perfect justice and unites some truthful persons (engaged in True Name) with Himself. (1)

This human body in like a fort while the love of Maya (worldly falsehood) prevails throughout the world. This body mingles with dust finally as without the support (of True Name) of the Guru's guidance, the body created from dust becomes dust again. (2)

But the body, in which the Prime-soul abides with the support of the Guru's Word, becomes a fort of gold. So the

॥ ਗੁਰਮੁਖਿ ਗਾਵੈ ਸਦਾ ਗੁਣ ਸਾਚੇ ਮਿਲਿ ਪ੍ਰੀਤਮ
ਸੁਖੁ ਪਾਇਦਾ ॥ ੩ ॥ ਕਾਇਆ ਹਰਿ ਮੰਦਰੁ
ਹਰਿ ਆਪਿ ਸਵਾਰੇ ॥ ਤਿਸੁ ਵਿਚਿ ਹਰਿ ਜੀਉ
ਵਸੈ ਮੁਰਾਰੇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਵਣਜਨਿ ਵਾਪਾਰੀ
ਨਦਰੀ ਆਪਿ ਮਿਲਾਇਦਾ ॥ ੪ ॥ ਸੋ ਸੂਚਾ ਜਿ
ਕਰੋਸੁ ਨਿਵਾਰੇ ॥ ਸਬਦੇ ਬੂਝੈ ਆਪੁ ਸਵਾਰੇ ॥
ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਆਪੇ ਮੰਨਿ ਵਸਾਇਦਾ
॥ ੫ ॥ ਨਿਰਮਲ ਭਗਤਿ ਹੈ ਨਿਰਾਲੀ ॥ ਮਨੁ
ਤਨੁ ਧੋਵਹਿ ਸਬਦਿ ਵੀਚਾਰੀ ॥ ਅਨਦਿਨੁ ਸਦਾ
ਰਹੈ ਗੰਗਾ ਰਾਤਾ ਕਰਿ ਕਿਰਪਾ ਭਗਤਿ ਕਰਾਇਦਾ
॥ ੬ ॥ ਇਸੁ ਮਨ ਮੰਦਰ ਮਹਿ ਮਨੁਆ ਧਾਵੈ ॥
ਸੁਖੁ ਪਲਰਿ ਤਿਆਗਿ ਮਹਾ ਦੁਖੁ ਪਾਵੈ ॥ ਬਿਨੁ
ਸਤਿਗੁਰੁ ਭੇਟੇ ਠਉਰ ਨ ਪਾਵੈ ਆਪੇ ਖੇਲੁ
ਕਰਾਇਦਾ ॥ ੭ ॥ ਆਪਿ ਅਪਰੰਪਰੁ ਆਪਿ
ਵੀਚਾਰੀ ॥ ਆਪੇ ਮੇਲੇ ਕਰਣੀ ਸਾਰੀ ॥ ਕਿਆ ਕੇ
ਕਾਰ ਕਰੇ ਵੇਚਾਰਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਦਾ ॥
੮ ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਮੇਲੇ ਪੂਰਾ ॥ ਸਚੈ ਸਬਦਿ
ਮਹਾਬਲ ਸੂਰਾ ॥ ਆਪੇ ਮੇਲੇ ਦੇ ਵਡਿਆਈ
ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਦਾ ॥ ੯ ॥ ਘਰ ਹੀ
ਅੰਦਰਿ ਸਾਚਾ ਸੋਈ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ
ਕੋਈ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ
ਰਸਨਾ ਨਾਮੁ ਧਿਆਇਦਾ ॥ ੧੦ ॥ ਦਿਸੰਤਰੁ

Guru-minded person sings the praises of the Lord and enjoys the eternal bliss by uniting with the beloved Lord. (3)

The human body is the abode (temple) of the True Lord as this has been created by Him only. The Lord Himself abides in the human body (frame) in the form of Prime-soul. The devotees (Sikhs) who deal in the business of Lord's worship through the Guru's guidance (Guru's Word), are united by the Lord with Himself through His Grace and benevolence. (4)

The person, who is successful in curbing (casting away) his anger, is a true warrior and by understanding and meditating on the Guru's Word (Sabad) he wins success in the world (wins the battle of life) The Lord-creator Himself creates this universe and then enables men to functions as per His Will, and bestows salvation to some persons, who recite True Name. (5)

The Lord's worship is pure and distinct from all other activities and whosoever meditates on the Guru's Word (Sabad) gets purified of both body and mind. Such a person remains always (day and night) imbued with the love of the Lord and engages in the Lord's True Name (worship) through His Grace. (6)

The Mind wanders around (all over) in this temple of the human body, as such the human being undergoes sufferings by giving up his spiritual bliss (through True Name) Thus the individual does not find peace of mind without serving the True Guru (without meeting the Guru) though the whole drama is being enacted by the True Lord. (7)

The Lord Himself is the limitless Lord pervading everywhere and Himself meditates on this fact. The Lord Himself unites the individual with himself by enabling him to perform virtuous deeds. No body could perform any actions by himself (without the Lord's support) as the Lord alone enables human beings to meet (unite with) the Guru through His benevolence. (8)

The perfect Guru is uniting the human being with Himself and makes him a great warrior by the Guru's guidance (Guru's Word) The Lord Himself unites the individual with Himself thus bestowing honour and greatness on him and then enables him to inculcate the love of the Lord in his heart. (9)

The True Lord abides within the human frame (body) but only a few Guru-minded persons realise this secret. (through the Guru's guidance) The person, who imbibes the love of the treasure of True Name in his heart, recites the True Name with

ਭਵੈ ਅੰਤਰੁ ਨਹੀ ਭਾਲੇ ॥ ਮਾਇਆ ਮੋਹਿ ਬਧਾ

ਜਮਕਾਲੇ ॥ ਜਮ ਕੀ ਫਾਸੀ ਕਬਹੂ ਨ ਤੂਟੈ ਦੂਜੈ

ਭਾਇ ਭਰਮਾਇਦਾ ॥ ੧੧ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ

ਹੋਰੁ ਕੋਈ ਨਾਹੀ ॥ ਜਬ ਲਗੁ ਗੁਰ ਕਾ ਸਬਦੁ ਨ

ਕਮਾਹੀ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਿਆ ਸਚੁ

ਪਾਇਆ ਸਚੇ ਸਚਿ ਸਮਾਇਦਾ ॥ ੧੨ ॥ ਕਾਮ

ਕਰੇਧੁ ਸਬਲ ਸੰਸਾਰਾ ॥ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ

ਸਭੁ ਦੁਖ ਕਾ ਪਸਾਰਾ ॥ ਸਤਿਗੁਰ ਸੇਵਹਿ ਸੇ

ਸੁਖੁ ਪਾਵਹਿ ਸਚੈ ਸਬਦਿ ਮਿਲਾਇਦਾ ॥ ੧੩ ॥

ਪਉਣੁ ਪਾਣੀ ਹੈ ਬੈਸੰਤਰੁ ॥ ਮਾਇਆ ਮੋਹੁ ਵਰਤੈ

ਸਭ ਅੰਤਰਿ ॥ ਜਿਨਿ ਕੀਤੇ ਜਾ ਤਿਸੈ ਪਛਾਣਹਿ

ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇਦਾ ॥ ੧੪ ॥ ਇਕਿ

ਮਾਇਆ ਮੋਹਿ ਗਰਬਿ ਵਿਆਪੇ ॥ ਹਉਮੈ ਹੋਇ

ਰਹੇ ਹੈ ਆਪੇ ॥ ਜਮਕਾਲੈ ਕੀ ਖਬਰਿ ਨ ਪਾਈ

ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇਦਾ ॥ ੧੫ ॥ ਜਿਨਿ

ਉਪਾਏ ਸੋ ਬਿਧਿ ਜਾਣੈ ॥ ਗੁਰਮੁਖਿ ਦੇਵੈ ਸਬਦੁ

ਪਛਾਣੈ ॥ ਨਾਨਕ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਸਚਿ ਨਾਮਿ

ਚਿਤੁ ਲਾਇਦਾ ॥ ੧੬ ॥ ੨ ॥ ੧੬ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਪਤਿ ਦਾਤਾ ॥ ਪੂਰੇ ਗੁਰ

ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥ ਤੁਧਨੋ ਸੇਵਹਿ ਸੇ ਤੁਝਹਿ

ਸਮਾਵਹਿ ਤੂ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ॥ ੧ ॥

his tongue. (10)

The faithless person always wanders around distant lands (in search of Lord) but never cares to search for the Lord within his heart (soul), as he is bound by the Yama in his chains (noose) due to his love of Maya (Worldly falsehood). Such a person is always lost engrossed, in dual-mindedness as such the Yama's noose is never cast away (cut off). (11)

So long this human being does not follow the Guru's guidance through the Guru's Word, he cannot engage in any fruitful meditation, penance or a disciplined life. (without reciting True Name). The person, who has gained the Guru's guidance (Guru's Word), attains the Truth (True Lord) and then merges with the True Lord through the True teachings. (12)

The vices of sexual desires and anger are very strong (prevalent) in the world. All the worldly chores performed by the human beings lead them to various afflictions or sufferings. But the True bliss is enjoyed by those persons who have served the True Guru as the True Lord unites them with Himself through the Guru's Word. (13)

Just as the elements of air, water and fire are spread out in the world, the love of Maya (worldly falsehood) is also prevalent within all the beings in the world. But when this individual realises the (Truth) True Lord, who has created them, then the love of Maya is cast away. (14)

There are some persons, who are engrossed in the love of Maya, leading to egoistic tendencies as such they are lost in egoism or I-am-ness. They have to repent in the end as they have not realised the approach of the Yama (god of death) causing death. (15)

The Lord alone, who had created this Universe, knows His secrets and it is only through the Guru's guidance that we could realise these secrets through the Guru's guidance (Guru's Word). O Nanak ! I would pray to the Lord as a devotee (slave) to enable me to develop the love of the True Name through His Grace. (16 - 2 - 16)

Maru Mahala -3 (Aad jugad daya pa't daata....)

O Lord ! You are our benefactor from the beginning of ages and are blessing all the beings with Your Grace and benevolence. We could realise Your Greatness (Your secrets) through the Guru's guidance only. (Pray bless us with the Guru's Word). The persons, who have served You, get merged with You provided they are bestowed with the company of the holy

ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥ ਜੀਅ
ਜੰਤ ਤੇਰੀ ਸਰਣਾਈ ॥ ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਵੈ
ਚਲਾਵਹਿ ਤੂ ਆਪੇ ਮਾਰਗਿ ਪਾਇਦਾ ॥ ੨ ॥
ਹੈ ਭੀ ਸਾਚਾ ਹੋਸੀ ਸੋਈ ॥ ਆਪੇ ਸਾਜੇ ਅਵਰੁ ਨ
ਕੋਈ ॥ ਸਭਨਾ ਸਾਰ ਕਰੇ ਸੁਖਦਾਤਾ ਆਪੇ ਰਿਜਰੁ
ਪਹੁਚਾਇਦਾ ॥ ੩ ॥ ਅਗਮ ਅਗੋਚਰੁ ਅਲਖ
ਅਪਾਰਾ ॥ ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਪਰਵਾਰਾ ॥
ਆਪਣਾ ਆਪੁ ਪਛਾਣਹਿ ਆਪੇ ਗੁਰਮਤੀ ਆਪਿ
ਬੁਝਾਇਦਾ ॥ ੪ ॥ ਪਾਤਾਲ ਪੁਰੀਆ ਲੋਅ
ਆਕਾਰਾ ॥ ਤਿਸੁ ਵਿਚਿ ਵਰਤੈ ਹੁਕਮੁ ਕਰਾਰਾ ॥
ਹੁਕਮੇ ਸਾਜੇ ਹੁਕਮੇ ਢਾਹੇ ਹੁਕਮੇ ਮੇਲਿ
ਮਿਲਾਇਦਾ ॥ ੫ ॥ ਹੁਕਮੈ ਬੂਝੈ ਸੁ ਹੁਕਮੁ
ਸਲਾਹੇ ॥ ਅਗਮ ਅਗੋਚਰ ਵੇਖਰਵਾਹੇ ॥ ਜੇਰੀ
ਮਤਿ ਦੇਹਿ ਸੇ ਹੋਵੈ ਤੂ ਆਪੇ ਸਬਦਿ ਬੁਝਾਇਦਾ
॥ ੬ ॥ ਅਨਦਿਨੁ ਆਰਜਾ ਛਿਜਦੀ ਜਾਏ ॥
ਗੈਣਿ ਦਿਨਸੁ ਦੁਇ ਸਾਖੀ ਆਏ ॥ ਮਨਮੁਖ ਅੰਧੁ
ਨ ਚੇਤੇ ਮੂੜਾ ਸਿਰ ਉਪਰਿ ਕਾਲੁ ਰੂਆਇਦਾ ॥
੭ ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਗੁਰ ਚਰਣੀ ਲਾਗਾ ॥
ਅੰਤਰਿ ਭਰਮੁ ਗਇਆ ਭਉ ਭਾਗਾ ॥ ਸਦਾ
ਅਨੰਦੁ ਸਚੇ ਗੁਣ ਗਾਵਹਿ ਸਚੁ ਬਾਣੀ
ਬੋਲਾਇਦਾ ॥ ੮ ॥ ਜਿਨਿ ਤੂ ਜਾਤਾ ਕਰਮ

saints through Your Grace. (1)

O True Master ! You are too great and too deep (to be probed by us) and no one has known Your Greatness or limits so far. (no one could evaluate You). All the beings, big and small, depend on Your support only. It is only through Your Grace, as per Your Will (as it pleases You) that we could function in this world and are showing us the right path (of knowledge) to follow. (2)

The Lord is True now and will always be True in the times to come, being ever-existent. He alone is the creator of this Universe and there is none else except Him responsible for the creation. The Lord sustains all the beings, being the Lord-benefactor, who provides sustenance (food and wealth) to all. (3)

The Lord is limitless, unseen and beyond all description, while no one knows the limits of Your Vastness, being limitless. O Lord ! You only know Your secrets but the Guru-minded persons are enabled to realise Your secrets through the Guru's guidance. (4)

O Lord ! Your Will prevails everywhere including the netherlands and all other regions of the Universe. The Lord creates the universe as per His ordains and then destroys it as per His Will. He enables some persons to join (unite) the company of holy saints as per His Will. (5)

O Lord ! The person, who understands and appreciates Your Will, then sings the praises of Your ordains as per Your Will.

O Limitless and Unseen Lord ! You are totally care free and beyond our comprehension. The human being performs his actions as per the wisdom (intelligence) provided by You through the Guru's guidance. (6)

The human span of life is decreasing (by day and night) everyday, while the days and nights are the witness to the doings (actions) of this human being. The foolish and faithless person does not remember the Lord (by reciting True Name) whereas the Yama (god of death) is hovering over his head (with the call of death) causing lot of suffering to him. (7)

The person, who has sought refuge at the lotus-feet of the Guru, has attained peace and tranquillity of body and mind. He has got rid of his doubts and fear complex, and is enjoying the eternal bliss by singing the praises of the Lord. And reciting True Name through the Guru's Word. (8)

O Lord ! The persons, who have realised Your secrets

ਬਿਧਾਤਾ ॥ ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ ॥

ਜਤਿ ਪਤਿ ਸਚੁ ਸਚਾ ਸਚੁ ਸੋਈ ਹਉਮੈ ਮਾਰਿ

ਮਿਲਾਇਦਾ ॥ ੯ ॥ ਮਨੁ ਕਠੌਰੁ ਦੂਜੈ ਭਾਇ

ਲਾਗਾ ॥ ਭਰਮੇ ਭੂਲਾ ਫਿਰੈ ਅਭਾਗਾ ॥ ਕਰਮੁ

ਹੋਵੈ ਤਾ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸਹਜੇ ਹੀ ਸੁਖੁ ਪਾਇਦਾ

॥ ੧੦ ॥ ਲਖ ਚਉਰਾਸੀਹ ਆਪਿ ਉਪਾਏ ॥

ਮਾਨਸ ਜਨਮਿ ਗੁਰ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥ ਬਿਨੁ

ਭਗਤੀ ਬਿਸਟਾ ਵਿਚਿ ਵਾਸਾ ਬਿਸਟਾ ਵਿਚਿ

ਫਿਰਿ ਪਾਇਦਾ ॥ ੧੧ ॥ ਕਰਮੁ ਹੋਵੈ ਗੁਰੁ

ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥ ਟਿਨੁ ਕਰਮਾ ਕਿਉ ਪਾਇਆ

ਜਾਏ ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਜਿਉ ਭਾਵੈ

ਤਿਵੈ ਚਲਾਇਦਾ ॥ ੧੨ ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ

ਅੰਤੁ ਨ ਜਾਣੈ ॥ ਮੂਰਖੁ ਅੰਧਾ ਤਤੁ ਨ ਪਛਾਣੈ ॥

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਆਪੇ ਭਰਮਿ

ਭੁਲਾਇਦਾ ॥ ੧੩ ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ

ਕਰਾਏ ॥ ਆਪੇ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਏ ॥ ਆਪੇ

ਥਾਪਿ ਉਥਾਪੇ ਵੇਖੈ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਇਦਾ ॥

੧੪ ॥ ਸਚਾ ਸਾਹਿਬੁ ਗਹਿਰ ਗੰਭੀਰਾ ॥ ਸਦਾ

ਸਲਾਹੀ ਤਾ ਮਨੁ ਧੀਰਾ ॥ ਅਗਮ ਅਗੋਚਰੁ

ਕੀਮਤਿ ਨਹੀ ਪਾਈ ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਇਦਾ

॥ ੧੫ ॥ ਆਪਿ ਨਿਰਾਲਮੁ ਹੋਰ ਧੰਧੈ ਲੋਈ ॥

(Truth) and appreciated You as the True Master blessing us with Your Grace, have attained the Truth through the Guru's guidance (Guru's Word), being fortunate and pre-destined by Lord's Will. The Lord, whose honour and status (Caste) is True, being ever-existent and True, finally unites us with Himself by (ridding us of) casting away our egoism. (9)

The person with a hardened mind (attitude) is always engrossed in dual-mindedness, and is passed through the cycle of Rebirths being rather unfortunate and lost in whimsical beliefs. If a person is fortunate enough and is blessed by the Lord's Grace, he joins in the service of the Guru, thus enjoying the eternal bliss in the state of equipoise. (10)

O Lord ! You have created various beings in different forms of life (eighty-four lakhs in number) while it is in the form of human beings only that You bless them with the Lord's worship through the company of the Guru (Guru's guidance). Without the love and worship of the Lord, the individual is made to suffer afflictions (in hell) and then again thrown into hell due to sinful actions. (11)

If one is fortunate enough, being blessed with the Lord's Grace, one gains the Lord's worship through the Guru's guidance, since without the Lord's Grace no one could attain the boon of the Lord's worship (True Name). The Lord Himself is the cause and effect of everything happening (in the world) and directs the beings in various functions as per His Will. (as it pleases Him). (12)

O Lord ! Even the Smritis and Shastras have not realised Your Greatness (limits) but the foolish and ignorant (blind) person does not realise the Truth (the real bliss of life) Infact, the Lord controls everything Himself and makes us function as it pleases Him, thus making us struggle through doubts and whimsical beliefs (dual-mindedness). (13)

The Lord Himself controls everything, making us function as per His Will, and then engages all the beings in various actions. The Lord creates the beings and then destroys them even but it is only the Guru-minded persons, who are made to realise the Truth. (14)

The True Lord is Truthful, serene and too deep for a probe. Whosoever sings the Lord's praises, gains peace of mind. O Lord ! But no one has ever been able to evaluate Your Greatness or Vastness as You are unseen, unapproachable and beyond our comprehension, except the Guru-minded person who is imbued with Your love and realises You. (15)

ਗੁਰ ਪਰਸਾਦੀ ਬੂਝੈ ਕੋਈ ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ
ਘਟ ਅੰਤਰਿ ਗੁਰਮਤੀ ਮੇਲਿ ਮਿਲਾਇਦਾ ॥
੧੬ ॥ ੩ ॥ ੧੭ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਜੁਗ ਛਤੀਹ ਕੀਓ ਗੁਬਾਰਾ ॥ ਤੂ ਆਪੇ ਜਾਣਹਿ
ਸਿਰਜਣਹਾਰਾ ॥ ਹੋਰ ਕਿਆ ਕੇ ਕਹੈ ਕਿ ਆਖਿ
ਵਖਾਣੈ ਤੂ ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ॥ ੧ ॥

ਓਅੰਕਾਰਿ ਸਭ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥ ਸਭੁ ਖੇਲੁ
ਤਮਾਸਾ ਤੇਰੀ ਵਡਿਆਈ ॥ ਆਪੇ ਵੇਕ ਕਰੇ ਸਭਿ
ਸਾਚਾ ਆਪੇ ਭੰਨਿ ਘੜਾਇਦਾ ॥ ੨ ॥ ਬਾਜੀਗਰਿ

ਇਕ ਬਾਜੀ ਪਾਈ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਨਦਰੀ ਆਈ
॥ ਸਦਾ ਅਲਿਪਤੁ ਰਹੈ ਗੁਰ ਸਬਦੀ ਸਾਚੇ ਸਿਉ
ਚਿਤੁ ਲਾਇਦਾ ॥ ੩ ॥ ਬਾਜਹਿ ਬਾਜੇ ਧੁਨਿ

ਆਕਾਰਾ ॥ ਆਖਿ ਵਜਾਏ ਵਜਾਵਣਹਾਰਾ ॥ ਘਟਿ
ਘਟਿ ਪਉਣੁ ਵਹੈ ਇਕ ਰੰਗੀ ਮਿਲਿ ਪਵਣੈ ਸਭ
ਵਜਾਇਦਾ ॥ ੪ ॥ ਕਰਤਾ ਕਰੇ ਸੁ ਨਿਹਚਉ

ਹੋਵੈ ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਹਉਮੈ ਖੋਵੈ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਕਿਸੈ ਦੇ ਵਡਿਆਈ ਨਾਮੇ ਨਾਮੁ
ਧਿਆਇਦਾ ॥ ੫ ॥ ਗੁਰ ਸੇਵੇ ਜੇਵਡੁ ਹੋਰੁ ਲਾਹਾ

ਨਾਹੀ ॥ ਨਾਮੁ ਮੰਨਿ ਵਸੈ ਨਾਮੇ ਸਾਲਾਹੀ ॥ ਨਾਮੇ
ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਨਾਮੇ ਲਾਹਾ ਪਾਇਦਾ ॥
੬ ॥ ਬਿਨੁ ਨਾਵੈ ਸਭ ਦੁਖੁ ਸੀਸਾਰਾ ॥ ਬਹੁ ਕਰਮ

The whole world is engrossed in various chores and functions (bondage of) while the Lord Himself abides in His aloofness, which is realised by hardly few persons through the Guru's Grace. O Nanak ! The persons, who have inculcated the love of True Name in their hearts, have been united with You through the Guru's guidance. (16 - 3 - 17)

Maru Mahala - 3 (*Jug Chhatih kiou gubara....*)

O Lord ! At the time of doomsday, You had created total darkness for a long time during (almost) thirty-six yugas) various ages, but all these secrets are only known to You as the Lord-creator, No one else could explain the details or secrets of this world creation as You alone could evaluate Your worldly drama. (1)

O Lord-sublime ! You had created this Universe and all this worldly drama had been enacted by You as per You Will. O True Lord ! You are controlling the creation and destruction of all the beings and then are responsible for the recreation of the whole worldly drama again (after its destruction). (2)

O Lord ! This worldly drama is like the show of a magician (who demonstrates his magical tricks and then, packs up), but all the secrets of Nature are realised by someone blessed with Your Grace. The Guru-minded person remains aloof (from the worldly noise) with the Guru's guidance (Guru's Word) and is imbued with the love of the Lord in his heart. (3)

The creation of various beings is like the production of musical notes of various types along with many sounds and the Lord-creator alone produces the all pervasive music of Nature. (by enacting the wondrous worldly drama) The air vibrates in each being (with the breathing process) in a uniform form while the Lord controls Himself the (Unstrung) all pervasive music of Nature and the worldly drama. (4)

Whatever the Lord-creator does is perfectly True reflecting His True and right mode of action, but this secret is realised by the person who has cast away his egoism through the Guru's Word (Sabad). The Lord bestows this honour on few persons only through the Guru's Grace, who recite the Lord's True Name with love and devotion. (5)

In this human life there is no greater honour (profitable business in life) than the service of the Guru, with whose support we could sing the praises of the Lord by reciting True Name. The True Name is the only greatest benefactor in this world and the human being could gain the boon (of uniting

ਕਮਾਵਹਿ ਵਧਹਿ ਵਿਕਾਰਾ ॥ ਨਾਮੁ ਨ ਸੇਵਹਿ
ਕਿਉ ਸੁਖੁ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇਦਾ ॥
੭ ॥ ਆਪਿ ਕਰੇ ਤੈ ਆਪਿ ਕਰਾਏ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਕਿਸੈ ਬੁਝਾਏ ॥ ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਸੇ
ਬੰਧਨ ਤੋੜਹਿ ਮੁਕਤੀ ਕੈ ਘਰਿ ਪਾਇਦਾ ॥ ੮ ॥
ਗਣਤ ਗਣੈ ਸੇ ਜਲੈ ਸੰਸਾਰਾ ॥ ਸਹਸਾ ਮੂਲਿ
ਨ ਚੁਕੈ ਵਿਕਾਰਾ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਣਤ
ਚੁਕਾਏ ਸਚੇ ਸਚਿ ਸਮਾਇਦਾ ॥ ੯ ॥ ਜੇ ਸਚੁ
ਦੇਇ ਤ ਪਾਏ ਕੋਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਰਗਟੁ
ਹੋਈ ॥ ਸਚੁ ਨਾਮੁ ਸਾਲਾਹੇ ਰੰਗਿ ਰਾਤਾ ਗੁਰ
ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਇਦਾ ॥ ੧੦ ॥ ਜਪੁ ਤਪੁ
ਸੰਜਮੁ ਨਾਮੁ ਪਿਆਰਾ ॥ ਕਿਲਵਿਖ ਕਾਟੇ
ਕਾਟਣਹਾਰਾ ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਤਨੁ ਮਨੁ ਸੀਤਲੁ
ਹੋਆ ਸਹਜੇ ਸਹਜਿ ਸਮਾਇਦਾ ॥ ੧੧ ॥ ਅੰਤਰਿ
ਲੋਭੁ ਮਨਿ ਮੈਲੈ ਮਲੁ ਲਾਏ ॥ ਮੈਲੇ ਕਰਮ ਕਰੇ
ਦੁਖੁ ਪਾਏ ॥ ਕੂੜੇ ਕੂੜੁ ਕਰੇ ਵਾਪਾਰਾ ਕੂੜੁ ਬੋਲਿ
ਦੁਖੁ ਪਾਇਦਾ ॥ ੧੨ ॥ ਨਿਰਮਲ ਬਾਣੀ ਕੋ
ਮੰਨਿ ਵਸਾਏ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਹਸਾ ਜਾਏ ॥
ਗੁਰ ਕੈ ਭਾਣੈ ਚਲੈ ਦਿਨੁ ਰਾਤੀ ਨਾਮੁ ਚੇਤਿ ਸੁਖੁ
ਪਾਇਦਾ ॥ ੧੩ ॥ ਆਪਿ ਸਿਰੰਦਾ ਸਚਾ ਸੋਈ ॥
ਆਪਿ ਉਪਾਇ ਖਪਾਏ ਸੋਈ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ
ਸਦਾ ਸਲਾਹੇ ਮਿਲਿ ਸਾਚੇ ਸੁਖੁ ਪਾਇਦਾ ॥ ੧੪

with the Lord) through the recitation of True Name. (6)

This world is full of suffering and pain without the support of True Name, as by being engrossed in worldly bondage (chores) there is an increase in our vicious and sinful actions only. How could this man enjoy bliss of life without reciting True Name as without the support of True Name there is bound to be suffering only. (7)

O Lord ! You have created all the beings and then made them function as per Your Will, but this realisation is bestowed on some persons through the Guru's Grace. The Guru-minded person is enabled to cast away (cut off the chains of) the worldly bondage, thus attaining salvation within his innerself. (8)

Whosoever considers himself egoistic (proud) gets burnt (pestered) in this world, and can never get over his doubts and vices (dual-mindedness) from his mind. The Guru-minded person gets rid of the egoistic tendencies (by getting out of the counting process) and merges with the True Lord through the Guru's guidance. (9)

When the Lord bestows Truth on someone then only one could get it, as one gets enlightened with Truth only through the Guru's Grace. The person, who is imbued with the Lord's love, sings the praises of the Lord by reciting True Name. Then such a person enjoys the eternal bliss through the benevolence and guidance of the Guru. (10)

The person, who has developed the love of Lord's True Name, attains the honour (boon) of meditation, penance and a life of discipline, as the Lord alone casts away his sins and vices. The body and mind gets peace and tranquillity through the True Name and one gets merged with the light of the Lord's knowledge in the state of equipoise (in the normal course). (11)

The persons, engrossed in greed, become impure of mind and pass on the same message (filth) to others. They undergo sufferings (of hell) due to the filth of sinful actions. Moreover they deal in untruth and worldly falsehood and undergo all sorts of sufferings by telling lies. (12)

There are few persons, who inculcate the love of the Guru's Word in the heart, and the doubts are cast away through the Guru's guidance. They enjoy the bliss of life by reciting True Name and follow the Lord's Will all the time (day and night) through the Guru's guidance. (13)

The True Lord is the creator of the whole world and Himself destroys the Universe after creating the world. The

॥ ਅਨੇਕ ਜਤਨ ਕਰੇ ਇੰਦ੍ਰੀ ਵਸਿ ਨ ਹੋਈ ॥

ਕਾਮਿ ਕਰੋਧਿ ਜਲੈ ਸਭੁ ਕੋਈ ॥ ਸਤਿਗੁਰ ਸੇਵੇ

ਮਨੁ ਵਸਿ ਆਵੈ ਮਨ ਮਾਰੇ ਮਨਹਿ ਸਮਾਇਦਾ ॥

੧੫ ॥ ਮੇਰਾ ਤੇਰਾ ਤੁਧੁ ਆਪੇ ਕੀਆ ॥ ਸਭਿ

ਤੇਰੇ ਜੰਤ ਤੇਰੇ ਸਭਿ ਜੀਆ ॥ ਨਾਨਕ ਨਾਮੁ

ਸਮਾਲਿ ਸਦਾ ਤੂ ਗੁਰਮਤੀ ਮੰਨਿ ਵਸਾਇਦਾ ॥

੧੬ ॥ ੪ ॥ ੧੮ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਹਰਿ ਜੀਉ ਦਾਤਾ ਅਗਮ ਅਥਾਹਾ ॥ ਓਸੁ ਤਿਲੁ

ਨ ਤਮਾਇ ਵੇਪਰਵਾਹਾ ॥ ਤਿਸ ਨੋ ਅਪੜਿ ਨ

ਸਕੈ ਕੋਈ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ॥ ੧ ॥ ਜੋ

ਕਿਛੁ ਕਰੈ ਸੁ ਨਿਹਚਉ ਹੋਈ ॥ ਤਿਸੁ ਬਿਨੁ ਦਾਤਾ

ਅਵਰੁ ਨ ਕੋਈ ॥ ਜਿਸ ਨੋ ਨਾਮ ਦਾਨੁ ਕਰੇ ਸੋ

ਪਾਏ ਗੁਰ ਸਬਦੀ ਮੇਲਾਇਦਾ ॥ ੨ ॥ ਚਉਦਹ

ਭਵਣ ਤੇਰੇ ਹਟਨਾਲੇ ॥ ਸਤਿਗੁਰਿ ਦਿਖਾਏ ਅੰਤਰਿ

ਨਾਲੇ ॥ ਨਾਵੈ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਗੁਰ ਸਬਦੀ ਕੋ

ਪਾਇਦਾ ॥ ੩ ॥ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸਹਜ

ਅਨੰਦਾ ॥ ਹਿਰਦੈ ਆਇ ਵੁਠਾ ਗੋਵਿੰਦਾ ॥ ਸਹਜੇ

ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਆਪੇ ਭਗਤਿ ਕਰਾਇਦਾ

॥ ੪ ॥ ਸਤਿਗੁਰ ਤੇ ਵਿਛੁੜੇ ਤਿਨੀ ਦੁਖੁ ਪਾਇਆ

॥ ਅਨਦਿਨੁ ਮਾਰੀਅਹਿ ਦੁਖੁ ਸਥਾਇਆ ॥ ਮਥੇ

ਕਾਲੇ ਮਹਲੁ ਨ ਪਾਵਹਿ ਦੁਖੁ ਹੀ ਵਿਚਿ ਦੁਖੁ

Guru-minded persons always sing the praises of the Lord and enjoy the eternal bliss by uniting with the True Lord. (14)

The (various) senses are never controlled by any person with all the efforts (without the Guru's guidance), and the whole world is burning in the fire of sexual desires and anger. The mind could be controlled by serving the Guru and then one gets merged with the Guru's Word by curbing the mind. (15)

O Lord ! You have Yourself created this quality of egoism or I-am-ness in the human beings. All the beings, big and small, have been created by You. O Nanak ! The person, who follows the Guru's guidance, always recites True Name. Let us also imbibe the love of True Name in the heart and stabilise this mind. (16 - 4 - 18)

Maru Mahala - 3 (*Har jio da'ta agam ath'ha.....*)

The Lord is the benefactor of all beings and is beyond our reach, being too deep for our probe. The Lord is ever care-free, who has no love or avarice for any worldly riches, no one could ever approach Him or attain Him unless one is blessed with His Grace and united with Him through the company of holy saints. (1)

Whatever the Lord does for us is surely the right approach (doing) for us as it is all as per Lord's Will. There is no other benefactor for us except the Lord Himself. Whoever is bestowed with the blessing of True Name by the Lord, is the recipient of the valuable treasure of True Name. Then the Lord enables him to be united with Him through the Guru's guidance and teachings. (2)

O Lord ! All the fourteen regions are our markets meant for carrying out business deals with You and the person blessed with the Guru's Grace, is enabled to perceive all Your secrets within his inner-self, by the Guru. But the Guru-minded person, who partakes of True Name as his merchandise in this life's business through the Guru's teachings, is enabled to realise Lord's secrets. (3)

The Guru-minded persons enjoy all the comforts and bliss through the service of the Guru in a state of equipoise, which develops love for the Lord in their hearts. The person, who is enabled by the Lord to meditate on Him through His Grace, is lay busy day and night in reciting His True Name. (4)

On the other hand, the self-willed persons who are separated from the Guru, always undergo sufferings. They are punished by the Yama day and night, thus suffering all sorts

ਪਾਇਦਾ ॥ ੫ ॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ

॥ ਸਹਜ ਭਾਇ ਸਚੀ ਲਿਵ ਲਾਗੀ ॥ ਸਚੇ ਸਚੁ

ਕਮਾਵਹਿ ਸਦ ਹੀ ਸਚੈ ਮੇਲਿ ਮਿਲਾਇਦਾ ॥ ੬

॥ ਜਿਸ ਨੇ ਸਚਾ ਦੇਇ ਸੁ ਪਾਏ ॥ ਅੰਤਰਿ ਸਾਚੁ

ਭਰਮੁ ਚੁਕਾਏ ॥ ਸਚੁ ਸਚੈ ਕਾ ਆਪੇ ਦਾਤਾ ਜਿਸੁ

ਦੇਵੈ ਸੋ ਸਚੁ ਪਾਇਦਾ ॥ ੭ ॥ ਆਪੇ ਕਰਤਾ

ਸਭਨਾ ਕਾ ਸੋਈ ॥ ਜਿਸ ਨੇ ਆਪਿ ਬੁਝਾਏ ਬੂਝੈ

ਕੋਈ ॥ ਆਪੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ ਆਪੇ ਮੇਲਿ

ਮਿਲਾਇਦਾ ॥ ੮ ॥ ਹਉਮੈ ਕਰਦਿਆ ਜਨਮੁ

ਗਵਾਇਆ ॥ ਆਗੈ ਮੋਹੁ ਨ ਚੁਕੈ ਮਾਇਆ ॥

ਅਗੈ ਜਮਕਾਲੁ ਲੇਖਾ ਲੇਵੈ ਜਿਉ ਤਿਲ ਘਾਣੀ

ਪੀੜਾਇਦਾ ॥ ੯ ॥ ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਹੋਈ

॥ ਨਦਰਿ ਕਰੇ ਤਾ ਸੇਵੈ ਕੋਈ ॥ ਜਮਕਾਲੁ ਤਿਸੁ

ਨੇੜਿ ਨ ਆਵੈ ਮਹਲਿ ਸਚੈ ਸੁਖੁ ਪਾਇਦਾ ॥

੧੦ ॥ ਤਿਨ ਸੁਖੁ ਪਾਇਆ ਜੋ ਤੁਧੁ ਭਾਏ ॥ ਪੂਰੈ

ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਲਾਏ ॥ ਤੇਰੈ ਹਥਿ ਹੈ ਸਭ

ਵਡਿਆਈ ਜਿਸੁ ਦੇਵਹਿ ਸੋ ਪਾਇਦਾ ॥ ੧੧ ॥

ਅੰਦਰਿ ਪਰਗਾਸੁ ਗੁਰੁ ਤੇ ਪਾਏ ॥ ਨਾਮੁ ਪਦਾਰਥੁ

ਮੰਨਿ ਵਸਾਏ ॥ ਗਿਆਨ ਰਤਨੁ ਸਦਾ ਘਟਿ

ਚਾਨਣੁ ਅਗਿਆਨ ਅੰਧਿਰੁ ਗਵਾਇਦਾ ॥ ੧੨

॥ ਅਗਿਆਨੀ ਅੰਧੇ ਦੂਜੈ ਲਾਗੇ ॥ ਬਿਨੁ ਪਾਣੀ

of afflictions. Such persons, who are pre-destined by the Lord with blackened faces due to their misdeeds, are made to suffer and are never in a position to meet the Lord. (5)

The Guru-minded persons, who are fortunate enough and pre-destined, are enabled to serve the Guru, thus developing love of the Lord automatically. They always practice a Truthful living, being attached to the True Lord, who finally unites them with Himself through the company of holy saints. (6)

The person, who is bestowed by the Lord with His unison through the company of holy saints gets engaged in the service of the Lord. Then Truth prevails within the person which eliminates all the doubts and dual-mindedness from his innerself. The Lord is the only benefactor of True Name and the person blessed with His Grace attains this gift. (7)

The Lord is the creator of all beings but this secret is revealed to the person whom the Lord Wills, and he gets elevated in the world, being finally united with the Lord through His Grace. (8)

Normally most persons waste this life being proud of their egoism, as they are hankering after worldly falsehood (Maya) throughout life and even in the life hereafter they cannot get over the worldly attachments. As a result, the god of death Dharam Raj punishes them, taking them to task for all their doings, and they undergo various sufferings just like the grinding of til through the grinding will. (9)

Some persons, however, being fortunate enough get engaged in the service of the Guru; but this service is availed of by the person blessed with the Guru's Grace only. The Guru -minded person find favour in the Lord's presence as the god of death cannot even come anywhere near them to harm them. (10)

O Lord ! The persons who are favoured by Your Grace enjoy the bliss of life as such persons engage themselves in the service of the Guru begin pre-destined by the Lord. O Lord! All the honours are under Your control, which only persons favoured by Your Grace, are enabled to (partake of) enjoy. (11)

The person, who are blessed by the Guru, get their innerself illumined by the light of knowledge, as the Guru has favoured them with the priceless gem of True Name. Thus they dispel the darkness of ignorance from within, being enlightened with the jewel of True Name. (12)

The foolish blind persons keep themselves involved in dual-mindedness, thus chasing the worldly falsehood (Maya)

ਭੁਭਿ ਮੂਏ ਅਭਾਗੇ ॥ ਚਲਦਿਆ ਘਰੁ ਦਰੁ ਨਦਰਿ
ਨ ਆਵੈ ਜਮ ਦਰਿ ਬਾਧਾ ਦੁਖੁ ਪਾਇਦਾ ॥ ੧੩
॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥
ਗਿਆਨੀ ਧਿਆਨੀ ਪੂਛਹੁ ਕੋਈ ॥ ਸਤਿਗੁਰੁ
ਸੇਵੇ ਤਿਸੁ ਮਿਲੈ ਵਡਿਆਈ ਦਰਿ ਸਚੈ ਸੋਭਾ
ਪਾਇਦਾ ॥ ੧੪ ॥ ਸਤਿਗੁਰੁ ਨੋ ਸੇਵੇ ਤਿਸੁ ਆਪਿ
ਮਿਲਾਏ ॥ ਮਮਤਾ ਕਾਟਿ ਸਚਿ ਲਿਵ ਲਾਏ ॥
ਸਦਾ ਸਚੁ ਵਣਜਹਿ ਵਾਪਾਰੀ ਨਾਮੇ ਲਾਹਾ
ਪਾਇਦਾ ॥ ੧੫ ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ॥
ਸਬਦਿ ਮਰੈ ਸੋਈ ਜਨੁ ਮੁਕਤਾ ॥ ਨਾਨਕ ਨਾਮੁ
ਵਸੈ ਮਨ ਅੰਤਰਿ ਨਾਮੇ ਨਾਮੁ ਧਿਆਇਦਾ ॥ ੧੬
॥ ੫ ॥ ੧੬ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਜੋ ਤੁਧੁ ਕਰਣਾ ਸੋ ਕਰਿ ਪਾਇਆ ॥ ਭਾਣੇ ਵਿਚਿ
ਕੋ ਵਿਰਲਾ ਆਇਆ ॥ ਭਾਣਾ ਮੰਨੇ ਸੋ ਸੁਖੁ ਪਾਏ
ਭਾਣੇ ਵਿਚਿ ਸੁਖੁ ਪਾਇਦਾ ॥ ੧ ॥ ਗੁਰਮੁਖਿ
ਤੇਰਾ ਭਾਣਾ ਭਾਵੈ ॥ ਸਹਜੇ ਹੀ ਸੁਖੁ ਸਚੁ ਕਮਾਵੈ
॥ ਭਾਣੇ ਨੋ ਲੋਚੈ ਬਹੁਤੇਰੀ ਆਪਣਾ ਭਾਣਾ ਆਪਿ
ਮਨਾਇਦਾ ॥ ੨ ॥ ਤੇਰਾ ਭਾਣਾ ਮੰਨੇ ਸੁ ਮਿਲੈ
ਤੁਧੁ ਆਏ ॥ ਜਿਸੁ ਭਾਣਾ ਭਾਵੈ ਸੋ ਤੁਧਹਿ ਸਮਾਏ
॥ ਭਾਣੇ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ਭਾਣਾ ਕਿਸਹਿ
ਕਰਾਇਦਾ ॥ ੩ ॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਗੁਰੁ

throughout life. Infact, Such persons face an ignominious death, leading a life of vicious thoughts and sinful action, just as some one gets drowned without the presence of water even. Finally none of the near relatives appear to come to the rescue of individuals at the time of death as such they suffer at the hands of Yama. (13)

Without engaging oneself in the service of the Guru, one cannot hope to attain salvation, which could be verified by consulting the well-read and knowledgeable persons. Whosoever serves the Guru, gets elevated in life and finds an honourable position in the Lord's Court even. (14)

The person, who is engaged in the service of the Guru, gets united with the Lord. The Lord enables such a person to develop the love of True Lord by ridding himself of worldly attachments. Such a dealer in life always seeks Truth and finally benefits from the profits in the form of True Name. (15)

The True Master, after creating various individuals, enables them to absorb themselves in various occupations. Some Guru-minded persons following the Guru's teachings, get rid of their egoism and attain salvation in this life itself. O Nanak ! The person, who inculcates True Name within his heart, remains immersed in True Name with body and soul, being completely involved in it. (16 - 5 - 19)

Maru Mahala - 3 (Jo tudh karna so kar pa'ya.....)

O Lord ! There are few Guru-minded persons who accept Your Will with pleasure and accept it as sacrosanct, whereas it is all pre-destined (by You) based on our actions. Whosoever follows Your dictates without murmur, always enjoys bliss in life as real satisfaction lies in accepting Your Will alone. (1)

The Guru-minded persons always take pleasure in following Your Will and whosoever practices truthfulness by accepting Your Will always enjoys all the comforts of life. O Lord ! It is only few fortunate persons, pre-destined by You, who follow Your Will, though most of the people in the world wish to follow Your dictates. (2)

O True Master ! The person, who accepts Your Will, finally unites with You and by following Your Will mingles with You automatically. The persons, who follow Your Will without raising a finger, are favoured by You with all the honours and greatness but only few persons are blessed with the strength to accept Your Will willingly. (3)

O Lord ! You are uniting us with the True Guru, whenever

ਮਿਲਾਏ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ ॥ ਤੁਧੁ
ਆਪਣੈ ਭਾਣੈ ਸਭ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਜਿਸ ਨੇ
ਭਾਣਾ ਦੇਹਿ ਤਿਸੁ ਭਾਇਦਾ ॥ ੪ ॥ ਮਨਮੁਖੁ
ਅੰਧੁ ਕਰੇ ਚਤੁਰਾਈ ॥ ਭਾਣਾ ਨ ਮੰਨੇ ਬਹੁਤੁ ਦੁਖੁ
ਪਾਈ ॥ ਭਰਮੇ ਭੂਲਾ ਆਵੈ ਜਾਏ ਘਰੁ ਮਹਲੁ ਨ
ਕਬਹੂੰ ਪਾਇਦਾ ॥ ੫ ॥ ਸਤਿਗੁਰੁ ਮੇਲੇ ਦੇ
ਵਡਿਆਈ ॥ ਸਤਿਗੁਰੁ ਕੀ ਸੇਵਾ ਧਰਿ ਫੁਰਮਾਈ
॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਨਾਮੁ ਪਾਏ ਨਾਮੇ ਹੀ ਸੁਖੁ
ਪਾਇਦਾ ॥ ੬ ॥ ਸਭ ਨਾਵਹੁ ਉਪਜੈ ਨਾਵਹੁ
ਛੀਜੈ ॥ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਮਨੁ ਤਨੁ ਭੀਜੈ ॥ ਰਸਨਾ
ਨਾਮੁ ਧਿਆਏ ਰਸਿ ਭੀਜੈ ਰਸ ਹੀ ਤੇ ਰਸੁ ਪਾਇਦਾ
॥ ੭ ॥ ਮਹਲੈ ਅੰਦਰਿ ਮਹਲੁ ਕੋ ਪਾਏ ॥ ਗੁਰੁ
ਕੈ ਸਬਦਿ ਸਚਿ ਚਿਤੁ ਲਾਏ ॥ ਜਿਸ ਨੇ ਸਚੁ
ਦੇਇ ਸੋਈ ਸਚੁ ਪਾਏ ਸਚੇ ਸਚਿ ਮਿਲਾਇਦਾ ॥
੮ ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਮਨਿ ਤਨਿ ਦੁਖੁ ਪਾਇਆ ॥
ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਰੋਗੁ ਕਮਾਇਆ ॥ ਬਿਨੁ
ਨਾਵੈ ਮਨੁ ਤਨੁ ਹੈ ਕੁਸਟੀ ਨਰਕੇ ਵਾਸਾ ਪਾਇਦਾ
॥ ੯ ॥ ਨਾਮਿ ਰਤੇ ਤਿਨ ਨਿਰਮਲੁ ਦੇਹਾ ॥
ਨਿਰਮਲੁ ਹੰਸਾ ਸਦਾ ਸੁਖੁ ਨੇਹਾ ॥ ਨਾਮੁ ਸਲਾਹਿ
ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਦਾ

it pleases You, and such persons attain the invaluable True Name through the Guru's guidance. You have created the whole Universe as per Your Will but only they accept Your Will and dictates with pleasure, who are made to accept it by You through Your Grace. (4)

On the other hand, the self-willed person behaves like a blind man with all his tricks and cleverness though such persons undergo many sufferings having discarded Lord's Will. Such a faithless person is led astray with his doubts and misgivings, going through the cycle of births and deaths, as he cannot perceive the Lord within his innerself. (5)

The person, blessed with the guidance of the Guru through the Grace of the Lord, attains the honour of True Name. Infact, it through the service of the Guru bestowed by the Lord on few Guru-minded persons, who are pre-destined by Him to function as per His Will. The person engaged in the service of the Guru finally attains True Name, thus enjoying true bliss by reciting Lord's True Name. (6)

It is only through the recitation of True Name that we could develop good and noble thoughts (qualities) in our hearts while the vicious thoughts are driven out with meditation of True Name. Once the Grace of the Guru is attained, our body and soul gets totally immersed in Lord's True Name. When anybody recites True Name with one's tongue, one finds perfect solace of the mind and then one enjoys the bliss of meditating on Lord's True Name through the love of the Guru's Word. (7)

Such a Guru-minded person then perceives the Lord's spirit within his heart, and remains immersed in Lord's remembrance by following the Guru's teachings. The person, who is blessed by the Lord with the realisation of Truth, gets absorbed in the Lord's prayers, thus getting united with the Lord finally. (8)

The self-willed persons, however, undergo sufferings of body and soul constantly having forsaken the True Name. They are always amassing the load of sinful living and mental suffering in the pursuit of worldly attachments. Without True Name one's body and mind cries with the pain of a leper, finally leading to the doors of hell in great anguish. (9)

However, the Guru-minded persons, who are engaged in the remembrance of the Lord's True Name, get their body and mind purified like the golden swans and enjoy the bliss of developing the love of the Lord. The persons, who are absorbed in singing the praises of the Lord's True Name, always enjoy

॥ ੧੦ ॥ ਸਭੁ ਕੋ ਵਣਜੁ ਕਰੇ ਵਾਪਾਰਾ ॥ ਵਿਣੁ

peace and tranquillity of mind and attain self-realisation through perceiving Lord's secrets within their hearts. (10)

ਨਾਵੈ ਸਭੁ ਤੋਟਾ ਸੰਸਾਰਾ ॥ ਨਾਗੋ ਆਇਆ ਨਾਗੋ

Everyone in this world is engaged in some profession or worldly pursuit as directed by the Lord's Will, but except the love of Lord's True Name all other jobs are losing propositions, and without inculcating True Name rest is all leading to losses in the business of life. This human being is born naked and goes back empty-handed at the time of death, as without the recitation of True Name he undergoes the sufferings of the cycle of births and deaths. (11)

ਜਾਸੀ ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇਦਾ ॥ ੧੧ ॥ ਜਿਸ

ਨੋ ਨਾਮੁ ਦੇਇ ਸੇ ਪਾਏ ॥ ਗੁਰੁ ਕੈ ਸਬਦਿ ਹਰਿ

ਮੰਨਿ ਵਸਾਏ ॥ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਵਸਿਆ

ਘਟ ਅੰਤਰਿ ਨਾਮੋ ਨਾਮੁ ਧਿਆਇਦਾ ॥ ੧੨ ॥

ਨਾਵੈ ਨੋ ਲੋਚੈ ਜੇਤੀ ਸਭ ਆਈ ॥ ਨਾਉ ਤਿਨਾ

ਮਿਲੈ ਧੁਰਿ ਪੁਰਬਿ ਕਮਾਈ ॥ ਜਿਨੀ ਨਾਉ

ਪਾਇਆ ਸੇ ਵਡਭਾਗੀ ਗੁਰੁ ਕੈ ਸਬਦਿ

ਮਿਲਾਇਦਾ ॥ ੧੩ ॥ ਕਾਇਆ ਕੋਟੁ ਅਤਿ

ਅਪਾਰਾ ॥ ਤਿਸੁ ਵਿਚਿ ਬਹਿ ਪ੍ਰਭੁ ਕਰੇ ਵੀਚਾਰਾ

॥ ਸਚਾ ਨਿਆਉ ਸਚੇ ਵਾਪਾਰਾ ਨਿਹਚਲੁ ਵਾਸਾ

ਪਾਇਦਾ ॥ ੧੪ ॥ ਅੰਤਰ ਘਰ ਬੰਕੇ ਥਾਨੁ

ਸੁਹਾਇਆ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਥਾਨੁ

ਪਾਇਆ ॥ ਇਤੁ ਸਾਬਿ ਨਿਬਹੈ ਸਾਲਾਹੇ ਸਚੇ

ਹਰਿ ਸਚਾ ਮੰਨਿ ਵਸਾਇਦਾ ॥ ੧੫ ॥ ਮੇਰੈ ਕਰਤੈ

ਇਕ ਬਣਤੁ ਬਣਾਈ ॥ ਇਸੁ ਦੇਹੀ ਵਿਚਿ ਸਭ ਵਸੁ

ਪਾਈ ॥ ਨਾਨਕ ਨਾਮੁ ਵਣਜਹਿ ਰੰਗਿ ਰਤੇ ਗੁਰਮੁਖਿ

ਕੋ ਨਾਮੁ ਪਾਇਦਾ ॥ ੧੬ ॥ ੬ ॥ ੨੦ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਕਾਇਆ ਕੰਚਨੁ ਸਬਦੁ ਵੀਚਾਰਾ ॥ ਤਿਥੈ ਹਰਿ

Whosoever is blessed with the gift of True Name gets the honour of this attainment and then inculcates it in his heart through the Guru's guidance. Once a person develops the love of True Name in one's heart through the Guru's Grace, one remains engaged in the recitation of True Name throughout the day and night (Twenty four hours). (12)

The whole world created by the Lord, craves for the attainment of True Name, though it is availed of by few fortunate Guru-minded persons only who are pre-destined due to their noble actions. The Lord then unites such holy persons with Himself through the Guru's Grace and His teachings, as they are fortunate enough. (13)

This human body is like a big fort, wherein the Lord resides Himself and ponders therein. The Lord's justice is fully based on Truth and His business dealings are also pure and just in the form of His prayers but it is the Guru-minded persons alone who attain the greatness of his realisation within their hearts. (14)

The Lord occupies a beautiful place within the human body in the form of a soul but a few Guru-minded persons only are revealed this secret place. The Lord is helpful to the person, who sings His Praises and inculcates His Name within his heart both here and hereafter. (15)

My beloved Lord has developed such a system where the Lord has kept everything within human body including the beauty of valuable qualities. O Nanak ! The Guru-minded persons who deal in the merchandise of True Name are always immersed in the recitation of True Name, enjoying permanent bliss, but few Guru-minded persons attain this True Name through the Guru's guidance. (16 - 6 - 20)

Maru Mahala - 3 (Ka'ya kanchan sabad vicha'ra.....)

The body, which enshrines the Lord's True Name alongwith considerations of Guru's Word, is pure like gold, as

ਵਸੈ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥ ਅਨਦਿਨੁ
ਹਰਿ ਸੇਵਿਹੁ ਸਚੀ ਬਾਣੀ ਹਰਿ ਜੀਉ ਸਬਦਿ
ਮਿਲਾਇਦਾ ॥ ੧ ॥ ਹਰਿ ਚੇਤਹਿ ਤਿਨ ਬਲਿਹਾਰੈ
ਜਾਉ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਤਿਨ ਮੇਲਿ ਮਿਲਾਉ ॥
ਤਿਨ ਕੀ ਧੂਰਿ ਲਾਈ ਮੁਖਿ ਮਸਤਕਿ ਸਤਸੰਗਤਿ
ਬਹਿ ਗੁਣ ਗਾਇਦਾ ॥ ੨ ॥ ਹਰਿ ਕੇ ਗੁਣ
ਗਾਵਾ ਜੇ ਹਰਿ ਪ੍ਰਭ ਭਾਵਾ ॥ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ
ਸਬਦਿ ਸੁਹਾਵਾ ॥ ਗੁਰਬਾਣੀ ਚਹੁ ਕੁੰਡੀ ਸੁਣੀਐ
ਸਾਚੈ ਨਾਮਿ ਸਮਾਇਦਾ ॥ ੩ ॥ ਸੋ ਜਨੁ ਸਾਚਾ
ਜਿ ਅੰਤਰੁ ਭਾਲੇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਦਰਿ
ਨਿਹਾਲੇ ॥ ਗਿਆਨ ਅੰਜਨੁ ਪਾਏ ਗੁਰ ਸਬਦੀ
ਨਦਰੀ ਨਦਰਿ ਮਿਲਾਇਦਾ ॥ ੪ ॥ ਵਡੈ ਭਾਗਿ
ਇਹੁ ਸਰੀਰੁ ਪਾਇਆ ॥ ਮਾਣਸ ਜਨਮਿ ਸਬਦਿ
ਚਿਤੁ ਲਾਇਆ ॥ ਬਿਨੁ ਸਬਦੈ ਸਭੁ ਅੰਧ
ਅੰਧੇਰਾ ਗੁਰਮੁਖਿ ਕਿਸਹਿ ਬੁਝਾਇਦਾ ॥ ੫ ॥
ਇਕਿ ਕਿਤੁ ਆਏ ਜਨਮੁ ਗਵਾਏ ॥ ਮਨਮੁਖ
ਲਾਗੇ ਦੂਜੈ ਭਾਏ ॥ ਏਹ ਵੇਲਾ ਫਿਰਿ ਹਾਥਿ ਨ
ਆਵੈ ਪਗਿ ਖਿਸਿਐ ਪਛੁਤਾਇਦਾ ॥ ੬ ॥ ਗੁਰ
ਕੈ ਸਬਦਿ ਪਵਿਤ੍ਰੁ ਸਰੀਰਾ ॥ ਤਿਸੁ ਵਿਚਿ ਵਸੈ
ਸਚੁ ਗੁਣੀ ਗਹੀਰਾ ॥ ਸਚੇ ਸਚੁ ਵੇਖੈ ਸਭ ਬਾਈ
ਸਚੁ ਸੁਣਿ ਮੰਨਿ ਵਸਾਇਦਾ ॥ ੭ ॥ ਹਉਮੈ ਗਣਤ

it is the Abode of the Lord Himself, who is limitless and beyond our comprehension. Such persons serve the True Master through the Guru's teachings and Guru's Word. (Gurbani), thus leading to their merger with the True Lord. (1)

I offer myself as a sacrifice to such persons, who remember the True Lord through recitation of True Name. O Lord ! May You bestow their company as a consequence of Guru's message ! May You enable me to sing Your praises by keeping in their company and anointing my forehead with the holy dust of their feet. (2)

I could sing the Lord's praises only when the Lord is pleased with me and I look beautiful by inculcating True Name in my heart with the help of the Guru's Word. One could hear the praises of Guru's Word (Gurbani) being sung in all the four corners, with the Guru's followers being united with the True Lord. (3)

The person, who seeks the Lord's Presence within his innerself by following Guru's teachings is truly truthful and great, , as he is enlightened with the light of knowledge through the Guru's Grace. Infact, the Lord unites such a Guru-minded person with Himself through His Grace, who uses the collyrium of knowledge for his eyes through the Guru's guidance. (4)

It is our great fortunate that we have been blessed with this human life, and the persons, who concentrate on the Guru's Word in this life, get enlightened with the light of knowledge. Moreover the Lord bestows this realisation to few Guru-minded persons so that they could follow the Guru's teachings whereas the rest of the people with Guru's guidance grope in the darkness of ignorance like blind men. (5)

The self-willed persons however, waste their lives without any purpose. (The question arises), Why are they born in this world ? They are engrossed in worldly attachments due to their dual-mindedness. Once this life comes to an end there is no come back, and once the old age approaches, one feels helpless; then it is no use repenting. (6)

The person, whose body is purified with the Guru's teachings, is the store house of the treasure of the Lord's virtues. Infact, the person who inculcates Guru's message within his heart perceives the same Lord pervading everywhere and in all beings. (7)

Such Guru-minded persons get rid of their egoism and

ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ ॥ ਹਰਿ ਜੀਉ ਹਿਰਦੈ ਰਖਹੁ
ਉਰ ਧਾਰੇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਸਾਲਾਹੇ
ਮਿਲਿ ਸਾਰੇ ਸੁਖ ਪਾਇਦਾ ॥ ੮ ॥ ਸੋ ਚੇਤੇ ਜਿਸੁ
ਆਪਿ ਚੇਤਾਏ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਵਸੈ ਮਨਿ
ਆਏ ॥ ਆਪੇ ਵੇਖੈ ਆਪੇ ਬੂਝੈ ਆਪੇ ਆਪੁ
ਸਮਾਇਦਾ ॥ ੯ ॥ ਜਿਨਿ ਮਨ ਵਿਚਿ ਵਧੁ ਪਾਈ
ਸੋਈ ਜਾਣੈ ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਆਪੁ ਪਛਾਣੈ ॥
ਆਪੁ ਪਛਾਣੈ ਸੋਈ ਜਨੁ ਨਿਰਮਲੁ ਬਾਣੀ ਸਬਦੁ
ਸੁਣਾਇਦਾ ॥ ੧੦ ॥ ਏਹੁ ਕਾਇਆ ਪਵਿਤ੍ਰੁ ਹੈ
ਸਰੀਰੁ ॥ ਗੁਰ ਸਬਦੀ ਚੇਤੈ ਗੁਣੀ ਗਹੀਰੁ ॥
ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਰੰਗਿ ਰਾਤਾ ਗੁਣ ਕਹਿ
ਗੁਣੀ ਸਮਾਇਦਾ ॥ ੧੧ ॥ ਏਹੁ ਸਰੀਰੁ ਸਭ
ਮੂਲੁ ਹੈ ਮਾਇਆ ॥ ਦੂਜੈ ਭਾਇ ਭਰਮਿ
ਭੁਲਾਇਆ ॥ ਹਰਿ ਨ ਚੇਤੈ ਸਦਾ ਦੁਖੁ ਪਾਏ
ਬਿਨੁ ਹਰਿ ਚੇਤੇ ਦੁਖੁ ਪਾਇਦਾ ॥ ੧੨ ॥ ਜਿ
ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਪਰਵਾਣੁ ॥ ਕਾਇਆ ਹੰਸੁ
ਨਿਰਮਲੁ ਦਰਿ ਸਚੈ ਜਾਣੁ ॥ ਹਰਿ ਸੇਵੇ ਹਰਿ
ਮੰਨਿ ਵਸਾਏ ਸੋਹੈ ਹਰਿ ਗੁਣ ਗਾਇਦਾ ॥ ੧੩
॥ ਬਿਨੁ ਭਾਗਾ ਗੁਰੁ ਸੇਵਿਆ ਨ ਜਾਇ ॥ ਮਨਮੁਖ
ਭੂਲੇ ਮੁਏ ਬਿਲਲਾਇ ਜਿਨ ਕਉ ਨਦਰਿ ਹੋਵੈ
ਗੁਰ ਕੇਰੀ ਹਰਿ ਜੀਉ ਆਪਿ ਮਿਲਾਇਦਾ ॥ ੧੪

the theory of enumerating Lord's blessings and Greatness, through the Guru's guidance and teachings. O Brother ! Let us inculcate Lord's True Name within our heart as the person who indulges in singing the praises of the Lord always by following the Guru's teachings enjoy eternal bliss and peace of mind by uniting with the Lord through the Guru's guidance. (8)

The fact remains that a person, blessed with the Lord's Grace alone, engages in repeating Lord's True Name and finally the Lord comes to abide within his innerself through the Guru's guidance. The Lord always watches the individual's actions and then weighs them according to their merits, thus enabling the noble souls, liked by Him, to unite with the Prime-soul. (9)

The person, who attains the nectar of True Name, alone appreciates the bliss of enjoying this invaluable experience and attains self realisation by practising Guru's teachings. Such a person alone purifies his heart on attaining self-realisation and talks about Guru's Word (Gurbani) explaining the teachings of the Guru. (10)

This human body and life is surely pure and worthy as it is the instrument (means) of singing the praises of the Lord, the treasure of all virtues, through the Guru's teachings. This human form enables us, being immersed in the love of the Lord, to sing the praises of the Lord constantly. Thus the human being finally gets united with the Lord, singing the praises of the Lord, being imbued with His love. (11)

The same human body, which is based on worldly falsehood and is constituted by means of this Maya alone, gets lost in useless pursuits and following dual-minded attitude wanders around aimlessly. They this man does not remember the True Lord and undergoes all sorts of sufferings and afflictions being bereft of the True Name of the Lord. (12)

On the other hand, the person engaged in the service of the Guru, gets honoured and attains Lord's acceptance in His Court as the body and soul of such a person is considered pure in the Lord's Presence. Infact, a person inculcating love of the Lord in body and mind, thus serving the Lord and singing His praises with his tongue appears beautiful and worthy of himself. (13)

But nobody could get the chance of serving the Guru unless he is fortunate and is pre-destined by the Lord as the faithless persons wail and cry and face death having lost their path, engrossed in vicious thoughts and sinful actions. The person, who is bestowed with the Grace of the Lord, however,

॥ ਕਾਇਆ ਕੋਟੁ ਪਕੇ ਹਟਨਾਲੇ ॥ ਗੁਰਮੁਖਿ
ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ
ਦਿਨੁ ਰਾਤੀ ਊਤਮ ਪਦਵੀ ਪਾਇਦਾ ॥ ੧੫ ॥
ਅਪੇ ਸਚਾ ਹੈ ਸੁਖਦਾਤਾ ॥ ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ
ਪਛਾਤਾ ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹੇ ਸਾਚਾ ਪੂਰੈ ਭਾਗਿ
ਕੋ ਪਾਇਦਾ ॥ ੧੬ ॥ ੭ ॥ ੨੧ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਉਪਾਇਆ ॥ ਮਾਇਆ ਮੋਹੁ
ਹੁਕਮਿ ਬਣਾਇਆ ॥ ਅਪੇਖੇਲ ਕਰੇ ਸਭਿ ਕਰਤਾ
ਸੁਣਿ ਸਾਚਾ ਮੰਨਿ ਵਸਾਇਦਾ ॥ ੧ ॥ ਮਾਇਆ
ਮਾਈ ਤ੍ਰੈ ਗੁਣ ਪਰਸੂਤਿ ਜਮਾਇਆ ॥ ਚਾਹੇ
ਬੇਦ ਬ੍ਰਹਮੇ ਨੋ ਫੁਰਮਾਇਆ ॥ ਵਰ੍ਹੇ ਮਾਹ ਵਾਰ
ਥਿਤੀ ਕਰਿ ਇਸੁ ਜਗ ਮਹਿ ਸੋਝੀ ਪਾਇਦਾ ॥
੨ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਕਰਣੀ ਸਾਰ ॥ ਰਾਮ ਨਾਮੁ
ਰਾਖਹੁ ਉਰਿ ਧਾਰ ॥ ਗੁਰਬਾਣੀ ਵਰਤੀ ਜਗ
ਅੰਤਰਿ ਇਸੁ ਬਾਣੀ ਤੇ ਹਰਿ ਨਾਮੁ ਪਾਇਦਾ ॥
੩ ॥ ਵੇਦੁ ਪੜੈ ਅਨਦਿਨੁ ਵਾਦ ਸਮਾਲੇ ॥ ਨਾਮੁ
ਨ ਚੇਤੈ ਬਧਾ ਜਮਕਾਲੇ ॥ ਦੂਜੈ ਭਾਇ ਸਦਾ ਦੁਖੁ
ਪਾਏ ਤ੍ਰੈ ਗੁਣ ਭਰਮਿ ਭੁਲਾਇਦਾ ॥ ੪ ॥
ਗੁਰਮੁਖਿ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ ॥ ਤ੍ਰਿਬਿਧਿ
ਮਨਸਾ ਮਨਹਿ ਸਮਾਏ ॥ ਸਾਚੈ ਸਬਦਿ ਸਦਾ ਹੈ

gets united with Him finally. (14)

The fort of human body alongwith all its avenues and physical senses is built on a very strong basis, being unaffected by vicious thoughts. Then the Guru-minded persons manage to sustain the spiritual being from this human body, enabling his soul merge with the Prime-soul and attain highest status by repeating Lord's True Name by day and night. (15)

The Lord is an embodiment of Truth and our sole benefactor bestowing all comforts on us but we could realise Him through the teachings of the perfect Guru alone. O Nanak! The person, who is fortunate and pre-destined, attains the True Name and spends his life in singing the praises of True Name of the Lord, (thus making a success of this human form). (16 - 7 - 21)

Maru Mahala - 3 (*Nirankar a'kar upa'ya*)

The Lord has created this Universe and through His Will He has developed the attachment of man towards worldly falsehood. (Maya) Infact, the Lord Creator Himself arranges to enact this worldly drama; however, the person, who inculcates the Lord's love in his heart through listening to the praises of the Lord, gets rid of the attachments for worldly falsehood. (1)

This Maya, then through its conjugal union with the Lord-spouse, produced this three pronged world of lust for power, greed and peace. The god 'Brahma' was bestowed with the four Vedas by the Lord with the authority and orders to create this world. (as per Hindu mythology). Then by developing the system of days, phases of the moon, months and the year man was given the knowledge of understanding the meaning of all these things during the various ages. (2)

O Brother ! Try to serve the Guru and engage in virtuous deeds, thus inculcating Lord's True Name in the heart. The Guru's Word (Gurbani) which is being circulated and sung throughout the World and followed by all men enables us to attain True Name. (3)

The person, who studies and reads Vedas and then engages in quarrels day in and day out without repeating True Name, is punished by Dharam Raj, the god of justice, through the Yama, to face an ignominious death. Such a person undergoes sufferings due to his dual-mindedness and being engrossed in the three-pronged worldly falsehood wanders around aimlessly busy in all sorts of squabbles. (4)

The Guru-minded person develops love for the Lord and finally merges with Him discarding all attachment for the three worldly distractions (of son, wealth or public opinion). The

ਮੁਕਤਾ ਮਾਇਆ ਮੇਹੁ ਚੁਕਾਇਦਾ ॥ ੫ ॥ ਜੋ
 ਧੁਰਿ ਰਾਤੇ ਸੇ ਹੁਣਿ ਰਾਤੇ ॥ ਗੁਰ ਪਰਸਾਦੀ
 ਸਹਜੇ ਮਾਤੇ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਪ੍ਰਭੁ
 ਪਾਇਆ ਆਪੈ ਆਪੁ ਮਿਲਾਇਦਾ ॥ ੬ ॥
 ਮਾਇਆ ਮੇਹਿ ਭਰਮਿ ਨ ਪਾਏ ॥ ਦੂਜੈ ਭਾਇ
 ਲਗਾ ਦੁਖੁ ਪਾਏ ॥ ਸੂਹਾ ਰੰਗੁ ਦਿਨ ਥੋੜੇ ਹੋਵੈ
 ਇਸੁ ਜਾਏ ਬਿਲਮ ਨ ਲਾਇਦਾ ॥ ੭ ॥ ਏਹੁ
 ਮਨੁ ਭੈ ਭਾਇ ਰੰਗਾਏ ॥ ਇਤੁ ਰੰਗਿ ਸਾਚੇ
 ਮਾਹਿ ਸਮਾਏ ॥ ਪੂਰੈ ਭਾਗਿ ਕੇ ਇਹੁ ਰੰਗੁ
 ਪਾਏ ਗੁਰਮਤੀ ਰੰਗੁ ਚੜਾਇਦਾ ॥ ੮ ॥
 ਮਨਮੁਖੁ ਬਹੁਤੁ ਕਰੇ ਅਭਿਮਾਨੁ ॥ ਦਰਗਹ
 ਕਬ ਹੀ ਨ ਪਾਵੈ ਮਾਨੁ ॥ ਦੂਜੈ ਲਾਗੇ ਜਨਮੁ
 ਗਵਾਇਆ ਬਿਨੁ ਬੂਝੇ ਦੁਖੁ ਪਾਇਦਾ ॥ ੯ ॥
 ਮੇਰੈ ਪ੍ਰਭਿ ਅੰਦਰਿ ਆਪੁ ਲੁਕਾਇਆ ॥ ਗੁਰ
 ਪਰਸਾਦੀ ਹਰਿ ਮਿਲੈ ਮਿਲਾਇਆ ॥ ਸਚਾ
 ਪ੍ਰਭੁ ਸਚਾ ਵਾਪਾਰਾ ਨਾਮੁ ਅਮੋਲਕੁ ਪਾਇਦਾ ॥
 ੧੦ ॥ ਇਸੁ ਕਾਇਆ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ
 ਪਾਈ ॥ ਮੇਰੈ ਠਾਕੁਰਿ ਇਹ ਬਣਤ ਬਣਾਈ ॥
 ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਾਇਆ ਸੋਧੈ ਆਪਹਿ ਆਪੁ
 ਮਿਲਾਇਦਾ ॥ ੧੧ ॥ ਕਾਇਆ ਵਿਚਿ ਤੋਟਾ
 ਕਾਇਆ ਵਿਚਿ ਲਾਹਾ ॥ ਗੁਰਮੁਖਿ ਖੋਜੇ ਵੇ

person, who has got rid of all vicious thoughts through the Guru's teachings, frees himself from the attachment of worldly falsehood (Maya). (5)

The persons, who are immersed and imbued with the love of the Lord from the very beginning, are always engaged in prayers, thus they remain absorbed in gaining knowledge about the Lord's secrets automatically through the Guru's Grace. The Lord enables such persons, who have attained the service of the Lord, to unite with Him. (6)

Due to his engrossment in the worldly veil of falsehood (maya) man continues to grope in the darkness of the cycle of Rebirths and can never get united with the Lord. Instead he undergoes all sorts of sufferings due to his dual-mindedness. The charm of worldly sinful life and vicious actions is transient like the hue of "Kusumbha" (flower) and lasts for a few days only which vanishes in no time. (7)

The person, who is imbued with the fear and love (wonder awe) of the Lord and is immersed in the True Name of the Lord, gets united with Him finally. But this privilege of attaining the love of Lord is bestowed on few fortunate Guru-minded persons who are pre-destined, through the teachings of the perfect Guru. He further imparts this love and charm to some others through the Guru's guidance. (8)

The self-willed person does not get any honourable position in the Lord's Presence due to his egoism. He wastes this human life without achieving any fruitful results due to his dual mindedness and he suffers throughout because of his ignorance and lack of knowledge. (9)

The True Master pervades all human beings and keeps Himself hidden within their hearts but enables some fortunate persons to unite with Himself through the Grace of the Guru. The Lord is True Himself and all His dealings (Secrets) are based on Truth, which are revealed to those persons who develop love for Him, thus attaining the invaluable nectar of True Name. (10)

No one has truly understood the value of this human body (life) as this life is really invaluable. My True Master has built this human body in such a manner which is invaluable and beyond our comprehension. The Guru-minded person alone purifies this body through his noble deeds so that the Lord is pleased to unite him with Himself automatically. (11)

By engaging in malicious acts, this human form incurs losses while this body gains through noble and fruitful deeds. The person, who tries to unravel the secrets of the Lord through

ਪਰਵਾਰਾ ॥ ਗੁਰਮੁਖਿ ਵਣਜਿ ਸਦਾ ਸੁਖੁ ਪਾਏ
ਸਹਜੇ ਸਹਜਿ ਮਿਲਾਇਦਾ ॥ ੧੨ ॥ ਸਰਾ
ਮਹਲੁ ਸਚੇ ਭੰਡਾਰਾ ॥ ਆਪੇ ਦੇਵੈ ਦੇਵਣਹਾਰਾ
॥ ਗੁਰਮੁਖਿ ਸਾਲਾਹੇ ਸੁਖਦਾਤੇ ਮਨਿ ਮੇਲੇ
ਕੀਮਤਿ ਪਾਇਦਾ ॥ ੧੩ ॥ ਕਾਇਆ ਵਿਚਿ
ਵਸਤੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥ ਗੁਰਮੁਖਿ ਆਪੇ
ਦੇ ਵਡਿਆਈ ॥ ਜਿਸ ਦਾ ਹਟੁ ਸੋਈ ਵਖੁ
ਜਾਣੈ ਗੁਰਮੁਖਿ ਦੇਇ ਨ ਪਛੋਤਾਇਦਾ ॥ ੧੪
॥ ਹਰਿ ਜੀਉ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ਜਾਈ ॥ ਆਪੇ ਮੇਲਿ
ਮਿਲਾਏ ਆਪੇ ਸਬਦੇ ਸਹਜਿ ਸਮਾਇਦਾ ॥
੧੫ ॥ ਆਪੇ ਸਰਾ ਸਬਦਿ ਮਿਲਾਏ ॥ ਸਬਦੇ
ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਏ ॥ ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ
ਵਡਿਆਈ ਨਾਮੇ ਹੀ ਸੁਖੁ ਪਾਇਦਾ ॥ ੧੬ ॥
੮ ॥ ੨੨ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਅਗਮ ਅਗੋਚਰ ਵੇਖਰਵਾਰੇ ॥ ਆਪੇ
ਮਿਹਰਵਾਨ ਅਗਮ ਅਥਾਰੇ ॥ ਅਪੜਿ ਕੋਇ
ਨ ਸਕੈ ਤਿਸ ਨੇ ਗੁਰ ਸਬਦੀ ਮੇਲਾਇਆ ॥
੧ ॥ ਤੁਧੁਨੇ ਸੇਵਹਿ ਜੇ ਤੁਧੁ ਭਾਵਹਿ ॥ ਗੁਰ ਕੈ
ਸਬਦੇ ਸਚਿ ਸਮਾਵਹਿ ॥ ਅਨਦਿਨੁ ਗੁਣ

the Guru's teachings, finally attains the profitable position of merging with the True Lord. Infact the Guru-minded person, who conducts himself in this world, following Guru's instructions, makes a successful and winning business in life and enjoys all comforts through attaining unison with the Lord. He further passes this light of knowledge to his other fellow beings. (12)

The Guru's personality is based on Truth and His treasure of virtuous qualities and the knowledge of the Lord is also True. The Lord-benefactor bestows the treasure of True Name on the person, blessed with His Grace. Such a person realises the true worth of the Lord's virtues by inculcating Lord's love in his heart and by singing the praises of the Lord, the harbinger of peace and joy, through the Guru's guidance. (13)

The Prime-soul also abides in the human body itself but this cannot be realised without the Guru's Grace and its real worth evaluated. The Guru-minded person, however, is bestowed with honour and greatness by the Lord Himself, as He alone has the knowledge of all the virtues and good qualities built within this human body, which is imparted to the individual through the Guru's guidance. The Lord does not repent having revealed His secrets to man. (14)

The Lord pervades equally in all beings, but could be attained by us through the Guru's Grace alone. The Lord alone enables us to meet such a Guru and through the Guru's message He alone makes us enjoy the perfect bliss in the state of Equipose. (15)

The True Lord alone arranges for imparting us Guru's guidance, thus ridding us of all our doubts and dual-mindedness. O Nanak ! The person, who is blessed by the Lord with singing His praises enjoys the bliss and joy through recitation of True Name. (16 - 8 - 22)

Ma'ru Mahala - 3 (Aga'm agochar vaiparva'hai.....)

The Lord is the greatest, Unseen power, (beyond our reach) who is care-free, and is beyond our comprehension but is our greatest benefactor, who bestows His favours on us and cannot be attained without the Guru's guidance. It is only few Guru-minded persons who have been enabled by the Lord to merge with Him through (following) the Guru's Word. (1)

O Lord ! The persons, who are appreciated and loved by You, could engage in Your service and such persons get united with You by carrying out the instructions of the Guru, thus realising Your True form. They are ever absorbed in singing

ਰਵਹਿ ਦਿਨੁ ਰਾਤੀ ਰਸਨਾ ਹਰਿ ਰਸੁ ਭਾਇਆ

Your praises day and night and enjoy the nectar of True Name with their tongue. (2)

॥ ੨ ॥ ਸਬਦਿ ਮਰਹਿ ਸੇ ਮਰਣੁ ਸਵਾਰਹਿ ॥

The persons, who having rid themselves of their ego, live a life of selflessness and (just like a dead person) careless of their egoistic existence, thus they have made their life and death a praise-worthy phenomenon. They have truly made a success of this life by inculcating the Lord's love within their heart, having realised and imbibing the greatness and virtues of the Lord by taking refuge at the lotus-feet of the Lord and ridding themselves of their dual-mindedness. (They have made a profitable business of this life). (3)

ਹਰਿ ਕੇ ਗੁਣ ਹਿਰਦੈ ਊਰ ਧਾਰਹਿ ॥ ਜਨਮੁ

ਸਫਲੁ ਹਰਿ ਚਰਣੀ ਲਾਗੇ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇਆ

॥ ੩ ॥ ਹਰਿ ਜੀਉ ਮੇਲੇ ਆਪਿ ਮਿਲਾਏ ॥ ਗੁਰ

ਕੈ ਸਬਦੇ ਆਪੁ ਗਵਾਏ ॥ ਅਨਦਿਨੁ ਸਦਾ ਹਰਿ

ਭਗਤੀ ਰਾਤੇ ਇਸੁ ਜਗ ਮਹਿ ਲਾਹਾ ਪਾਇਆ

॥ ੪ ॥ ਤੇਰੇ ਗੁਣ ਕਹਾ ਮੈ ਕਹਣੁ ਨ ਜਾਈ ॥

The persons, who have been enabled to join the company of holy congregations (holy saints) by Lord may be considered to be united with Him as they have got over their egoism through the Guru's guidance. Thus they are immersed in the love and remembrance of the lord day in and day out, having gained a profitable status in the business of this life. (4)

ਅੰਤੁ ਨ ਪਾਰਾ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥ ਆਪੇ

ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ ਗੁਣ ਮਹਿ ਗੁਣੀ

ਸਮਾਇਆ ॥ ੫ ॥ ਇਸੁ ਜਗ ਮਹਿ ਮੋਹੁ ਹੈ

ਪਾਸਾਰਾ ॥ ਮਨਮੁਖੁ ਅਗਿਆਨੀ ਅੰਧੁ ਅੰਧਾਰਾ ॥

O True Master ! How could I sing Your praises as Your Greatness is beyond my comprehension and I cannot recount Your virtues ? Nobody has been able to gauge Your depth or evaluate Your virtues as it is impossible for anyone to realise or appreciate Your Greatness or limits of Your qualities. However O Lord-benefactor, bestower of all joy and comforts ! The person, who is bestowed with Your Grace, gets absorbed in reciting Your True Name, having attained self-realisation. (5)

ਧੰਧੈ ਧਾਵਤੁ ਜਨਮੁ ਗਵਾਇਆ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ

ਪਾਇਆ ॥ ੬ ॥ ਕਰਮੁ ਹੋਵੈ ਤਾ ਸਤਿਗੁਰੁ ਪਾਏ

॥ ਹਉਮੈ ਮੈਲੁ ਸਬਦਿ ਜਲਾਏ ॥ ਮਨੁ ਨਿਰਮਲੁ

O Lord ! In this world the attachment to worldly falsehood (Maya) is mostly prevalent and rampant as such the faithless self-willed persons are lost in total ignorance due to their behaviour like blind person groping in the darkness due to lack of knowledge. They have wasted this life being engrossed in worldly involvements and have undergone sufferings without the attainment of True Name. (6)

ਗਿਆਨੁ ਰਤਨੁ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੋਰੁ

ਗਵਾਇਆ ॥ ੭ ॥ ਤੇਰੇ ਨਾਮ ਅਨੇਕ ਕੀਮਤਿ

ਨਹੀ ਪਾਈ ॥ ਸਚੁ ਨਾਮੁ ਹਰਿ ਹਿਰਦੈ ਵਸਾਈ ॥

The fortunate person, pre-destined by the Lord, inculcates Guru's Word in his heart having attained the Guru's guidance, thus he rids himself of his egoism, and its dirty associations. He however, gets his (soul) innerself illumined with the jewel of knowledge by purifying his heart through the Guru's teachings, and getting rid of the darkness of ignorance. (7)

ਕੀਮਤਿ ਕਉਣੁ ਕਰੇ ਪ੍ਰਭ ਤੇਰੀ ਤੂ ਆਪੇ ਸਹਜਿ

O Lord ! You have been known through innumerable Names which no human being has been able to evaluate. The person, who has inculcated Your True Name in his heart finally

ਸਮਾਇਆ ॥ ੮ ॥ ਨਾਮੁ ਅਮੋਲਕੁ ਅਗਮੁ

ਅਪਾਰਾ ॥ ਨਾ ਕੋ ਹੋਆ ਤੋਲਣਹਾਰਾ ॥ ਆਪੇ

ਤੋਲੇ ਤੋਲਿ ਤੋਲਾਏ ਗੁਰ ਸਬਦੀ ਮੇਲਿ

ਤੋਲਾਇਆ ॥ ੯ ॥ ਸੇਵਕ ਸੇਵਹਿ ਕਰਹਿ

ਅਰਦਾਸਿ ॥ ਤੂ ਆਪੇ ਮੇਲਿ ਬਹਾਲਹਿ ਪਾਸਿ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਸੁਖਦਾਤਾ ਪੂਰੈ ਕਰਮਿ

ਧਿਆਇਆ ॥ ੧੦ ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਜਿ ਸਚੁ

ਕਮਾਵੈ ॥ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਜਿ ਹਰਿ ਗੁਣ

ਗਾਵੈ ॥ ਇਸੁ ਬਿਖੁ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਪਰਾਪਤਿ ਹੋਵੈ

ਹਰਿ ਜੀਉ ਮੇਰੇ ਭਾਇਆ ॥ ੧੧ ॥ ਜਿਸ ਨੋ

ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਅੰਦਰੁ

ਸੂਝੈ ॥ ਹਉਮੈ ਮੇਰਾ ਠਾਕਿ ਰਹਾਏ ਸਹਜੇ ਹੀ

ਸਚੁ ਪਾਇਆ ॥ ੧੨ ॥ ਬਿਨੁ ਕਰਮਾ ਹੋਰ ਫਿਰੈ

ਘਨੇਰੀ ॥ ਮਰਿ ਮਰਿ ਜੰਮੈ ਚੁਕੈ ਨ ਫੇਰੀ ॥ ਬਿਖੁ

ਕਾ ਰਾਤਾ ਬਿਖੁ ਕਮਾਵੈ ਸੁਖੁ ਨ ਕਬਹੂ ਪਾਇਆ

॥ ੧੩ ॥ ਬਹੁਤੇ ਭੇਖ ਕਰੇ ਭੇਖਧਾਰੀ ॥ ਬਿਨੁ

ਸਬਦੈ ਹਉਮੈ ਕਿਨੈ ਨ ਮਾਰੀ ॥ ਜੀਵਤੁ ਮਰੈ ਤਾ

ਮੁਕਤਿ ਪਾਏ ਸਚੈ ਨਾਇ ਸਮਾਇਆ ॥ ੧੪ ॥

ਅਗਿਆਨੁ ਤ੍ਰਿਸਨਾ ਇਸੁ ਤਨਹਿ ਜਲਾਏ ॥ ਤਿਸ

merges with You. O True Master ! Nobody has been able to gauge Your depth as You pervade the whole Universe, being omni-present. (8)

O limitless and Great Master ! Your True Name is invaluable which none has been able to grasp; nor is there anyone who could weigh Your grandeur, having realised Your secrets. The holy saints only deliberate on Your True Name who are blessed with the strength to realise Your Greatness. The Guru-minded persons, who have understood and practised Guru's Word are finally united by You with Your self. (9)

O Lord ! The persons, who are engaged in Your service and prayers for Your support, are closeted with You and finally united with You. You are the benefactor of joy and comforts to all beings and the fortunate person, who has performed good deeds, is always immersed in reciting Your True Name. (10)

The person, who practices Truth and speaks the Truth, attains the qualities of celibacy, truthfulness and a disciplined life (which Yogis are seeking) automatically and effortlessly. Our mind is filthy with malicious thoughts but it could be purified by the person who sings Lord's praises. This world is full of the vices and sinful actions but the Guru-minded person, whom the Lord is pleased with, attains the real reward, the jewel and nectar of True Name. (11)

The person, blessed by the Lord Himself through His Grace, realises the secrets of the Lord; and sings the praises of the Lord, having attained self-realisation. Such a person then enjoys perfect bliss and rids himself of I-am-ness and his egoism. (12)

The whole world, without good fortune and noble deeds is lost in dual-mindedness. Such persons undergo the torture of the cycle of Rebirths and cannot get over this malady. Due to his misdeeds, man is engrossed in sinful and vicious actions as such he can never attain peace of mind, being engrossed in vicious actions. (13)

This human being tries to get involved in many ulterior motives due to his cleverness and mean mentality and poses to be doing good deeds, whereas no one has been able to get rid of his egoism without the Guru's guidance. Infact, the person who inculcates True Name in his heart by rising above the life of an egoist (by living life like a dead person being humble) can attain salvation. (14)

ਦੀ ਬੂਝੈ ਜਿ ਗੁਰ ਸਬਦੁ ਕਮਾਏ ॥ ਤਨੁ ਮਨੁ

ਸੀਤਲੁ ਕ੍ਰੋਧੁ ਨਿਵਾਰੇ ਹਉਮੈ ਮਾਰਿ ਸਮਾਇਆ

॥ ੧੫ ॥ ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਵਡਿਆਈ ॥

ਗੁਰ ਪਰਸਾਦੀ ਵਿਰਲੈ ਪਾਈ ॥ ਨਾਨਕੁ ਏਕ

ਕਹੈ ਬੇਨਤੀ ਨਾਮੇ ਨਾਮਿ ਸਮਾਇਆ ॥ ੧੬ ॥

੧ ॥ ੨੩ ॥

ਮਾਰੂ ਮਹਲਾ ੩ ॥

ਨਦਰੀ ਭਗਤਾ ਲੈਹੁ ਮਿਲਾਏ ॥ ਭਗਤ

ਸਲਾਹਨਿ ਸਦਾ ਲਿਵ ਲਾਏ ॥ ਤਉ ਸਰਣਾਈ

ਉਬਰਹਿ ਕਰਤੇ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਆ ॥ ੧

॥ ਪੂਰੈ ਸਬਦਿ ਭਗਤਿ ਸੁਹਾਈ ॥ ਅੰਤਰਿ ਸੁਖ

ਤੇਰੈ ਮਨਿ ਭਾਈ ॥ ਮਨੁ ਤਨੁ ਸਚੀ ਭਗਤੀ ਰਾਤਾ

ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥ ੨ ॥ ਹਉਮੈ ਵਿਚਿ

ਸਦ ਜਲੈ ਸਰੀਰਾ ॥ ਕਰਮੁ ਹੋਵੈ ਭੇਟੇ ਗੁਰੁ ਪੂਰਾ

ਅੰਤਰਿ ਅਗਿਆਨੁ ਸਬਦਿ ਬੁਝਾਏ ਸਤਿਗੁਰ

ਤੇ ਸੁਖੁ ਪਾਇਆ ॥ ੩ ॥ ਮਨਮੁਖ ਅੰਧਾ ਅੰਧੁ

ਕਮਾਏ ॥ ਬਹੁ ਸੰਕਟ ਜੋਨੀ ਭਰਮਾਏ ॥ ਜਮ ਕਾ

ਜੇਵੜਾ ਕਦੇ ਨ ਕਾਟੈ ਅੰਤੋ ਬਹੁ ਦੁਖੁ ਪਾਇਆ ॥

੪ ॥ ਆਵਣ ਜਾਣਾ ਸਬਦਿ ਨਿਵਾਰੇ ॥ ਸਚੁ

ਨਾਮੁ ਰਖੈ ਉਰ ਧਾਰੇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਰੈ ਮਨੁ

ਮਾਰੇ ਹਉਮੈ ਜਾਇ ਸਮਾਇਆ ॥ ੫ ॥ ਆਵਣ

The fire of worldly possessions burning within, due to ignorance, completely destroys this body, but the person who follows the Guru's teachings could extinguish this fire of worldly desires. The person, who rids himself of his anger, becomes peaceful with body and mind at rest enjoying tranquillity, and finally merges with the True Master overcoming his egoism. (15)

The Lord is True and His Greatness is also real and worthwhile, which is attained by a few Guru-minded persons only through the Guru's Grace. O Nanak ! I have only one prayer to make to the Lord that I may be enabled to remain absorbed in recitation of True Name and remember the Lord all the time. (16 - 1 - 23)

Ma'ru Mahala - 3 (*Nadri bhagtan leho milaie.....*)

O True Master ! You unite the holy saints with You through Your Grace, and then they remain immersed in singing Your praises. O Lord ! The person, who has been enabled to join the company of holy saints by You crosses, this ocean of life successfully by taking refuge at Your lotus-feet. (1)

O Lord ! This beautiful function of Your worship is attained only through the Guru's guidance and the persons bestowed with Your remembrance and prayers enjoy the bliss and joy of life within themselves, as it pleases You. The person whose body and mind is imbued with Your love and worship have been united with the True Lord. (2)

(On the other hand) the body of self-willed persons is always burning within in the fire of egoism, whereas the persons, who are fortunate and pre-destined by the Lord due to their good actions, are enabled to meet such a perfect Guru who extinguishes the fire of their ignorance. Thus they enjoy all comforts of life through the Guru's Grace. (3)

The faithless person, however, is engrossed in vicious and sinful actions, being blinded by the darkness of his ignorance, so that he suffers the torture of going through the cycle of births and deaths and is lost in dual mindedness. Such self-willed persons can never get themselves freed from the bondage of Yama, god of death, and undergo suffering, being devoid of Lord's remembrance. (4)

This cycle of Rebirths can be got rid of only with the help of "Guru's Word" because such a person inculcates Lord's True Name in his heart through the Guru's teachings. Then he lives a life of selflessness (just like a dead person) ridding himself of his egoism, by controlling his mind through the Guru's Word, finally leading to his merger with the Lord. (5)

The whole world suffers the torture of going through the

ਜਾਣੈ ਪਰਜ ਵਿਗੋਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਬਿਨੁ
ਕੋਇ ਨ ਹੋਈ ॥ ਅੰਤਰਿ ਜੋਤਿ ਸਬਦਿ ਸੁਖ
ਵਸਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਆ ॥ ੬ ॥ ਪੰਚ
ਦੂਤ ਚਿਤਵਹਿ ਵਿਕਾਰਾ ॥ ਮਾਇਆ ਮੋਹ ਕਾ
ਏਹੁ ਪਸਾਰਾ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਮੁਕਤੁ ਹੋਵੈ
ਪੰਚ ਦੂਤ ਵਸਿ ਆਇਆ ॥ ੭ ॥ ਬਾਝੁ ਗੁਰੂ ਹੈ
ਮੋਹੁ ਗੁਬਾਰਾ ॥ ਫਿਰਿ ਫਿਰਿ ਡੁਬੈ ਵਾਰੇ ਵਾਰਾ ॥
ਸਤਿਗੁਰ ਭੇਟੇ ਸਚੁ ਦ੍ਰਿੜਾਏ ਸਚੁ ਨਾਮੁ ਮਨਿ
ਭਾਇਆ ॥ ੮ ॥ ਸਾਚਾ ਦਰੁ ਸਾਚਾ ਦਰਵਾਰਾ ॥
ਸਚੇ ਸੇਵਹਿ ਸਬਦਿ ਪਿਆਰਾ ॥ ਸਚੀ ਧੁਨਿ ਸਚੇ
ਗੁਣ ਗਾਵਾ ਸਚੇ ਮਾਹਿ ਸਮਾਇਆ ॥ ੯ ॥ ਘਰੈ
ਅੰਦਰਿ ਕੋ ਘਰੁ ਪਾਏ ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਸਹਜਿ
ਸੁਭਾਏ ॥ ਓਥੈ ਸੋਗੁ ਵਿਜੋਗੁ ਨ ਵਿਆਪੈ ਸਹਜੇ
ਸਹਜਿ ਸਮਾਇਆ ॥ ੧੦ ॥ ਦੂਜੈ ਭਾਇ ਦੁਸਟਾ
ਕਾ ਵਾਸਾ ॥ ਭਉਦੇ ਫਿਰਹਿ ਬਹੁ ਮੋਹ ਪਿਆਸਾ
॥ ਕੁਸੰਗਤਿ ਬਹਹਿ ਸਦਾ ਦੁਖੁ ਪਾਵਹਿ ਦੁਖੇ ਦੁਖੁ
ਕਮਾਇਆ ॥ ੧੧ ॥ ਸਤਿਗੁਰ ਬਾਝਹੁ ਸੰਗਤਿ
ਨ ਹੋਈ ॥ ਬਿਨੁ ਸਬਦੇ ਪਾਰ ਨ ਪਾਏ ਕੋਈ ॥
ਸਹਜੇ ਗੁਣ ਰਵਹਿ ਦਿਨੁ ਰਾਤੀ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਾਇਆ ॥ ੧੨ ॥ ਕਾਇਆ ਬਿਰਖੁ ਪੰਖੀ
ਵਿਚਿ ਵਾਸਾ ॥ ਅੰਮ੍ਰਿਤੁ ਚੁਗਹਿ ਗੁਰ ਸਬਦਿ

cycle of births and deaths due to its neglect of not following Guru's guidance. There is none else eternal or ever-existent in this world except the True Guru. The light of knowledge, shines forth within the individual which could bring him joy and peace and is revealed through the Guru's Word alone. Thus the soul of the individual merges with the Prime-soul following the Guru's message. (6)

The human beings get engrossed in vicious actions due to their involvement in the five vices like sexual desires but this whole exercise and drama is enacted by man due to his love of worldly falsehood. (Maya) If a person were to engage himself in the service of the True Guru, he could free himself from the bondage of Maya. The persons, who have served the Guru, have overpowered (the group of) five vices like sexual desires. (7)

The darkness of ignorance due to the man's love of worldly falsehood (Maya) is prevalent in the world due to the absence of Guru's guidance, which causes the failure of man in this ocean of life and then his going through the cycle of Rebirths. The person, who is blessed with the company of the Guru, is reminded of the Lord's remembrance by the Guru, having appreciated the Lord's True Name. (8)

The path of the Lord's love through the company of holy saints is really True and the master of this role is equally great and true. The persons, who love the Guru's message, get engaged in the service of the True Lord and recite His True Name. Their speech becomes sweet and truthful as such they sing the praises of the Lord and finally attain unison with the Lord. (9)

Few Guru-minded persons perceive the True Lord within their hearts and they attain peace and tranquillity of mind in a state of Equipose by following the Guru's teachings. They mingle with the Lord effortlessly as there is no sorrow or separation (from the Lord) in that state of equipose. (10)

The persons, who get engrossed in worldly attachments due to dual-mindedness, find themselves in the company of five vices (like anger and egoism) They are taken through the cycle of Rebirths due to their love for worldly falsehood (Maya) as they have developed a burning desire for worldly possessions. They get involved in bad company so that they undergo afflictions all the time due to their bad actions. (11)

We cannot realise the value of the true company of holy saints without the Guru's guidance and thus cannot cross this ocean of life successfully. The soul of such a Guru-minded person, who sing the praises of the Lord in the state of equipose day and night is merged by the Lord with His Prime-soul. (12)

ਨਿਵਾਸਾ ॥ ਉਡਹਿ ਨ ਮੂਲੇ ਨ ਆਵਹਿ ਨ ਜਾਹੀ
ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ॥ ੧੩ ॥ ਕਾਇਆ
ਸੋਧਿ ਸਬਦੁ ਵੀਚਾਰਹਿ ॥ ਮੋਹ ਨਗਉਰੀ ਭਰਮੁ
ਨਿਵਾਰਹਿ ॥ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁਖਦਾਤਾ ਆਪੇ
ਮੇਲਿ ਮਿਲਾਇਆ ॥ ੧੪ ॥ ਸਦ ਹੀ ਨੇੜੈ ਦੂਰਿ
ਨ ਜਾਣਹੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਨਜੀਕਿ ਪਛਾਣਹੁ
॥ ਬਿਗਸੈ ਕਮਲੁ ਕਿਰਣਿ ਪਰਗਸੈ ਪਰਗਟੁ
ਕਰਿ ਦੇਖਾਇਆ ॥ ੧੫ ॥ ਆਪੇ ਕਰਤਾ ਸਚਾ
ਸੋਈ ॥ ਆਪੇ ਮਾਰਿ ਜੀਵਾਲੇ ਅਵਰੁ ਨ ਕੋਈ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਆਪੁ ਗਵਾਇ
ਸੁਖੁ ਪਾਇਆ ॥ ੧੬ ॥ ੨ ॥ ੨੪ ॥
ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੪ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਚਾ ਆਪਿ ਸਵਾਰਣਹਾਰਾ ॥ ਅਵਰ ਨ ਸੂਝਸਿ
ਬੀਜੀ ਕਾਰਾ ॥ ਗੁਰਮੁਖਿ ਸਚੁ ਵਸੈ ਘਟ ਅੰਤਰਿ
ਸਹਜੇ ਸਚਿ ਸਮਾਈ ਹੇ ॥ ੧ ॥ ਸਭਨਾ ਸਚੁ
ਵਸੈ ਮਨ ਮਾਹੀ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜਿ ਸਮਾਹੀ
॥ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਗੁਰ
ਚਰਣੀ ਚਿਤੁ ਲਾਈ ਹੇ ॥ ੨ ॥ ਸਤਿਗੁਰੁ ਹੈ
ਗਿਆਨੁ ਸਤਿਗੁਰੁ ਹੈ ਪੂਜਾ ॥ ਸਤਿਗੁਰੁ ਸੇਵੀ
ਅਵਰੁ ਨ ਦੂਜਾ ॥ ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਰਤਨ ਧਨੁ
ਪਾਇਆ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਭਾਈ ਹੇ ॥ ੩ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਜੋ ਦੂਜੈ ਲਾਗੇ ॥ ਆਵਹਿ ਜਾਹਿ

This human frame is like a tree, where the bird of human soul is perched, so that the Guru-minded persons imbued with the love of the Guru's message, recite True Name by eating the food of the nectar of True Name. Such a bird does not die or fly off as he is not taken through the cycle of Rebirths. Thus he attains self-realisation and enjoys the bliss of life in the Lord's Presence with inner peace. (13)

Such a Guru-minded person, who ponders and deliberates over the Guru's teachings, improves his mental stature by purifying himself and rids himself from the falsehood of dual-mindedness. Then he is blessed by the Lord's Grace and united by the Lord with Himself. (14)

O Brother ! Let us consider the Lord as close by as He is never far off from us and realise Him within our innerselves through the Guru's guidance. This human heart blossoms forth with the light of the rays of the Guru's Word just as the lotus-flower blossoms forth with the rays of the sun. So such Guru-minded persons have perceived the Guru in the form of a living sun. (15)

The Lord is the creator of the whole Universe and its True Master who causes births or deaths as per His Will as none else has such powers. O Nanak ! May the Lord bestow on us the honour of True Name so that we could rid ourselves of our egoism and I-am-ness and enjoy the eternal bliss through the Guru's Grace. (16 - 2 - 24)

Ma'ru Solhai Mahala - 4 Ik onkar satgur prasad (Sach a'ap sav'aranhara..)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The True Lord Himself has directed human beings on the right path and improved their upbringing, so we should not think of anything else except His worship. The person, who inculcates the love of the Lord in his heart, through the Guru's guidance, gets immersed in the True Name of the Lord automatically. (1)

The fact is that the True Lord prevails in all human minds as such some persons blessed with the Guru's Grace enjoy the eternal bliss in the state of 'Equipoise'. Such persons always enjoy peace and tranquillity of mind by remembering the Guru's teachings all the time, and remain attached to the lotus-feet of the Guru. (2)

The Guru is the treasure and source of all knowledge, and is worthy of our worship; so we should always remain in the service of the Guru. There is none else except Him who could bestow salvation on us. We have developed the love of

ਭ੍ਰਮਿ ਮਰਹਿ ਅਭਾਰੇ ॥ ਨਾਨਕ ਤਿਨ ਕੀ ਫਿਰਿ
ਗਤਿ ਹੋਵੈ ਜਿ ਗੁਰਮੁਖਿ ਰਹਹਿ ਸਰਣਾਈ ਹੇ ॥
੪ ॥ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਸਦਾ ਹੈ ਸਾਚੀ ॥ ਸਤਿਗੁਰ
ਤੇ ਮਾਗਉ ਨਾਮੁ ਅਜਾਚੀ ॥ ਹੋਹੁ ਦਇਆਲੁ
ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀਉ ਰਖਿ ਲੇਵਹੁ ਗੁਰ
ਸਰਣਾਈ ਹੇ ॥ ੫ ॥ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਸਤਿਗੁਰੂ
ਚੁਆਇਆ ॥ ਦਸਵੈ ਦੁਆਰਿ ਪ੍ਰਗਟੁ ਹੋਇ
ਆਇਆ ॥ ਤਹ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਧੁਨਿ
ਬਾਣੀ ਸਹਜੇ ਸਹਜਿ ਸਮਾਈ ਹੇ ॥ ੬ ॥ ਜਿਨ
ਕਉ ਕਰਤੈ ਧੁਰਿ ਲਿਖਿ ਪਾਈ ॥ ਅਨਦਿਨੁ ਗੁਰੁ
ਗੁਰੁ ਕਰਤ ਵਿਹਾਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਕੋ ਸੀਝੈ
ਨਾਹੀ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਈ ਹੇ ॥ ੭ ॥ ਜਿਸੁ
ਭਾਵੈ ਤਿਸੁ ਆਪੇ ਦੇਇ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ
ਲੇਇ ॥ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਨਾਮੁ ਦੇਵੈ ਨਾਨਕ
ਨਾਮਿ ਸਮਾਈ ਹੇ ॥ ੮ ॥ ਗਿਆਨ ਰਤਨੁ ਮਨਿ
ਪਰਗਟੁ ਭਇਆ ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਸਹਜੇ
ਲਾਇਆ ॥ ਏਹ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ
ਸਤਿਗੁਰ ਕਉ ਸਦ ਬਲਿ ਜਾਈ ਹੇ ॥ ੯ ॥
ਪ੍ਰਗਟਿਆ ਸੂਰੁ ਨਿਸਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ॥
ਅਗਿਆਨੁ ਮਿਟਿਆ ਗੁਰ ਰਤਨਿ ਅਪਾਰਾ ॥
ਸਤਿਗੁਰ ਗਿਆਨੁ ਰਤਨੁ ਅਤਿ ਭਾਰੀ ਕਰਮਿ
ਮਿਲੈ ਸੁਖੁ ਪਾਈ ਹੇ ॥ ੧੦ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਪ੍ਰਗਟੀ ਹੈ ਸੋਇ ॥ ਚਹੁ ਜੁਗਿ ਨਿਰਮਲੁ ਹਛਾ

the Guru's Service, as we have attained the invaluable treasure of True Name from the Guru's guidance. (3)

The persons, who get engrossed in dual-mindedness and worldly falsehood (Maya) instead of engaging themselves in the service of the Guru, are rather unfortunate undergo the cycle of Rebirths by being engrossed in whims and doubts. O Nanak ! Even such persons could gain salvation by taking refuge at the lotus-feet of the perfect Guru. (4)

The love of the Guru-minded persons is always true so I would seek the boon of True Name from the Guru thus getting into a stage of satisfaction, not needing anything from any other source. O Lord ! May You bestow on me the protection of the Guru through Your Grace ! (5)

Such Guru minded persons have tasted the nectar of True Name with the help of the Guru, and perceived the Lord within themselves through the enlightenment of Lord's light. (their tenth-out let within being activated) Such a person finally unites with the Lord in a state of equipoise and listens to the unstrung music of nature all the time. (6)

The persons, who are blessed by the Lord-Creator from their birth itself with the service and worship of the True Master, spend their lives in reciting True Name day and night. We have sought refuge at the lotus-feet of the Guru, as nobody could attain salvation without the Guru's guidance. (7)

The Lord bestows the gift of True Name on the person whom He is pleased with but it is the Guru-minded person alone who gains such a valuable boon. O Nanak ! The Lord blesses such a person through His Grace with True Name so that he remains in unison with the Lord. (8)

Then the jewel of knowledge appears automatically in the mind of such a Guru-minded person so that he concentrates on repeating True Name in the state of equipoise. We offer ourselves as a sacrifice to the Guru who alone could bestow on us this honour through His Grace. (9)

As soon as the sun rises, the darkness of night disappears in a moment; in the same manner the darkness of ignorance disappears immediately with the invaluable gem of True Name revealed by the Guru. If one is fortunate to attain the company of such a perfect Guru, one gains the jewel of knowledge as

ਲੋਇ ॥ ਨਾਮੇ ਨਾਮਿ ਰਤੇ ਸੁਖ ਪਾਇਆ ਨਾਮਿ
ਰਹਿਆ ਲਿਵ ਲਾਈ ਹੇ ॥ ੧੧ ॥ ਗੁਰਮੁਖਿ
ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਵੈ ॥ ਸਹਜੇ ਜਾਗੈ ਸਹਜੇ ਸੋਵੈ
॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਇ ਸਮਾਵੈ ਨਾਨਕ ਨਾਮੁ
ਧਿਆਈ ਹੇ ॥ ੧੨ ॥ ਭਗਤਾ ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਹੈ
ਬਾਣੀ ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਆਖਿ ਵਖਾਣੀ ॥
ਹਰਿ ਹਰਿ ਕਰਤ ਸਦਾ ਮਨੁ ਬਿਗਸੈ ਹਰਿ ਚਰਣੀ
ਮਨੁ ਲਾਈ ਹੇ ॥ ੧੩ ॥ ਹਮ ਮੂਰਖ ਅਗਿਆਨ
ਗਿਆਨੁ ਕਿਛੁ ਨਾਹੀ ॥ ਸਤਿਗੁਰ ਤੇ ਸਮਝ ਪੜੀ
ਮਨ ਮਾਹੀ ॥ ਹੋਹੁ ਦਇਆਲੁ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ
ਜੀਉ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਲਾਈ ਹੇ ॥ ੧੪ ॥
ਜਿਨਿ ਸਤਿਗੁਰੁ ਜਾਤਾ ਤਿਨਿ ਏਕੁ ਪਛਾਤਾ ॥
ਸਰਬੇ ਰਵਿ ਰਹਿਆ ਸੁਖਦਾਤਾ ॥ ਆਤਮੁ ਚੀਨਿ
ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੇਵਾ ਸੁਰਤਿ ਸਮਾਈ ਹੇ ॥
੧੫ ॥ ਜਿਨ ਕਉ ਆਦਿ ਮਿਲੀ ਵਡਿਆਈ ॥
ਸਤਿਗੁਰੁ ਮਨਿ ਵਸਿਆ ਲਿਵ ਲਾਈ ॥ ਆਪਿ
ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਦਾਤਾ ਨਾਨਕ ਅੰਕਿ
ਸਮਾਈ ਹੇ ॥ ੧੬ ॥ ੧ ॥

ਮਾਰੂ ਮਹਲਾ ੪ ॥

ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ॥ ਸਰਬੇ
ਰਵਿ ਰਹਿਆ ਘਟ ਵਾਸੀ ॥ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ
ਨ ਕੋਈ ਦਾਤਾ ਹਰਿ ਤਿਸਹਿ ਸਰੋਵਰੁ ਪ੍ਰਾਣੀ ਹੇ
॥ ੧ ॥ ਜਾ ਕਉ ਰਾਖੈ ਹਰਿ ਰਾਖਣਹਾਰਾ ॥ ਤਾ
ਕਉ ਕੋਇ ਨ ਸਾਕਸਿ ਮਾਰਾ ॥ ਸੋ ਐਸਾ ਹਰਿ ਸੇ

the Guru is imparting this invaluable guidance and the individual enjoys the bliss and joy of life. (10)

The persons, who have attained True Name, are honoured everywhere as they get enlightened about all the four ages. The persons who are imbued with the love of the True Lord, always enjoy the comforts of life as they are immersed in reciting True Name of the Lord all the time. (11)

The Guru-minded person, who has attained True Name, keeps awake or sleeps at times without making any special effort as he is always engaged in reciting True Name. O Nanak! The person, who remembers True Name, gets united with the Lord just as water mingles with water. (12)

The saints always speak a sweet language based on the Guru's Word and the Guru-minded persons always discuss about True Name of the Lord. Their heart blossoms forth by repeating Lord's True Name as the saints have always concentrated at the lotus-feet of the Lord. (13)

O True Master ! We are like fools without any knowledge and are groping in darkness but have been enlightened now through the Guru's Grace. O Lord ! May You bestow Your Grace and keep us engaged in the service of the True Guru! (14)

The persons, who have realised the importance of the Guru, have finally understood the secrets of the Lord as well as He pervades all the beings equally. Such persons, engaged in the service of the Guru, have attained self-realisation and a high status in the Lord's presence through reciting True Name. (15)

The persons, who have been honoured from the beginning, have inculcated the Guru's message in their hearts and developed the love of the Lord. O Nanak ! Such Guru-minded persons are united by the Lord with Himself, and they remain immersed in His True Name, having merged with Him. (16 -1)

Maru Mahala - 4 (Har agam agochar sada abnasi.....)

The Lord Unseen and beyond our comprehension, is ever-existent, being unaffected by the cycle of births and deaths. The True Lord pervades equally all beings as such He is present within all the human souls as well. O Man ! Try to spend this life in the service of the Lord, as there is none else to bestow all the benevolence and benedictions on us. (1)

The person, sustained and protected by the Lord Himself, cannot be destroyed /harmed by anybody. O saintly friends ! Let us serve the True Master whose words or (teachings) are

ਵਹੁ ਸੰਤਹੁ ਜਾ ਕੀ ਉਤਮ ਬਾਣੀ ਹੇ ॥ ੨ ॥ ਜਾ
ਜਾਪੈ ਕਿਛੁ ਕਿਥਾਉ ਨਾਹੀ ॥ ਤਾ ਕਰਤਾ ਭਰਪੂਰਿ
ਸਮਾਹੀ ॥ ਸੂਕੇ ਤੇ ਫੁਨਿ ਹਰਿਆ ਕੀਤੇਨੁ ਹਰਿ
ਧਿਆਵਹੁ ਚੋਜ ਵਿਡਾਣੀ ਹੇ ॥ ੩ ॥ ਜੋ ਜੀਆ
ਕੀ ਵੇਦਨ ਜਾਣੈ ॥ ਤਿਸੁ ਸਾਹਿਬ ਕੈ ਹਉ
ਕੁਰਬਾਣੈ ॥ ਤਿਸੁ ਆਗੈ ਜਨ ਕਰਿ ਬੇਨਤੀ ਜੋ
ਸਰਬ ਸੁਖਾ ਕਾ ਦਾਣੀ ਹੇ ॥ ੪ ॥ ਜੋ ਜੀਐ ਕੀ
ਸਾਰ ਨ ਜਾਣੈ ॥ ਤਿਸੁ ਸਿਉ ਕਿਛੁ ਨ ਕਹੀਐ
ਅਜਾਣੈ ॥ ਮੂਰਖ ਸਿਉ ਨਹ ਲੂਝੁ ਪਰਾਣੀ ਹਰਿ
ਜਪੀਐ ਪਦੁ ਨਿਰਬਾਣੀ ਹੇ ॥ ੫ ॥ ਨਾ ਕਰਿ
ਚਿੰਤ ਚਿੰਤਾ ਹੈ ਕਰਤੇ ॥ ਹਰਿ ਦੇਵੈ ਜਲਿ ਥਲਿ
ਜੰਤਾ ਸਭਤੇ ॥ ਅਚਿੰਤ ਦਾਨੁ ਦੇਇ ਪ੍ਰਭੁ ਮੇਰਾ
ਵਿਚਿ ਪਾਥਰ ਕੀਟ ਪਖਾਣੀ ਹੇ ॥ ੬ ॥ ਨਾ ਕਰਿ
ਆਸ ਮੀਤ ਸੁਤ ਭਾਈ ॥ ਨਾ ਕਰਿ ਆਸ ਕਿਸੈ
ਸਾਹ ਬਿਉਹਾਰ ਕੀ ਪਰਾਈ ॥ ਬਿਨੁ ਹਰਿ ਨਾਵੈ
ਕੋ ਬੇਲੀ ਨਾਹੀ ਹਰਿ ਜਪੀਐ ਸਾਰੰਗਪਾਣੀ ਹੇ ॥
੭ ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਬਨਵਾਰੀ ॥ ਸਭ
ਆਸਾ ਮਨਸਾ ਪੂਰੈ ਬਾਰੀ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ
ਜਪਹੁ ਭਵ ਖੰਡਨੁ ਸੁਖਿ ਸਹਜੇ ਰੈਣਿ ਵਿਹਾਣੀ
ਹੇ ॥ ੮ ॥ ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖ
ਪਾਇਆ ॥ ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥
ਜੋ ਸਰਣਿ ਪਰੈ ਤਿਸ ਕੀ ਪਤਿ ਰਾਖੈ ਜਾਇ ਪੂਛਹੁ
ਵੇਦ ਪੁਰਾਣੀ ਹੇ ॥ ੯ ॥ ਜਿਸੁ ਹਰਿ ਸੇਵਾ ਲਾਏ

highly true and above everything. (2)

When this human being realises that nothing in this world is permanent or ever-existent then he perceives the same Lord pervading every being and all corners of the world. Let us always recite the True Name of the Lord, who is responsible for turning all dried up things in to greenery (maintaining us in the mothers womb) and managing the wonderful drama of the world. (3)

I offer myself as a sacrifice to the Lord who knows all our problems and sufferings. O Man ! Let us pray to the True Master who bestows all comforts and facilities on us. (4)

We should not get involved in futile discussions with a foolish person, unaware of the state of various beings, even unknowingly. O Man ! We should only try to recite the True Name of the Lord, who occupies the highest position of authority and is beyond our reach as it is not worthwhile getting into discussions with a fool. (5)

O Man ! Why do you get worried about any problem as the Lord Himself takes care to attend to our requirements, sustaining all beings in all lands, and oceans with their maintenance ? My True Master provides with food and other needs of beings living in mountains even effortlessly and automatically. (6)

O Brother ! Let us not take the support of friends, son or brothers or even depend on the (dealings) wealth of a rich merchant for help. We should instead take the help of True Name of the Lord which is our only companion just as the papiya (the toad) looks upto the rain drop for its sustenance. (7)

Let us remember the Lord, the grandeur of the garden of Universe, day and night, as He alone could fulfil all our desires and needs. O Nanak ! We should recite the True Name of the Lord, who enables us to rid ourselves of the fear of death so that we could spend this (night) sojourn of our life with ease and comfort in the state of Equipoise. (8)

The Guru-minded persons, who have remembered and served the True Lord, have always enjoyed peace of mind. Their heart then gets immersed in the love of the True Name of the Lord effortlessly. Even if you were to approach the scholars of Vedas and Puranas, it would be confirmed by them that whosoever seeks the support of the Lord finally gets his honour protected by the Lord. (9)

ਸੇਈ ਜਨੁ ਲਾਗੈ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਭਰਮ ਭਉ
ਭਾਗੈ ॥ ਵਿਚੇ ਗਿਹੁ ਸਦਾ ਰਹੈ ਉਦਾਸੀ ਜਿਉ
ਕਮਲੁ ਰਹੈ ਵਿਚਿ ਪਾਣੀ ਹੇ ॥ ੧੦ ॥ ਵਿਚਿ
ਹਉਮੈ ਸੇਵਾ ਥਾਇ ਨ ਪਾਏ ॥ ਜਨਮਿ ਮਰੈ ਫਿਰਿ
ਆਵੈ ਜਾਏ ॥ ਸੋ ਤਪੁ ਪੂਰਾ ਸਾਈ ਸੇਵਾ ਜੋ ਹਰਿ
ਮੇਰੇ ਮਨਿ ਭਾਣੀ ਹੇ ॥ ੧੧ ॥ ਹਉ ਕਿਆ ਗੁਣ
ਤੇਰੇ ਆਖਾ ਸੁਆਮੀ ॥ ਤੂ ਸਰਬ ਜੀਆ ਕਾ
ਅੰਤਰਜਾਮੀ ॥ ਹਉ ਮਾਗਉ ਦਾਨੁ ਤੁਝੈ ਪਹਿ
ਕਰਤੇ ਹਰਿ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੀ ਹੇ ॥ ੧੨
॥ ਕਿਸ ਹੀ ਜੋਰੁ ਅਹੰਕਾਰ ਬੋਲਣ ਕਾ ॥ ਕਿਸ
ਹੀ ਜੋਰੁ ਦੀਬਾਨ ਮਾਇਆ ਕਾ ॥ ਮੈ ਹਰਿ ਬਿਨੁ
ਟੇਕ ਧਰ ਅਵਰ ਨ ਕਾਈ ਤੂ ਕਰਤੇ ਰਾਖੁ ਮੈ
ਨਿਮਾਣੀ ਹੇ ॥ ੧੩ ॥ ਨਿਮਾਣੇ ਮਾਣੁ ਕਰਹਿ
ਤੁਧੁ ਭਾਵੈ ॥ ਹੋਰ ਕੇਤੀ ਝਖਿ ਝਖਿ ਆਵੈ ਜਾਵੈ ॥
ਜਿਨ ਕਾ ਪਖੁ ਕਰਹਿ ਤੂ ਸੁਆਮੀ ਤਿਨ ਕੀ ਉਪਰਿ
ਗਲ ਤੁਧੁ ਆਣੀ ਹੇ ॥ ੧੪ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਜਿਨੀ ਸਦਾ ਧਿਆਇਆ ॥ ਤਿਨੀ ਗੁਰ ਪਰਸਾਦਿ
ਪਰਮ ਪਦੁ ਪਾਇਆ ॥ ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ
ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਬਿਨੁ ਸੇਵਾ ਪਛੋਤਾਣੀ ਹੇ ॥
੧੫ ॥ ਤੂ ਸਭ ਮਹਿ ਵਰਤਹਿ ਹਰਿ ਜਗੰਨਾਥੁ ॥
ਸੋ ਹਰਿ ਜਪੈ ਜਿਸੁ ਗੁਰ ਮਸਤਕਿ ਹਾਥੁ ॥ ਹਰਿ
ਕੀ ਸਰਣਿ ਪਇਆ ਹਰਿ ਜਾਪੀ ਜਨੁ ਨਾਨਕੁ
ਦਾਸੁ ਦਸਾਣੀ ਹੇ ॥ ੧੬ ॥ ੨ ॥

The person, whom the Lord wishes and is pleased with engages himself in the service of the Master and rids himself of all his doubts, dual-mindedness or fear through the Guru's guidance. The person, who is helped to cast away all his doubts, attains self realisation and inner peace, thus living a life of carelessness devoid of joy or sorrow, like the lotus flower unaffected by water. (10)

The person, who cannot get rid of his egoism and pride, does not find favour with the Lord as his service is not considered worthwhile or of any consequence as such he undergoes the torture of the cycle of births and deaths and takes birth time and again. The service and prayers or penance is useful provided it pleases the Lord and is accepted by Him. (11)

O True Master ! How could I recount and evaluate Your virtues ? You are omni-present as such You know the inner feelings of all human beings. O Lord ! May I be granted this boon of (continuing) to recite Your True Name day and night ! (12)

Some persons are proud of their power of eloquent speech while some others feel proud of the power of their wealth with their association of higher ups in administration. O Lord-Creator ! I have no other solace except You. May You protect my life and honour, being a humble servant of Yours ! (13)

O Lord ! You are bestowing honour on poor and humble persons, as it pleases You. The whole world gets fed up with pressurising such insignificant persons, as their efforts to imitate them bear no fruit. O True Master ! The persons on whose side You feel inclined are considered greater than all others as they have earned Your pleasure. (14)

The Guru-minded persons, who have always been reciting Lord's True Name have attained the highest status and eternal bliss through the Guru's Grace, thus gaining salvation. The persons, who have served the Lord, enjoy all comforts and joy of life, as without the service of the Lord, this beloved of the Lord-spouse, the human being repents. (having wasted his life). (15)

O True Master of the Universe ! You pervade all human beings equally and the person, blessed by the Guru alone, could sing Your Praises and recite True Name. O Nanak ! I am a slave of the slaves of the person who recites True Name taking refuge at the lotus-feet of the Lord and I offer myself as a sacrifice to such a noble person. (16 - 2)

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਲਾ ਉਪਾਇ ਧਰੀ ਜਿਨਿ ਧਰਣਾ ॥ ਗਗਨੁ

ਰਹਾਇਆ ਹੁਕਮੇ ਚਰਣਾ ॥ ਅਗਨਿ ਉਪਾਇ

ਈਧਨ ਮਹਿ ਬਾਧੀ ਸੋ ਪ੍ਰਭੁ ਰਾਖੈ ਭਾਈ ਹੇ ॥ ੧

॥ ਜੀਅ ਜੰਤ ਕਉ ਰਿਜਰੁ ਸੰਬਾਹੇ ॥ ਕਰਣ

ਕਾਰਣ ਸਮਰਥ ਆਪਾਹੇ ॥ ਖਿਨ ਮਹਿ ਬਾਪਿ

ਉਬਾਪਨਹਾਰਾ ਸੋਈ ਤੇਰਾ ਸਹਾਈ ਹੇ ॥ ੨ ॥

ਮਾਤ ਗਰਭ ਮਹਿ ਜਿਨਿ ਪ੍ਰਤਿਪਾਲਿਆ ॥ ਸਾਸਿ

ਗ੍ਰਾਸਿ ਹੋਇ ਸੰਗਿ ਸਮਾਲਿਆ ॥ ਸਦਾ ਸਦਾ

ਜਪੀਐ ਸੋ ਪ੍ਰੀਤਮੁ ਵਡੀ ਜਿਸੁ ਵਡਿਆਈ ਹੇ ॥

੩ ॥ ਸੁਲਤਾਨ ਖਾਨ ਕਰੇ ਖਿਨ ਕੀਰੇ ॥ ਗਰੀਬ

ਨਿਵਾਜਿ ਕਰੇ ਪ੍ਰਭੁ ਮੀਰੇ ॥ ਗਰਬ ਨਿਵਾਰਣ

ਸਰਬ ਸਧਾਰਣ ਕਿਛੁ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈ ਹੇ

॥ ੪ ॥ ਸੋ ਪਤਿਵੰਤਾ ਸੋ ਧਨਵੰਤਾ ॥ ਜਿਸੁ ਮਨਿ

ਵਸਿਆ ਹਰਿ ਭਗਵੰਤਾ ॥ ਮਾਤਾ ਪਿਤਾ ਸੁਤ

ਬੰਧ ਭਾਈ ਜਿਨਿ ਇਹ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਹੇ ॥

੫ ॥ ਪ੍ਰਭੁ ਆਏ ਸਰਣਾ ਭਉ ਨਹੀ ਕਰਣਾ ॥

ਸਾਧਸੰਗਤਿ ਨਿਹਚਉ ਹੈ ਤਰਣਾ ॥ ਮਨ ਬਚ

ਕਰਮ ਅਰਾਧੇ ਕਰਤਾ ਤਿਸੁ ਨਾਹੀ ਕਦੇ ਸਜਾਈ

ਹੇ ॥ ੬ ॥ ਗੁਣ ਨਿਧਾਨ ਮਨ ਤਨ ਮਹਿ ਰਵਿਆ

॥ ਜਨਮ ਮਰਣ ਕੀ ਜੋਨਿ ਨ ਭਵਿਆ ॥ ਦੂਖ

Ma'ru Solhai Mahala - 5 Ik onkar satgur prasad (Kala
upaie' dhari jin dharna..)

"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."

O Brother ! The Lord, who has created this Earth and sustained it with His power, has arranged to maintain the sky in its position through His Will and has kept fire hidden in the wood after creating it, would protect your interests as well. (1)

The True Master provides food and sustenance to all beings, big or small, and Himself is the cause and effect of everything happening in this world. He remains aloof from every function though it is His power which makes it happen, and could destroy this Universe in a moment after creating it. O Brother ! The same True Master would protect you also all the time. (2)

O Brother ! We should always remember such a True Lord and recite His True Name whose Greatness is truly limitless and beyond our reach. He has maintained you safely in the mother's womb and arranged for your protection and sustenance during every breath or while taking each morsel of food, being very close to you. (3)

The Lord could reduce kings and khans or big landlords into paupers in no time and convert poor and penniless persons into kings by bestowing them with greatness and honours. No one could evaluate the greatness of such a Lord who is beyond our comprehension. He arranges to improve us all by eradicating our pride and egoism. (4)

The person, who has inculcated the love of the Lord in his heart, is considered wealthy and honourable. The Lord, who has created this Universe, is infact like my mother, father, son or friend and brother even. (He is everything for me) (5)

The person, who has sought Lord's protection and support, has got relieved us of the fear of death and attain salvation in the company of holy saints positively by. Such a person, who always remembers the Lord in body, mind and speech, does not face the torture at the hands of Yama. (6)

The person, who recites Lord's True Name, the treasure of all virtues in body and mind, does not undergo the torture of the cycle of births and death. Such a person gets fully satiated, being blessed with fulfilment of his desires and wishes of both the worlds and enjoys all comforts ridding himself of

ਬਿਨਾਸ ਕੀਆ ਸੁਖਿ ਡੇਰਾ ਜਾ ਤ੍ਰਿਪਤਿ ਰਹੇ
ਆਘਾਈ ਹੇ ॥ ੭ ॥ ਮੀਤੁ ਹਮਾਰਾ ਸੋਈ ਸੁਆਮੀ
॥ ਥਾਨ ਥਨੰਤਰਿ ਅੰਤਰਜਾਮੀ ॥ ਸਿਮਰਿ ਸਿਮਰਿ
ਪੂਰਨ ਪਰਮੇਸੁਰ ਚਿੰਤਾ ਗਣਤ ਮਿਟਾਈ ਹੇ ॥ ੮
॥ ਹਰਿ ਕਾ ਨਾਮੁ ਕੋਟਿ ਲਖ ਬਾਹਾ ॥ ਹਰਿ ਜਸੁ
ਕੀਰਤਨੁ ਸੰਗਿ ਧਨੁ ਤਾਹਾ ॥ ਗਿਆਨ ਖੜਗੁ
ਕਰਿ ਕਿਰਪਾ ਦੀਨਾ ਦੂਤ ਮਾਰੇ ਕਰਿ ਧਾਈ ਹੇ ॥
੯ ॥ ਹਰਿ ਕਾ ਜਾਪੁ ਜਪਹੁ ਜਪੁ ਜਪਨੇ ॥ ਜੀਤਿ
ਆਵਹੁ ਵਸਹੁ ਘਰਿ ਅਪਨੇ ॥ ਲਖ ਚਉਰਾਸੀਹ
ਨਰਕ ਨ ਦੇਖਹੁ ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਈ ਹੇ
॥ ੧੦ ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਉਧਾਰਣਹਾਰਾ ॥ ਉਚ
ਅਥਾਹ ਅਗੰਮ ਅਪਾਰਾ ॥ ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੇ
ਪ੍ਰਭੁ ਅਪਨੀ ਸੋ ਜਨੁ ਤਿਸਹਿ ਧਿਆਈ ਹੇ ॥
੧੧ ॥ ਬੰਧਨ ਤੋੜਿ ਲੀਏ ਪ੍ਰਭਿ ਮੇਲੇ ॥ ਕਰਿ
ਕਿਰਪਾ ਕੀਨੇ ਘਰ ਗੋਲੇ ॥ ਅਨਹਦ ਰੁਣ
ਬੁਣਕਾਰੁ ਸਹਜ ਧੁਨਿ ਸਾਚੀ ਕਾਰ ਕਮਾਈ ਹੇ ॥
੧੨ ॥ ਮਨਿ ਪਰਤੀਤਿ ਬਨੀ ਪ੍ਰਭ ਤੇਰੀ ॥ ਬਿਨਸਿ
ਗਈ ਹਉਮੈ ਮਤਿ ਮੇਰੀ ॥ ਅੰਗੀਕਾਰੁ ਕੀਆ
ਪ੍ਰਭਿ ਅਪਨੈ ਜਗ ਮਹਿ ਸੋਭ ਸੁਹਾਈ ਹੇ ॥ ੧੩
॥ ਜੈ ਜੈ ਕਾਰੁ ਜਪਹੁ ਜਗਦੀਸੈ ॥ ਬਲਿ ਬਲਿ
ਜਾਈ ਪ੍ਰਭੁ ਅਪੁਨੇ ਈਸੈ ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ
ਅਵਰੁ ਨ ਦੀਸੈ ਏਕਾ ਜਗਤਿ ਸਬਾਈ ਹੇ ॥

all afflictions. (7)

The Lord is our friend and is omni-scient, knowing our inner feelings and the condition of all beings living in various places or their interiors. We have managed to recite the perfect Lord's True Name, thus getting rid of our worries or the count of our actions, accountable to the god of justice. (8)

By remembering the True Lord we feel like having the support of millions of brothers (or their arms) who would protect our interests like the brother. The recitation of True Name of the Lord gives us power just like the wealth or a companion in the next world. The persons, who have been bestowed by the Lord through the Guru's Grace, the sword of knowledge, have destroyed their enemies like sexual desires with great effort. (9)

O friend ! Let us recite with effort Lord's True Name ourselves and make others as well to remember the Lord. Thus we could attain self-realisation and get immersed in useful inner thoughts by gaining the upper hand of vicious and sinful actions like sexual desires. Once we start reciting the praises of the Lord by inculcating the love of the Lord in our hearts we could ward off the cycle of Rebirths and remain immersed in His love. (10)

The True Master arranges for the salvation of the whole universe during all the ages, and the Lord is so Great and All powerful that He is beyond our reach and comprehension, so that no one could ever grasp His greatness or power. However, the person blessed by the Lord with His Grace, is enabled to remember Him through recitation of His True Name. (11)

The True Master has broken the shackles of our bondage, thus making us His slaves and engaged us in the service of the holy saints through His Grace. Now we have remembered the Lord by inculcating Lord's love in our hearts and by reciting True Name we are enabled to hear the unstrung (all-pervasive) Music of nature which brings us eternal bliss and joy. (12)

O Lord ! Since the time we have taken Your support by reposing full faith in You, we have got rid of "I-am-ness" and our egoism or our ugly habits. Now the True Master has united us with Himself by taking us in His arms which has brought us honour and respect throughout the world. (13)

O Brother ! Let us acclaim the greatness of such a True Master, repeating His True Name and offering ourselves as a

੧੪ ॥ ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਜਾਤਾ ॥ ਗੁਰੁ
ਪਰਸਾਦਿ ਸਦਾ ਮਨੁ ਰਾਤਾ ॥ ਸਿਮਰਿ ਸਿਮਰਿ
ਜੀਵਹਿ ਜਨ ਤੇਰੇ ਏਕੰਕਾਰਿ ਸਮਾਈ ਹੇ ॥ ੧੫
॥ ਭਗਤ ਜਨਾ ਕਾ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ॥ ਸਭੈ
ਉਧਾਰਣੁ ਖਸਮੁ ਹਮਾਰਾ ॥ ਸਿਮਰਿ ਨਾਮੁ ਪੁੰਨੀ
ਸਭ ਇਛਾ ਜਨ ਨਾਨਕ ਪੈਜ ਰਖਾਈ ਹੇ ॥ ੧੬
॥ ੧ ॥

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੰਗੀ ਜੋਗੀ ਨਾਰਿ ਲਪਟਾਣੀ ॥ ਉਰਝਿ ਰਹੀ
ਰੰਗ ਰਸ ਮਾਣੀ ॥ ਕਿਰਤ ਸੰਜੋਗੀ ਭਏ ਇਕਤ੍ਰ
ਕਰਤੇ ਭੋਗ ਬਿਲਾਸਾ ਹੇ ॥ ੧ ॥ ਜੋ ਪਿਰੁ ਕਰੈ ਸੁ
ਧਨ ਤਤੁ ਮਾਣੈ ॥ ਪਿਰੁ ਧਨਹਿ ਸੀਗਾਰਿ ਰਖੈ
ਸੰਗਾਨੈ ॥ ਮਿਲਿ ਏਕਤ੍ਰ ਵਸਹਿ ਦਿਨੁ ਰਾਤੀ
ਪ੍ਰਿਉ ਦੇ ਧਨਹਿ ਦਿਲਾਸਾ ਹੇ ॥ ੨ ॥ ਧਨ ਮਾਗੈ
ਪ੍ਰਿਉ ਬਹੁ ਬਿਧਿ ਧਾਵੈ ॥ ਜੋ ਪਾਵੈ ਸੋ ਆਣਿ
ਦਿਖਾਵੈ ॥ ਏਕ ਵਸਤੁ ਕਉ ਪਹੁਚਿ ਨ ਸਾਕੈ ਧਨ
ਰਹਤੀ ਭੂਖ ਪਿਆਸਾ ਹੇ ॥ ੩ ॥ ਧਨ ਕਰੈ ਬਿਨਉ
ਦੇਉ ਕਰ ਜੋਰੈ ॥ ਪ੍ਰਿਅ ਪਰਦੇਸਿ ਨ ਜਾਹੁ ਵਸਹੁ
ਘਰਿ ਮੋਰੈ ॥ ਐਸਾ ਬਣਜੁ ਕਰਹੁ ਗ੍ਰਿਹੁ ਭੀਤਰਿ
ਜਿਤੁ ਉਤਰੈ ਭੂਖ ਪਿਆਸਾ ਹੇ ॥ ੪ ॥ ਸਗਲੇ
ਕਰਮ ਧਰਮ ਜੁਗ ਸਾਧਾ ॥ ਬਿਨੁ ਹਰਿ ਰਸ ਸੁਖ
ਤਿਲੁ ਨਹੀ ਲਾਧਾ ॥ ਭਈ ਕ੍ਰਿਪਾ ਨਾਨਕ ਸਤਸੰਗੇ

sacrifice to Him. It appears there is no other power functioning in this Universe and it is His domain all over the world, with His dictates taking charge. (14)

O True Lord ! I have always known You as Truth personified and my heart is always imbued with Your love through the Guru's Grace and guidance O True Master ! Your slaves live by repeating True Name and remaining attuned to the Lord's remembrance. (15)

O Nanak ! The Lord is the beloved friend of His saints and is the Greatest benefactor of all human beings. By remembering His True Name we have fulfilled all our desires, and the Lord has protected our honour through the Guru's Grace. (16 - 1)

Ma'ru Solhai Mahala - 5 Ik onkar satgur prasad (Sangi Jogi naar labtani. .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The human being, who leads a detached life, is fully attached to his body and is enjoying the worldly pleasures as the body attracts his attention like the wedded woman. According to our previous actions, we have been united with each other and thus enjoy the worldly pleasures in each other's company. (the body and soul are brought together by our own deeds). (1)

Whatever the human being (soul) does is accepted by the body (as spouse) as his master's ordains while the Master in the form of human being keeps his body in beautiful shape (like the spouse). Both the soul and body remain together day and night and the soul gives consolation to the body that it will be fully looked after. (2)

When the (spouse) human body demands something the Master (soul) runs around for arranging its requirements and whatever the Master (being) is able to manage is shown to the body (spouse). Both of them cannot attain the spiritual bliss (satisfaction) as such the body (spouse) remains hungry and the Master (soul) feels thirsty. (3)

Then the spouse (body) makes a request with folded hands, saying O dear (soul) Mind ! Do not go away to foreign lands and remain within the body as the body cannot think of separation from the soul. (The body says), O dear soul ! Let us do some business within this house itself which could satiate

ਤਉ ਧਨ ਪਿਰ ਅਨੰਦ ਉਲਾਸਾ ਹੇ ॥ ੫ ॥ ਧਨ

ਅੰਧੀ ਪਿਰੁ ਚਪਲੁ ਸਿਆਨਾ ॥ ਪੰਚ ਤਤੁ ਕਾ

ਰਚਨੁ ਰਚਾਨਾ ॥ ਜਿਸੁ ਵਖਰ ਕਉ ਤੁਮ ਆਏ

ਹਹੁ ਸੇ ਪਾਇਓ ਸਤਿਗੁਰ ਪਾਸਾ ਹੇ ॥ ੬ ॥ ਧਨ

ਕਹੈ ਤੂ ਵਸੁ ਮੈ ਨਾਲੇ ॥ ਪ੍ਰਿਅ ਸੁਖਵਾਸੀ ਬਾਲ

ਗੁਪਾਲੇ ॥ ਤੁਝੈ ਬਿਨਾ ਹਉ ਕਿਤ ਹੀ ਨ ਲੇਖੈ

ਵਚਨੁ ਦੇਹਿ ਛੋਡਿ ਨ ਜਾਸਾ ਹੇ ॥ ੭ ॥ ਪਿਰਿ

ਕਹਿਆ ਹਉ ਹੁਕਮੀ ਬੰਦਾ ॥ ਓਹੁ ਭਾਰੋ ਠਾਕੁਰੁ

ਜਿਸੁ ਕਾਣਿ ਨ ਛੰਦਾ ॥ ਜਿਚਰੁ ਰਖੈ ਤਿਚਰੁ ਤੁਮ

ਸੰਗਿ ਰਹਣਾ ਜਾ ਸਦੇ ਤ ਉਠਿ ਸਿਧਾਸਾ ਹੇ ॥ ੮

॥ ਜਉ ਪ੍ਰਿਅ ਬਚਨ ਕਹੇ ਧਨ ਸਾਚੇ ॥ ਧਨ ਕਛੁ

ਨ ਸਮਝੈ ਚੰਚਲਿ ਕਾਚੇ ॥ ਬਹੁਰਿ ਬਹੁਰਿ ਪਿਰ

ਹੀ ਸੰਗੁ ਮਾਰੈ ਓਹੁ ਬਾਤ ਜਾਨੈ ਕਰਿ ਹਾਸਾ ਹੇ ॥

੯ ॥ ਆਈ ਆਗਿਆ ਪਿਰਹੁ ਬੁਲਾਇਆ ॥ ਨਾ

ਧਨ ਪੁਛੀ ਨ ਮਤਾ ਪਕਾਇਆ ॥ ਉਠਿ ਸਿਧਾਇਓ

ਛੂਟਿ ਮਾਟੀ ਦੇਖੁ ਨਾਨਕ ਮਿਥਨ ਮੋਹਾਸਾ ਹੇ ॥

੧੦ ॥ ਰੇ ਮਨ ਲੋਭੀ ਸੁਣਿ ਮਨ ਮੇਰੇ ॥ ਸਤਿਗੁਰੁ

ਸੇਵਿ ਦਿਨੁ ਰਾਤਿ ਸਦੇਰੇ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਪਰਿ

ਮੂਏ ਸਾਕਤ ਨਿਗੁਰੇ ਗਲਿ ਜਮ ਫਾਸਾ ਹੇ ॥

੧੧ ॥ ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ ॥

ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ ਖਾਵੈ ॥ ਜਿਤਨੇ ਨਰਕ

ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਖੁ ਨ ਮਾਸਾ ਹੇ ॥

me and satisfy my hunger and thirst by worshipping the Lord within the body. (4)

The human beings have performed various worldly chores including religious acts (rituals) in this age (Yuga) but without the nectar of True Name there could be no peace or bliss in life. O Nanak ! When the Lord's Grace was bestowed in the company of holy saints, then the body enjoyed the eternal bliss of the soul in its company. (5)

The body is like the ignorant wife while the (soul) Master is very clever. This body has been created from the five elements (like air and water) O Brother ! You had taken birth in this (life) human form for a particular purpose (to buy a certain merchandise) which is attainable through the True Guru's guidance. (6)

The body tells the soul (spouse) to abide within this place (alongwith it) whereas the soul is attached to the young and youthful (Lord Spouse) Prime-soul. The body then requests for a promise from the soul that it would not have the body (spouse) any time. (O Lord ! This body is useless without Your presence within (as soul); pray promise me not to desert me any time in future). (7)

The soul replied, I am only obeying the ordains of the Prime-soul, whereas my Master (the Prime-soul) as the greatest (Power) who is not under anyone's control. O Prime-soul ! This soul will remain within the body as per Your orders. (causing its death). (8)

When the True Master explained the True ordains of the Prime-soul to the body, it could not follow the Truth due to its lack of knowledge. But this body is asking for the company of the soul for a long time to come, which is considered as unacceptable (in a lighter view). (9)

When the call of the Lord was received, the soul appeared before the Prime-soul. The consent of the (wedded woman) body was not taken by the spouse (soul) O Nanak ! Once the soul left the body, it was reduced to dust in no time because the love of all relatives or support of worldly possessions was of no avail. (10)

O my greedy mind ! Listen to me and follow my advice. Thus you should serve the True Guru by day and night as without the Guru's guidance the faithless persons have to face the onslaughts of the Yama (god of death). (11)

੧੨ ॥ ਗੁਰਮੁਖਿ ਸੋਇ ਜਿ ਹਰਿ ਜੀਉ ਭਾਇਆ
॥ ਤਿਸੁ ਕਉਣੁ ਮਿਟਾਵੈ ਜਿ ਪ੍ਰਭਿ ਪਹਿਰਾਇਆ
॥ ਸਦਾ ਅਨੰਦੁ ਕਰੇ ਆਨੰਦੀ ਜਿਸੁ ਸਿਰਪਾਉ
ਪਇਆ ਗਲਿ ਖਾਸਾ ਹੇ ॥ ੧੩ ॥ ਹਉ
ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਪੂਰੇ ॥ ਸਰਣਿ ਕੇ ਦਾਤੇ
ਬਚਨ ਕੇ ਸੂਰੇ ॥ ਐਸਾ ਪ੍ਰਭੁ ਮਿਲਿਆ ਸੁਖਦਾਤਾ
ਵਿਛੁੜਿ ਨ ਕਤ ਹੀ ਜਾਸਾ ਹੇ ॥ ੧੪ ॥ ਗੁਣ
ਨਿਧਾਨ ਕਿਛੁ ਕੀਮ ਨ ਪਾਈ ॥ ਘਟਿ ਘਟਿ ਪੂਰਿ
ਰਹਿਓ ਸਭ ਠਾਈ ॥ ਨਾਨਕ ਸਰਣਿ ਦੀਨ ਦੁਖ
ਭੰਜਨ ਹਉ ਰੇਣ ਤੇਰੇ ਜੋ ਦਾਸਾ ਹੇ ॥ ੧੫ ॥ ੧
॥ ੨ ॥

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਰੈ ਅਨੰਦੁ ਅਨੰਦੀ ਮੇਰਾ ॥ ਘਟਿ ਘਟਿ ਪੂਰਨੁ
ਸਿਰ ਸਿਰਹਿ ਨਿਬੇਰਾ ॥ ਸਿਰਿ ਸਾਹਾ ਕੈ ਸਚਾ
ਸਾਹਿਬੁ ਅਵਰੁ ਨਾਹੀ ਕੇ ਦੂਜਾ ਹੇ ॥ ੧ ॥
ਹਰਖਵੰਤ ਆਨੰਤ ਦਇਆਲਾ ॥ ਪ੍ਰਗਟਿ ਰਹਿਓ
ਪ੍ਰਭੁ ਸਰਬ ਉਜਾਲਾ ॥ ਰੂਪ ਕਰੇ ਕਰਿ ਵੇਖੈ ਵਿਰਸੈ
ਆਪੇ ਹੀ ਆਪਿ ਪੂਜਾ ਹੇ ॥ ੨ ॥ ਆਪੇ ਕੁਦਰਤਿ
ਕਰੇ ਵੀਚਾਰਾ ॥ ਆਪੇ ਹੀ ਸਚੁ ਕਰੇ ਪਸਾਰਾ ॥
ਆਪੇ ਖੇਲ ਖਿਲਾਵੈ ਦਿਨੁ ਰਾਤੀ ਆਪੇ ਸੁਣਿ ਸੁਣਿ
ਭੀਜਾ ਹੇ ॥ ੩ ॥ ਸਾਚਾ ਤਖਤੁ ਸਚੀ ਪਾਤਿਸਾਹੀ
॥ ਸਚੁ ਖਜੀਨਾ ਸਾਚਾ ਸਾਹੀ ॥ ਆਪੇ ਸਚੁ ਧਾਰਿਓ

The faithless person undergoes births and deaths in the cycle of Rebirths and faces the punishment at the hands of Yama. Thus the faithless person faces the onslaughts of hell whereas the Guru-minded person is not affected by this punishment. (12)

The Guru-minded person has won the acceptance and love of the Lord and whosoever is blessed by the Lord's Grace, does not suffer any setbacks. Such a person, who is bestowed with Lord's favours, having won His acceptance, enjoys the bliss of life. (13)

I would offer myself as a sacrifice to the perfect Guru, who bestows all His support and fulfils all His promises. Having united with such a blissful Lord, we never get separated from Him. (14)

The Lord is the treasure of all virtues, but no one could ever evaluate His Greatness or virtues. He is pervading everywhere, in all the beings equally. O Nanak ! The Lord is the destroyer of the afflictions and ills of helpless people like us and we have sought His support. Moreover, we always seek the dust of the slaves of Your slaves. (15 - 1 - 2)

Ma'ru Solhai Mahala - 5 Ik onkar satgur prasad (Karai anad anandi mera. .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

My True Lord is always blissful and enjoys the worldly bliss and pervades all the beings in perfection and then decides on the actions of various beings. He is the king of the kings and the True Master while there is no second power on par with Him. (1)

The Lord is our greatest benefactor, limitless and always blissful, whose light shines all over the place, bringing enlightenment all around. The Lord views the various forms of beings, after creating them and then worships the Lord-creator Himself being the worshipper as well. (2)

He Himself has created the Nature and then meditates on it, while His worldly play is equally True and ever-existent. He Himself makes the beings enjoy the worldly play day and night and then enjoys Himself by listening to His own praises. (3)

The Lord's Will and His ordains are always True alongwith the company of holy saints, being equally true. The treasure of True Name is also True and His praises are equally true and

ਸਭੁ ਸਾਚਾ ਸਚੇ ਸਚਿ ਵਰਤੀਜਾ ਹੇ ॥ ੪ ॥ ਸਚੁ
ਤਪਾਵਸੁ ਸਚੇ ਕੇਰਾ ॥ ਸਾਚਾ ਥਾਨੁ, ਸਦਾ ਪ੍ਰਭ
ਤੇਰਾ ॥ ਸਚੀ ਕੁਦਰਤਿ ਸਚੀ ਬਾਣੀ ਸਚੁ ਸਾਹਿਬ
ਸੁਖੁ ਕੀਜਾ ਹੇ ॥ ੫ ॥ ਏਕੈ ਆਪਿ ਤੂਹੈ ਵਡ
ਰਾਜਾ ॥ ਹੁਕਮਿ ਸਚੇ ਕੈ ਪੂਰੇ ਕਾਜਾ ॥ ਅੰਤਰਿ
ਬਾਹਰਿ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਆਪੇ ਹੀ ਆਪਿ ਪਤੀਜਾ
ਹੇ ॥ ੬ ॥ ਤੂ ਵਡ ਰਸੀਆ ਤੂ ਵਡ ਭੋਗੀ ॥ ਤੂ
ਨਿਰਬਾਣੁ ਤੂਹੈ ਹੀ ਜੋਗੀ ॥ ਸਰਬ ਸੂਖ ਸਹਜ
ਘਰਿ ਤੇਰੈ ਅਮਿਉ ਤੇਰੀ ਦ੍ਰਿਸਟੀਜਾ ਹੇ ॥ ੭ ॥
ਤੇਰੀ ਦਾਤਿ ਤੁਝੈ ਤੇ ਹੋਵੈ ॥ ਦੇਹਿ ਦਾਨੁ ਸਭਾਏ
ਜੰਤ ਲੋਐ ॥ ਤੋਟਿ ਨ ਆਵੈ ਪੂਰ ਭੰਡਾਰੈ ਤ੍ਰਿਪਤਿ
ਰਹੇ ਆਪੀਜਾ ਹੇ ॥ ਜਾਚਹਿ ਸਿਧ ਸਾਧਿਕ
ਬਨਵਾਸੀ ॥ ਜਾਚਹਿ ਜਤੀ ਸਤੀ ਸੁਖਵਾਸੀ ॥
ਇਕੁ ਦਾਤਾਰੁ ਸਗਲ ਹੈ ਜਾਚਿਕ ਦੇਹਿ ਦਾਨੁ
ਸ੍ਰਿਸਟੀਜਾ ਹੇ ॥ ੮ ॥ ਕਰਹਿ ਭਗਤਿ ਅਰੁ ਰੰਗ
ਅਪਾਰਾ ॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ॥
ਭਾਰੋ ਤੇਲੁ ਬੇਅੰਤ ਸੁਆਮੀ ਹੁਕਮੁ ਮੰਨਿ ਭਗਤੀਜਾ
ਹੇ ॥ ੯ ॥ ਜਿਸੁ ਦੇਹਿ ਦਰਸੁ ਸੋਈ ਤੁਧੁ ਜਾਣੈ
॥ ਓਹੁ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਰੰਗ ਮਾਣੈ ॥ ਚਤੁਰੁ
ਸਰੂਪੁ ਸਿਆਣਾ ਸੋਈ ਜੋ ਮਨਿ ਤੇਰੈ ਭਾਵੀਜਾ ਹੇ
॥ ੧੦ ॥ ਜਿਸੁ ਚੀਤਿ ਆਵਹਿ ਸੇ ਵੇਖਰਵਾਹਾ ॥
ਜਿਸੁ ਚੀਤਿ ਆਵਹਿ ਸੇ ਸਾਚਾ ਸਾਹਾ ॥ ਜਿਸੁ
ਚੀਤਿ ਆਵਹਿ ਤਿਸੁ ਭਉ ਕੇਹਾ ਅਵਰੁ ਕਹਾ
ਕਿਛੁ ਕੀਜਾ ਹੇ ॥ ੧੧ ॥ ਤ੍ਰਿਸਨਾ ਬੁਝੀ ਅੰਤਰੁ

ever-lasting. The Lord Himself is True along with the creation of the Universe which is equally True and His Will prevails with equal perfection. (4)

The functioning of the True Lord is equally True while the holy congregations of the Lord (Lord's Abode) are equally True. O True Master ! The Nature is equally True along with the sayings (Message) which are truthful and have bestowed eternal bliss to Your saints. (5)

O Lord ! You are the Lord-sublime, being the only king of Kings, while all Your functions based on the Lord's Will, are equally perfect. You know all our inner and outer feelings, being omni-scient as You are having full confidence in Your own functioning, and fully satisfied. (6)

O True Master ! You are enjoying Your worldly play along with all the worldly pleasures. You are completely aloof and distinct from Your creation, being free from worldly bondage, and involved in everything also. All the worldly comforts are available with You and whosoever is blessed with Your Grace, enjoys the eternal bliss. (7)

O Lord ! All the favours and benedictions spring from You and You are bestowing Your favours and benevolence on all the beings and there is no dearth of anything with You and the persons, blessed with Your boons, get satiated. O Lord ! All the sidhas, sadiks (mendicants) seek favours from You alongwith those who abide in the jungles. All the Yogis, celibates and mendicants seek favours from You alone. Infact, there is only one Lord-benefactor while all others are begging favours from Him (as beggars) and You are providing boons to the whole world. (9)

O limitless Lord ! All the saints are engaged in Your worship, being imbued with Your love; while You could create and destroy this Universe in a moment. O Limitless Lord ! Your greatness is beyond our comprehension and evaluation while Your saints always follow Your dictates as per Your Will. (10)

O Lord ! The person, who perceives Your glimpse through Your Grace, has realised Your secrets. Such a person then enjoys the bliss of life by following the Guru's Word (sabad). The person who has won Your acceptance and pleasure, is really (wise) clever and beautiful in Your presence. (11)

O Lord ! The person, who recites Your True Name, is care-free, being without any desires and he is like a true king.

ਠੰਢਾ ॥ ਗੁਰਿ ਪੂਰੈ ਲੈ ਤੂਟਾ ਰੰਢਾ ॥ ਸੁਰਤਿ
ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਜਾਗੀ ਅਮਿਉ ਝੋਲਿ ਝੋਲਿ
ਪੀਜਾ ਹੇ ॥ ੧੩ ॥ ਮਰੈ ਨਾਹੀ ਸਦ ਸਦ ਹੀ
ਜੀਵੈ ॥ ਅਮਰੁ ਭਇਆ ਅਬਿਨਾਸੀ ਥੀਵੈ ॥ ਨਾ
ਕੋ ਆਵੈ ਨਾ ਕੋ ਜਾਵੈ ਗੁਰਿ ਦੂਰਿ ਕੀਆ ਭਰਮੀਜਾ
ਹੇ ॥ ੧੪ ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਪੂਰੀ ਬਾਣੀ ॥ ਪੂਰੈ
ਲਾਗਾ ਪੂਰੇ ਮਾਹਿ ਸਮਾਣੀ ॥ ਚੜੈ ਸਵਾਇਆ
ਨਿਤ ਨਿਤ ਰੰਗਾ ਘਟੈ ਨਾਹੀ ਤੋਲੀਜਾ ਹੇ ॥
੧੫ ॥ ਬਾਰਹਾ ਕੰਚਨੁ ਸੁਧੁ ਕਰਾਇਆ ॥ ਨਦਰਿ
ਸਰਾਫ ਵੰਨੀ ਸਚਕਾਇਆ ॥ ਪਰਖਿ ਖਜਾਨੈ
ਪਾਇਆ ਸਰਾਫੀ ਫਿਰਿ ਨਾਹੀ ਤਾਈਜਾ ਹੇ ॥
੧੬ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤੁਮਾਰਾ ਸੁਆਮੀ ॥ ਨਾਨਕ
ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥ ਸੰਤਸੰਗਿ ਮਹਾ ਸੁਖੁ
ਪਾਇਆ ਦੇਖਿ ਦਰਸਨੁ ਇਹੁ ਮਨੁ ਭੀਜਾ ਹੇ ॥
੧੭ ॥ ੧ ॥ ੩ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ਸੋਲਹੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰੁ ਗੋਪਾਲੁ ਗੁਰੁ ਗੋਵਿੰਦਾ ॥ ਗੁਰੁ ਦਇਆਲੁ
ਸਦਾ ਬਖਸਿੰਦਾ ॥ ਗੁਰੁ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਖਟੁ
ਕਰਮਾ ਗੁਰੁ ਪਵਿਤ੍ਰੁ ਅਸਥਾਨਾ ਹੇ ॥ ੧ ॥ ਗੁਰੁ
ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ॥ ਗੁਰੁ
ਸਿਮਰਤ ਜਮ ਸੰਗਿ ਨ ਫਾਸਹਿ ॥ ਗੁਰੁ ਸਿਮਰਤ
ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਗੁਰੁ ਕਾਟੇ ਅਪਮਾਨਾ ਹੇ ॥
੨ ॥ ਗੁਰੁ ਕਾ ਸੇਵਕੁ ਨਰਕਿ ਨ ਜਾਏ ॥ ਗੁਰੁ ਕਾ
ਸੇਵਕੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਏ ॥ ਗੁਰੁ ਕਾ ਸੇਵਕੁ

The person, who remembers You, is fearless and without Your support we are not capable of doing anything. (2)

The person, who has no worldly desires, is satisfied with peaceful mind as the perfect Guru has united him with the Lord. Such a person then partakes the nectar of True Name through the Guru's Word by ridding himself of all vicious thoughts. (13)

Such a person never faces death as he has become immortal, since he has merged with the imperishable Lord and become immortal. The person, who has got rid of his whims realises that no one is actually born or dies (as the soul is not perishable). (14)

The Guru's Word (Bani) is perfect as the Guru is perfect Himself and the person, who has developed love of the Lord, is immersed in the Lord. Such a person never feels dejected as his love of the Lord goes on increasing day by day. (15)

Just as the gold is made pure (of 22 carats) by removing its impurities and then it is accepted by the jeweller as pure gold after melting it. Once the gold is mingled with pure gold. It does not need to be melted again for purifying it. (16)

O True Master ! Your True Name is like the nectar; O Nanak ! I would always offer myself as a sacrifice to You. I have enjoyed the bliss of life in the company of holy saints as by having a glimpse of the Guru, my heart is thrilled and I feel satiated. (17 - 1 - 3)

Ma'ru Mahala - 5 Solhai Ik onkar satgur prasad (Gur Gopal Guru Govinda.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Guru is the sustainer of the whole world and the Guru is an embodiment of the Lord Himself. The Guru is the greatest benefactor, who pardons our sins. The Guru alone understands the true meaning of Shastras and Smritis and is performing the six functions (like study of books and passing on this knowledge to others) and the Guru is the abode of Truth and puritanism. (1)

All the sins are cast away by reciting the True Name through the Guru's guidance. By worshipping the Guru, one does not get ensnared by the Yama, the heart gets purified with the Guru's teachings and the Guru rids us of disrespect or dishonour. (2)

ਸਾਧਸੰਗੁ ਪਾਏ ਗੁਰੁ ਕਰਦਾ ਨਿਤ ਜੀਅ ਦਾਨਾ
ਹੇ ॥ ੩ ॥ ਗੁਰ ਦੁਆਰੈ ਹਰਿ ਕੀਰਤਨੁ ਸੁਣੀਐ
॥ ਸਤਿਗੁਰੁ ਭੇਟਿ ਹਰਿ ਜਸੁ ਮੁਖਿ ਭਣੀਐ ॥
ਕਲਿ ਕਲੇਸ ਮਿਟਾਏ ਸਤਿਗੁਰੁ ਹਰਿ ਦਰਗਹ
ਦੇਵੈ ਮਾਨਾਂ ਹੇ ॥ ੪ ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਗੁਰੂ
ਦਿਖਾਇਆ ॥ ਭੂਲਾ ਮਾਰਗਿ ਸਤਿਗੁਰਿ ਪਾਇਆ
॥ ਗੁਰ ਸੇਵਕ ਕਉ ਬਿਘਨੁ ਨ ਭਗਤੀ ਹਰਿ ਪੂਰ
ਦ੍ਰਿੜਾਇਆ ਗਿਆਨਾਂ ਹੇ ॥ ੫ ॥ ਗੁਰਿ
ਦ੍ਰਿਸਟਾਇਆ ਸਭਨੀ ਨਾਈ ॥ ਜਲਿ ਥਲਿ ਪੂਰਿ
ਰਹਿਆ ਗੋਸਾਈ ॥ ਉਚ ਉਨ ਸਭ ਏਕ ਸਮਾਨਾਂ
ਮਨਿ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨਾਂ ਹੇ ॥ ੬ ॥ ਗੁਰਿ
ਮਿਲਿਐ ਸਭ ਤ੍ਰਿਸਨ ਬੁਝਾਈ ॥ ਗੁਰਿ ਮਿਲਿਐ
ਨਹ ਜੋਹੈ ਮਾਈ ॥ ਸਤੁ ਸੰਤੋਖੁ ਦੀਆ ਗੁਰਿ ਪੂਰੈ
ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਪੀ ਪਾਨਾਂ ਹੇ ॥ ੭ ॥ ਗੁਰ ਕੀ
ਬਾਣੀ ਸਭ ਮਾਹਿ ਸਮਾਣੀ ॥ ਆਪਿ ਸੁਣੀ ਤੈ
ਆਪਿ ਵਖਾਣੀ ॥ ਜਿਨਿ ਜਿਨਿ ਜਪੀ ਤੇਈ ਸਭਿ
ਨਿਸਤ੍ਰੇ ਤਿਨ ਪਾਇਆ ਨਿਹਚਲ ਥਾਨਾਂ ਹੇ ॥ ੮
॥ ਸਤਿਗੁਰੁ ਕੀ ਮਹਿਮਾ ਸਤਿਗੁਰੁ ਜਾਣੈ ॥ ਜੋ
ਕਿਛੁ ਕਰੇ ਸੁ ਆਪਣ ਭਾਣੈ ॥ ਸਾਧੂ ਧੂਰਿ ਜਾਚਹਿ
ਜਨ ਤੇਰੇ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨਾਂ ਹੇ ॥੯॥੧॥੪॥

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਦਿ ਨਿਰੰਜਨੁ ਪ੍ਰਭੁ ਨਿਰੰਕਾਰਾ ॥ ਸਭ ਮਹਿ
ਵਰਤੈ ਆਪਿ ਨਿਰਾਰਾ ॥ ਵਰਨੁ ਜਾਤਿ ਚਿਹਨੁ
ਨਹੀ ਕੋਈ ਸਭ ਹੁਕਮੇ ਸ੍ਰਿਸਟਿ ਉਪਾਇਦਾ ॥ ੧
॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਸਬਾਈ ॥ ਮਾਣਸ
ਕਉ ਪ੍ਰਭਿ ਦੀਈ ਵਡਿਆਈ ॥ ਇਸੁ ਪਉੜੀ ਤੇ

The Guru's devotee does not get thrown into hell, as the Guru's slave remembers (worships) the Lord. The devotee is enabled to join the company of holy saints, as the Guru bestows the boon of a blissful life. (3)

It is only through the Guru's abode, where we could listen to the Guru's Word (being sung) By meeting the Guru, we could sing the praises of the Lord. The Guru casts away our pangs of suffering and brings us honour in the Lord's presence. (4)

The Guru has made us perceive the limitless Lord; the Guru has shown us the path of meeting the Lord from the lost way. The devotees of the Guru do not suffer with His worship and the Guru has giving us the knowledge of the Lord's secrets. (5)

The Guru has shown us the Lord pervading everywhere, as He is prevailing all over the lands or oceans. The Lord pervades everywhere, including high and low places as such we are immersed in His worship in a state of equipoise. (6)

By meeting the Guru, the fire of worldly desires is extinguished, we can escape the ill effects of Maya in the Guru's company. We could partake the nectar of True Name by the Guru's guidance by getting peace and contentment. (7)

The Guru's Word is pervading all the beings and then through the Guru's Grace the Guru's Word is heard and expressed to others. The persons, who have recited True Name, have attained salvation having attained the Lord's Abode. (8)

The Guru's praises are known to the Guru alone, and whatever He does, is as per Lord's Will. O Nanak ! We the devotees seek the dust of the lotus-feet of the Guru. I would sacrifice myself to the Guru. (9 - 1 - 4)

Ma'ru Solhai Mahala - 5 *Ik onkar satgur prasad (Aad niranjan prabh nirankara....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The Lord is free from the effects of Maya and the root-cause of this world creation. He remains aloof and distinct, though pervading all the beings in equal measure. The Lord is without any sign, symbol or caste and creed (Varna) but has created this whole Universe through His ordains as per His Will. (1)

The world comprises eighty-four lakhs of various forms of life, and thus Lord has given the highest status to the

ਜੋ ਨਰੁ ਚੁਕੈ ਸੇ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਇਦਾ ॥ ੨ ॥
 ॥ ਕੀਤਾ ਹੋਵੈ ਤਿਸੁ ਕਿਆ ਕਹੀਐ ॥ ਗੁਰਮੁਖਿ
 ਨਾਮੁ ਪਦਾਰਥੁ ਲਹੀਐ ॥ ਜਿਸੁ ਆਪਿ ਭੁਲਾਏ
 ਸੋਈ ਭੁਲੈ ਸੋ ਬੂਝੈ ਜਿਸਹਿ ਬੁਝਾਇਦਾ ॥ ੩ ॥
 ਹਰਖ ਸੋਗ ਕਾ ਨਗਰੁ ਇਹੁ ਕੀਆ ॥ ਸੇ ਉਥਰੇ
 ਜੋ ਸਤਿਗੁਰ ਸਰਣੀਆ ॥ ਤ੍ਰਿਹਾ ਗੁਣਾ ਤੇ ਰਹੈ
 ਨਿਰਾਰਾ ਸੇ ਗੁਰਮੁਖਿ ਸੋਭਾ ਪਾਇਦਾ ॥ ੪ ॥
 ਅਨਿਕ ਕਰਮ ਕੀਏ ਬਹੁਤੇਰੇ ॥ ਜੋ ਕੀਜੈ ਸੇ ਬੰਧਨੁ
 ਪੈਰੇ ॥ ਕੁਰਤਾ ਬੀਜੁ ਬੀਜੇ ਨਹੀ ਜੰਮੈ ਸਭੁ ਲਾਗ
 ਮੂਲੁ ਗਵਾਇਦਾ ॥ ੫ ॥ ਕਲਜੁਗ ਮਹਿ
 ਕੀਰਤਨੁ ਪਰਧਾਨਾ ॥ ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ
 ਧਿਆਨਾ ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਹਰਿ
 ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ ॥ ੬ ॥ ਖੰਡ ਪਤਾਲ
 ਦੀਪ ਸਭਿ ਲੋਆ ॥ ਸਭਿ ਕਾਲੈ ਵਸਿ ਆਪਿ
 ਪ੍ਰਭਿ ਕੀਆ ॥ ਨਿਹਚਲੁ ਏਕੁ ਆਪਿ ਅਭਿਨਾਸੀ
 ਸੋ ਨਿਹਚਲੁ ਜੋ ਤਿਸਹਿ ਧਿਆਇਦਾ ॥ ੭ ॥
 ਹਰਿ ਕਾ ਸੇਵਕੁ ਸੋ ਹਰਿ ਜੇਹਾ ॥ ਭੇਦੁ ਨ ਜਾਣਹੁ
 ਮਾਣਸ ਦੇਹਾ ॥ ਜਿਉ ਜਲ ਤਰੰਗ ਉਠਹਿ ਬਹੁ
 ਭਾਤੀ ਫਿਰਿ ਸਲਲੈ ਸਲਲ ਸਮਾਇਦਾ ॥ ੮ ॥
 ਇਕੁ ਜਾਚਿਕੁ ਮੰਗੈ ਦਾਨੁ ਦੁਆਰੈ ॥ ਜਾ ਪ੍ਰਭੁ
 ਭਾਵੈ ਤਾ ਕਿਰਪਾ ਧਾਰੈ ॥ ਦੇਹੁ ਦਰਸੁ ਜਿਤੁ ਮਨੁ
 ਤ੍ਰਿਪਤਾਸੈ ਹਰਿ ਕੀਰਤਨਿ ਮਨੁ ਠਹਰਾਇਦਾ ॥
 ੯ ॥ ਰੂੜੇ ਠਾਕੁਰੁ ਕਿਤੈ ਵਸਿ ਨ ਆਵੈ ॥ ਹਰਿ ਸੇ
 ਕਿਛੁ ਕਰੇ ਜਿ ਹਰਿ ਕਿਆ ਸੰਤਾ ਭਾਵੈ ॥ ਕੀਤਾ
 ਲੋੜਨਿ ਸੋਈ ਕਰਾਇਨਿ ਦਰਿ ਫੇਰੁ ਨ ਕੋਈ

mankind out of the whole creation. The person, who falters in this human life even, would be subjected to all sorts of afflictions and passed through the cycle of births and deaths. (2)

What could this man, created by the Lord, do in this world? It is only through the Guru's guidance that we could attain the invaluable wealth of True Name. The person, who forsakes the Lord is in fact made to forget the Lord by the Lord Himself and whosoever is made to realise, gets all the realisation by the Lord Himself. (3)

This world is created as the place (town) of joy and sorrow. The person, who has sought refuge at the lotus-feet of the Lord, attains salvation. The Guru-minded person, who is above the effects of the three-pronged Maya, attains an honourable place in the Lord's presence (through the Guru's guidance). (4)

We have been engrossed in various worldly chores, which have resulted in our worldly bondage. (binding our feet in bondage). Just as a seed sown out of season does not sprout, giving no product; similarly without sowing the seed of True Name in this age of Kal-Yug, this life goes to waste. (thus losing the capital even). (5)

O Brother ! Let us recite the Lord's True Name with concentration through the Guru's guidance as the singing of the Guru's Word (Kirtan) is the highest attainment in this age of Kal-Yug. Such a person proceeds with flying colours to the Lord's presence and attains salvation himself alongwith all others (of the family members) of the clan. (6)

The Lord has subjected the whole Universe, comprising various regions and countries or (Khand, patal) netherlands and islands to face death. The Lord alone is imperishable and the person who recites His True Name, also becomes immortal. (7)

The Lord's devotee also becomes an embodiment of the Master so that there is no distinction (difference) between this human being (body) and the Lord Himself, just as various waves of water spring up from the surface but finally mingle with water completely. (8)

O True Master ! I am seeking Your favours and the boon of True Name as a beggar from Your gates. May the Lord bless me with His Grace, if it pleases Him ! O Lord ! May I be bestowed with Your glimpse so as to satiate my heart and get immersed in Your True Name through the Guru's Word (Kirtan) thus getting peace of mind. (9)

ਪਾਇਦਾ ॥ ੧੦ ॥ ਜਿਥੈ ਅਉਘਟੁ ਆਇ ਬਨਤੁ
 ਹੈ ਪ੍ਰਾਣੀ ॥ ਤਿਥੈ ਹਰਿ ਧਿਆਈਐ ਸਾਰਿਗਪਾਣੀ
 ॥ ਜਿਥੈ ਪ੍ਰਤੁ ਕਲਤੁ ਨ ਬੋਲੀ ਕੋਈ ਤਿਥੈ ਹਰਿ
 ਆਪਿ ਛਡਾਇਦਾ ॥ ੧੧ ॥ ਵਡਾ ਸਾਹਿਬੁ
 ਅਗਮ ਅਥਾਹਾ ॥ ਕਿਉ ਮਿਲੀਐ ਪ੍ਰਭ
 ਵੇਪਰਵਾਹਾ ॥ ਕਾਟਿ ਸਿਲਕ ਜਿਸੁ ਮਾਰਗਿ ਪਾਏ
 ਸੋ ਵਿਚਿ ਸੰਗਤਿ ਵਾਸਾ ਪਾਇਦਾ ॥ ੧੨ ॥
 ਹੁਕਮੁ ਬੂਝੈ ਸੋ ਸੇਵਕੁ ਕਹੀਐ ॥ ਬੁਰਾ ਭਲਾ
 ਦੁਇ ਸਮਸਰਿ ਸਹੀਐ ॥ ਹਉਮੈ ਜਾਇਤ ਏਕੋ
 ਬੂਝੈ ਸੋ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਇਦਾ ॥ ੧੩ ॥
 ਹਰਿ ਕੇ ਭਗਤ ਸਦਾ ਸੁਖਵਾਸੀ ॥ ਬਾਲ ਸੁਭਾਇ
 ਅਤੀਤ ਉਦਾਸੀ ॥ ਅਨਿਕ ਰੰਗ ਕਰਹਿ ਬਹੁ
 ਭਾਤੀ ਜਿਉ ਪਿਤਾ ਪੂਤੁ ਲਾਡਾਇਦਾ ॥ ੧੪ ॥
 ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥ ਤਾ
 ਮਿਲੀਐ ਜਾ ਲਏ ਮਿਲਾਈ ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟੁ
 ਭਇਆ ਤਿਨ ਜਨ ਕਉ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ
 ਲੇਖੁ ਲਿਖਾਇਦਾ ॥ ੧੫ ॥ ਤੂ ਆਪੇ ਕਰਤਾ
 ਕਾਰਣ ਕਰਣਾ ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਧਰੀ ਸਭ
 ਧਰਣਾ ॥ ਜਨ ਨਾਨਕੁ ਸਰਣਿ ਪਇਆ ਹਰਿ
 ਦੁਆਰੈ ਹਰਿ ਭਾਵੈ ਲਾਜ ਰਖਾਇਦਾ ॥ ੧੬ ॥
 ੧ ॥ ੫ ॥

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੋ ਦੀਸੈ ਸੋ ਏਕੋ ਤੂਹੈ ॥ ਬਾਣੀ ਤੇਰੀ ਸ੍ਵਣਿ
 ਸੁਣੀਐ ॥ ਦੂਜੀ ਅਵਰ ਨ ਜਾਪਸਿ ਕਾਈ ਸਗਲ

The Lord is beautiful and charming, but cannot be (controlled) attained by any of our efforts, as the Lord does as it pleases and suits His holy saints. The saints make the Lord agree to their requests only and whatever the saints have asked for, the Lord accepts and functions accordingly. (to suit their demands). (10)

When the human being is faced with any hurdles or difficulties, the worship of the Lord would enable us to solve those problems like the toad pining for a rain-drop. Infact, the Lord renders us all help where neither the son nor the wife is of any avail (help). (11)

The Lord is Great, limitless and unfathomable; How could we unite with such a care-free Lord ? The person, who is rid of his worldly desires and directed on to the right path by the Lord, is enabled to join the company of the holy saints. (12)

The person, who follows the Lord's Will (with pleasure) is a true devotee (slave) and considers both joy and sorrow on equal footing through His Grace. The Guru- minded person realises the Lord by casting away his egoism and finally merges with the Lord in a state of equipoise. (13)

The Lord's saints always enjoy the bliss of life, as they lead a life of detachment from the worldly pleasures from the childhood itself. They enjoy the eternal bliss with all worldly comforts just as the son enjoys in the father's lap all worldly pleasures. (14)

O Lord ! You are limitless, Unseen and beyond any evaluation by us, and we could unite with You. The persons, who are fortunate enough being pre-destined by the Lord's Will, get enlightened by the Lord through the Guru's Grace and guidance. (15)

O True Master ! You are the cause of everything happening in the world, being the Lord-creator, and sustain the whole world after its creation. O Nanak ! I have sought refuge at the lotus-feet of the Lord. May the Lord protect my honour as it pleases Him as a protector ! (16 - 1 - 5)

Ma'ru Solhai Mahala - 5 *Ik onkar satgur prasad (Jo deesai so eko tuhai... .)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! Whatever is to be seen by us in the world is all Your embodiment only. Whatever we could hear with our ears

ਤੁਮਾਰੀ ਧਾਰਣਾ ॥ ੧ ॥ ਆਪਿ ਚਿਤਾਰੇ ਅਪਣਾ
ਕੀਆ ॥ ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਬੀਆ ॥ ਆਪਿ
ਉਪਾਇ ਰਚਿਓਨੁ ਪਸਾਰਾ ਆਪੇ ਘਟਿ ਘਟਿ
ਸਾਰਣਾ ॥ ੨ ॥ ਇਕਿ ਉਪਾਏ ਵਡ ਦਰਵਾਰੀ ॥
ਇਕਿ ਉਦਾਸੀ ਇਕਿ ਘਰ ਬਾਰੀ ॥ ਇਕਿ ਭੂਖੇ
ਇਕਿ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਸਭਸੈ ਤੇਰਾ ਪਾਰਣਾ ॥
੩ ॥ ਆਪੇ ਸਤਿ ਸਤਿ ਸਤਿ ਸਾਚਾ ॥ ਓਤਿ ਪੋਤਿ
ਭਗਤਨ ਸੰਗਿ ਰਾਚਾ ॥ ਆਪੇ ਗੁਪਤੁ ਆਪੇ ਹੈ
ਪਰਗਟੁ ਅਪਣਾ ਆਪੁ ਪਸਾਰਣਾ ॥ ੪ ॥ ਸਦਾ
ਸਦਾ ਸਦ ਹੋਵਣਹਾਰਾ ॥ ਊਚਾ ਅਗਮੁ ਅਥਾਹੁ
ਅਪਾਰਾ ॥ ਊਣੇ ਭਰੇ ਭਰੇ ਭਰਿ ਊਣੇ ਏਹਿ ਚਲਤ
ਸੁਆਮੀ ਕੇ ਕਾਰਣਾ ॥ ੫ ॥ ਮੁਖਿ ਸਾਲਾਹੀ ਸਚੇ
ਸਾਹਾ ॥ ਨੈਣੀ ਪੇਖਾ ਅਗਮੁ ਅਥਾਹਾ ॥ ਕਰਨੀ
ਸੁਣਿ ਸੁਣਿ ਮਨੁ ਤਨੁ ਹਰਿਆ ਮੇਰੇ ਸਾਹਿਬ
ਸਗਲ ਉਧਾਰਣਾ ॥ ੬ ॥ ਕਰਿ ਕਰਿ ਵੇਖਹਿ
ਕੀਤਾ ਅਪਣਾ ॥ ਜੀਅ ਜੰਤ ਸੋਈ ਹੈ ਜਪਣਾ ॥
ਅਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੈ ਨਦਰੀ ਨਦਰਿ
ਨਿਹਾਲਣਾ ॥ ੭ ॥ ਸੰਤ ਸਭਾ ਜਹ ਬੈਸਹਿ ਪ੍ਰਭੁ
ਪਾਸੇ ॥ ਅਨੰਦ ਮੰਗਲ ਹਰਿ ਚਲਤ ਤੁਮਾਸੇ ॥
ਗੁਣ ਗਾਵਹਿ ਅਨਹਦੁ ਪੁਨਿ ਬਾਣੀ ਤਹ ਨਾਨਕ
ਦਾਸੁ ਚਿਤਾਰਣਾ ॥ ੮ ॥ ਆਵਣੁ ਜਾਣਾ ਸਭੁ
ਚਲਤੁ ਤੁਮਾਰਾ ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ ਖੇਲੁ ਅਪਾਰਾ
॥ ਆਪਿ ਉਪਾਏ ਉਪਾਵਣਹਾਰਾ ਅਪਣਾ ਕੀਆ
ਪਾਲਣਾ ॥ ੯ ॥ ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ

in also Your Word (bani) There is nothing else known to us except that everything seen by us is a personification of Your vision (form) only. (1)

O Lord ! Whatever Universe has been created by You is being maintained and sustained by You alone. (is kept under Your supervision). O True Master ! You are pervading everywhere and in all the beings Yourself only. You have created this Universe out of five elements (like air and water) and then You are sustaining all of them with food and other requirements. (2)

O Lord ! You have created some persons as great land lords (rich people) while some of them are leading a life of detachment (sanyasi) whereas some others are householders. Some of these are suffering from hunger (being short of food) while some others are fully satiated but all of them depend on Your support alone (3).

O Lord ! You are True and ever-existent during the three ages (past, present and future) and You are mingled with the holy saints like the warp and woof of the weaver. Some time You are hidden and in some cases You are seen openly while the whole world is Your own creation only. (4)

O Lord ! You are present throughout the three ages, being omni-present. You are the greatest (power) beyond our reach and limitless being too deep for a probe. O True Master ! The whole worldly drama is being enacted by You, where some poor people are made rich (empty vessels are made full) while some rich people are made poor (by emptying the filled vessels) in no time. (5)

O True Lord (King) ! May I sing Your praises with my tongue ! May I perceive Your limitless vastness with my own eyes. O Lord-creator of all the beings ! My heart gets thrilled (blossoms with greenery) by listening to Your praises being sung. (6)

O Lord ! You are overseeing Your creation (by providing sustenance to all). All the beings, big and small, always worship You. O Lord ! You alone know Your might through the Nature, and whosoever is blessed with Your Grace, perceives a glimpse of Your vision (and gets thrilled by Your glimpse). (7)

O Lord ! You are always present (close by) in the company of holy saints. Your worldly drama is really wonderful and blissful with joy. O Nanak ! I would always join Your holy saints who sing Your praises through the Guru's Word like a

॥ ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰੀ ॥ ਦੁਇ ਕਰ slave (disciple) (8)

ਜੋੜਿ ਸਿਮਰਉ ਦਿਨੁ ਰਾਤੀ ਮੇਰੇ ਸੁਆਮੀ ਅਗਮ
ਅਪਾਰਣਾ ॥ ੧੦ ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜੇ ਕਿਸੁ
ਸਾਲਾਹੀ ॥ ਏਕੋ ਏਕੁ ਜਪੀ ਮਨ ਮਾਹੀ ॥ ਹੁਕਮੁ
O Lord ! The system of the cycle of births and deaths prevalent in the world is enacted by You, and You are watching the fun of the whole worldly drama. O Lord-creator ! You alone are controlling the worldly creation and then are looking after its sustenance as well. (9)

ਬੁਝਿ ਜਨ ਭਏ ਨਿਹਾਲਾ ਇਹ ਭਗਤਾ ਕੀ
ਘਾਲਣਾ ॥ ੧੧ ॥ ਗੁਰ ਉਪਦੇਸਿ ਜਪੀਐ ਮਨਿ
ਸਾਚਾ ॥ ਗੁਰ ਉਪਦੇਸਿ ਰਾਮ ਰੰਗਿ ਰਾਚਾ ॥
O Lord ! I feel thrilled (with life) by listening to Your praises (being sung) and I would always offer myself as a sacrifice to You. O True Master ! I would pray to You with folded hands by day and night by reciting Your True Name. (10)

ਗੁਰ ਉਪਦੇਸਿ ਤੁਟਹਿ ਸਭਿ ਬੰਧਨ ਇਹੁ ਭਰਮੁ
ਮੋਹੁ ਪਰਜਾਲਣਾ ॥ ੧੨ ॥ ਜਹ ਰਾਖੈ ਸੋਈ ਸੁਖ
ਥਾਨਾ ॥ ਸਹਜੇ ਹੋਇ ਸੋਈ ਭਲ ਮਾਨਾ ॥ ਬਿਨਸੇ
O Lord ! Whom else should I worship (praise) except You ? I would always recite Your True Name alone. By following Your ordains (as per Your Will) I have been thrilled (I have enjoyed eternal bliss) as Your saints are engaged only in Your praises. (following Lord's Will). (11)

ਬੈਰ ਨਾਹੀ ਕੋ ਬੈਰੀ ਸਭੁ ਏਕੋ ਹੈ ਭਾਲਣਾ ॥
੧੩ ॥ ਡਰ ਚੂਕੇ ਬਿਨਸੇ ਅੰਧਿਆਰੇ ॥ ਪ੍ਰਗਟ
ਭਏ ਪ੍ਰਭ ਪੁਰਖ ਨਿਰਾਰੇ ॥ ਆਪੁ ਛੋਡਿ ਪਏ
O Lord ! Let us recite Your True Name through the Guru's guidance and remain imbued with Your love through the Guru's Word. By the Guru's guidance all the worldly bondage is removed and all our doubts and dual-mindedness are cast away. (12)

ਸਰਣਾਈ ਜਿਸ ਕਾ ਸਾ ਤਿਸੁ ਘਾਲਣਾ ॥ ੧੪
॥ ਐਸਾ ਕੋ ਵਡਭਾਰੀ ਆਇਆ ॥ ਆਨ ਪਹਰ
ਜਿਨਿ ਖਸਮੁ ਧਿਆਇਆ ॥ ਤਿਸੁ ਜਨ ਕੈ ਸੰਗਿ
O Lord ! Wherever You keep us is a place of peaceful existence and the saints have always followed the Lord's Will. By ridding us of our enmity (towards others) we become friendly to all, thus realising the same Lord pervading within all the beings. (13)

ਤਰੈ ਸਭੁ ਕੋਈ ਸੋ ਪਰਵਾਰ ਸਧਾਰਣਾ ॥ ੧੫ ॥
ਇਹ ਬਖਸੀਸ ਖਸਮ ਤੇ ਪਾਵਾ ॥ ਆਨ ਪਹਰ
ਕਰ ਜੋੜਿ ਧਿਆਵਾ ॥ ਨਾਮੁ ਜਪੀ ਨਾਮਿ ਸਹਜਿ
We could get rid of the fear complex (of the Yama) by removing the darkness of ignorance as the Lord has enlightened us with His (personal appearance) light of knowledge. Once we sought the support of the Lord by ridding us of our egoism, we have realised the Lord within us. (14)

ਸਮਾਵਾ ਨਾਮੁ ਨਾਨਕ ਮਿਲੈ ਉਚਾਰਣਾ ॥ ੧੬
॥ ੧ ॥ ੬ ॥
There is hardly any fortunate person, who recites the Lord's True Name all the twenty-four hours. Everyone else attains salvation in the company of such a person, who helps his whole family (clan) towards salvation. (15)

ਮਾਰੂ ਮਹਲਾ ੫ ॥
ਸੂਰਤਿ ਦੇਖਿ ਨ ਭੂਲੁ ਗਵਾਰਾ ॥ ਮਿਥਨ ਮੋਹਾਰਾ
ਭੂਨੁ ਪਸਾਰਾ ॥ ਜਗ ਮਹਿ ਕੋਈ ਰਹਣੁ ਨ ਪਾਏ
May I be blessed with the Lord's Grace so as to sing His praises all the twenty-four hours with folded hands ! O Nanak ! May I always recite the Lord's True Name ! O Lord ! Thus I could merge with You in the state of equipoise by reciting True Name all the time. (16 - 1 - 6)

Ma'ru Mahala - 5 (Soorat dekh na bhool gawa'ra.....)

O foolish Man! Try to realise the true aspect of life and do not be led astray by the beauty of the worldly falsehood (Maya). The worldly drama, which you see, is all false and the

ਨਿਹਚਲੁ ਏਕੁ ਨਾਰਾਇਣਾ ॥ ੧ ॥ ਗੁਰ ਪੂਰੇ ਕੀ
ਪਉ ਸਰਣਾਈ ॥ ਮੋਹੁ ਸੋਗੁ ਸਭੁ ਭਰਮੁ ਮਿਟਾਈ
॥ ਏਕੋ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਏ ਅਉਖਧੁ ਸਚੁ ਨਾਮੁ ਰਿਦ
ਗਾਇਣਾ ॥ ੨ ॥ ਜਿਸੁ ਨਾਮੈ ਕਉ ਤਰਸਹਿ ਬਹੁ
ਦੇਵਾ ॥ ਸਗਲ ਭਗਤ ਜਾ ਕੀ ਕਰਦੇ ਸੇਵਾ ॥
ਅਨਾਥਾ ਨਾਥੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਸੇ ਗੁਰ ਪੂਰੇ ਤੇ
ਪਾਇਣਾ ॥ ੩ ॥ ਹੋਰੁ ਦੁਆਰਾ ਕੋਇ ਨ ਸੂਝੈ ॥
ਤ੍ਰਿਭਵਨ ਧਾਵੈ ਤਾ ਕਿਛੁ ਨ ਬੂਝੈ ॥ ਸਤਿਗੁਰੁ
ਸਾਹੁ ਭੰਡਾਰੁ ਨਾਮ ਜਿਸੁ ਇਹੁ ਰਤਨੁ ਤਿਸੈ ਤੇ
ਪਾਇਣਾ ॥ ੪ ॥ ਜਾ ਕੀ ਧੂਰਿ ਕਰੇ ਪੁਨੀਤਾ ॥
ਸੁਰਿ ਨਰ ਦੇਵ ਨ ਪਾਵਹਿ ਮੀਤਾ ॥ ਸਤਿ ਪੁਰਖੁ
ਸਤਿਗੁਰੁ ਪਰਮੇਸਰੁ ਜਿਸੁ ਭੇਟਤ ਪਾਰਿ ਪਰਾਇਣਾ
॥ ੫ ॥ ਪਾਰਜਾਤੁ ਲੋੜਹਿ ਮਨ ਪਿਆਰੇ ॥
ਕਾਮਧੇਨੁ ਸੋਹੀ ਦਰਬਾਰੇ ॥ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖੁ ਸੇਵਾ
ਗੁਰ ਪੂਰੇ ਨਾਮੁ ਕਮਾਇ ਰਸਾਇਣਾ ॥ ੬ ॥ ਗੁਰ
ਕੈ ਸਬਦਿ ਮਰਹਿ ਪੰਚ ਧਾਤੂ ॥ ਭੈ ਪਾਰਬ੍ਰਹਮ
ਹੋਵਹਿ ਨਿਰਮਲਾ ਤੂ ॥ ਪਾਰਸੁ ਜਬ ਭੇਟੈ ਗੁਰੁ
ਪੂਰਾ ਤਾ ਪਾਰਸੁ ਪਰਸਿ ਦਿਖਾਇਣਾ ॥ ੭ ॥
ਕਈ ਬੈਕੁੰਠ ਨਾਹੀ ਲਵੈ ਲਾਗੇ ॥ ਮੁਕਤਿ ਬਪੁੜੀ
ਭੀ ਗਿਆਨੀ ਤਿਆਗੇ ॥ ਏਕੰਕਾਰੁ ਸਤਿਗੁਰੁ ਤੇ
ਪਾਈਐ ਹਉ ਬਲਿ ਬਲਿ ਗੁਰ ਦਰਸਾਇਣਾ ॥
੮ ॥ ਗੁਰ ਕੀ ਸੇਵ ਨ ਜਾਣੈ ਕੋਈ ॥ ਗੁਰੁ
ਪਾਰਬ੍ਰਹਮੁ ਅਗੋਚਰੁ ਸੋਈ ॥ ਜਿਸ ਨੋ ਲਾਇ

love for this is equally untrue. Infact, apart from the Lord Almighty everything else in this world is liable to destruction and nothing is ever-existent. (1)

O Man ! Take refuge at the lotus-feet of the perfect Guru, who would cast away all your afflictions, attachments, doubts and dual-mindedness. You should make use of the panacea of Lord's True Name which would cure you of all maladies. You should sing the praises of the Lord and concentrate on Lord's True Name alone. (2)

The Lord could be attained by you only through the Guru's guidance. All the gods and goddesses are craving and pining for the Lord's True Name and all the saints are engaged in the service of the Lord. The Lord is the Master of all the poor people and helps them to rid them of all sufferings. (3)

There is no other support available except the Guru's guidance and this human being will not find any answer to the Lord's secrets, even though he wanders around the three regions. (Earth, sky and nether lands). This jewel of True Name could be attained only from the True Master who owns this treasure as the Lord alone is the horder of his merchandise of True Name. (4)

O dear friend ! The dust of the lotus-feet of the Lord, which could purify the individual's heart, can not be attained by gods, goddesses or human beings. The perfect Guru is an embodiment of the True Lord himself whose company alone could help man cross this ocean successfully. (5)

O My mind ! You should serve the perfect Guru as His service alone could satiate you in case you are seeking the attainment of the kalap Tree or Kam-dhain cow, which beautifies the Lord's court. (Tree and Cow symbolise the fulfilment of your desires) Thus man gets peace of mind and contentment, so we should always recite True Name of the Lord with the help of our tongue. (6)

The five vices like sexual desires, which help man's mind to wander around, could be eliminated through the Guru's teachings alone, O Brother ! One's heart could become pure and crystal clear by following the wonder-awe of the Lord. Once one gets unison with the Lord, one behaves like the Pa'ras stone (which converts base elements into gold) and one functions like the gold-stone (Par'as) so that one shows signs of merging with the gold-stone (Par'as) and could convert everything into gold. (7)

ਲਦੇ ਸੇ ਸੇਵਕੁ ਜਿਸੁ ਵਡਭਾਗ ਮਥਾਇਣਾ ॥ ੯

॥ ਗੁਰ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਣਹਿ ॥ ਤੁਛ

ਮਾਤ ਸੁਣਿ ਸੁਣਿ ਵਖਾਣਹਿ ॥ ਪਾਰਬ੍ਰਹਮ

ਅਪਰੰਪਰ ਸਤਿਗੁਰ ਜਿਸੁ ਸਿਮਰਤ ਮਨੁ

ਸੀਤਲਾਇਣਾ ॥ ੧੦ ॥ ਜਾ ਕੀ ਸੋਇ ਸੁਣੀ

ਮਨੁ ਜੀਵੈ ॥ ਰਿਦੈ ਵਸੈ ਤਾ ਠੰਢਾ ਥੀਵੈ ॥ ਗੁਰ

ਮੁਖਹੁ ਅਲਾਏ ਤਾ ਸੋਭਾ ਪਾਏ ਤਿਸੁ ਜਮ ਕੈ

ਪੰਥਿ ਨ ਪਾਇਣਾ ॥ ੧੧ ॥ ਸੰਤਨ ਕੀ ਸਰਣਾਈ

ਪੜਿਆ ॥ ਜੀਉ ਪ੍ਰਾਣ ਧਨੁ ਆਗੈ ਧਰਿਆ ॥

ਸੇਵਾ ਸੁਰਤਿ ਨ ਜਾਣਾ ਕਾਈ ਤੁਮ ਕਰਹੁ

ਦਇਆ ਕਿਰਮਾਇਣਾ ॥ ੧੨ ॥ ਨਿਰਗੁਣ ਕਹਿ

ਸੰਗਿ ਲੇਹੁ ਰਲਾਏ ॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਟਹਲੈ

ਲਾਏ ॥ ਪਖਾ ਫੇਰਉ ਪੀਸਉ ਸੰਤ ਆਗੈ ਚਰਣ

ਧੋਇ ਸੁਖ ਪਾਇਣਾ ॥ ੧੩ ॥ ਬਹੁਤੁ ਦੁਆਰੇ

ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਇਆ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੁਮ

ਸਰਣਾਇਆ ॥ ਸਦਾ ਸਦਾ ਸੰਤਹ ਸੰਗਿ ਰਾਖਹੁ

ਏਹੁ ਨਾਮ ਦਾਨੁ ਦੇਵਾਇਣਾ ॥ ੧੪ ॥ ਭਏ

ਕ੍ਰਿਪਾਲ ਗੁਸਾਈ ਮੇਰੇ ॥ ਦਰਸਨੁ ਪਾਇਆ

ਸਤਿਗੁਰ ਪੂਰੇ ॥ ਸੁਖ ਸਹਜ ਸਦਾ ਆਨੰਦਾ

ਨਾਨਕ ਦਾਸ ਦਸਾਇਣਾ ॥ ੧੫ ॥ ੨ ॥ ੭ ॥

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਮਰੈ ਧਰਤੀ ਅਰੁ ਆਕਾਸਾ ॥ ਸਿਮਰਹਿ ਚੰਦ

Even the heavens are not worth anything as compared to the glimpse of the Lord. The learned person then gives up his longing for salvation even after perceiving Lord's glimpse. The Lord-sublime could be realised with the Guru's guidance, as such I would offer myself as a sacrifice to His glimpse. (8)

No one really knows how to serve the Guru, as the Guru is a personification of the Lord Himself. The person, who is fortunate enough, gets involved in the service of the Guru, provided he is blessed with His Grace. (9)

Even the Vedas do not realise (appreciate) the Guru's Greatness. By hearing from the others only all proclaim the Guru as worth nothing. But the Guru is an embodiment of the limitless Lord, by worshipping whom, we get peace and tranquillity of mind. (10)

The mind gets thrilled by listening to the praises of such a Lord, whose remembrance and love brings solace to the individual. Such a person, who sings the praises of the Lord with his tongue, gets acclaimed in the world and does not follow the path of the Yama. (11)

The person, who has taken the support of the holy saints, has surrendered his life, wealth and soul to the saints. Infact, I have not realised the value of the Guru's service. May the Lord bless me with His Grace ! (12)

O Lord ! May You enable me to join the company of the saints and through Your Grace enable me to serve the holy saints. I would fan the saints, grind flour for them and enjoy the bliss of partaking the wash of their lotus-feet. (13)

O Lord ! I have sought refuge at Your lotus-feet after wandering through (many paths) my misgivings and dual-mindedness. It is through Your Grace that I have sought Your support. May You bless me with the boon of True Name through the company of holy saints ! (14)

My True Master has been very kind to me and blessed me with the Guru's glimpse through His Grace. O Nanak ! I have enjoyed the eternal bliss in the state of equipoise by becoming the slave of the slaves of the Lord through His Grace. (15- 2 - 7)

Ma'ru Solhai Mahala - 5 Ik onkar satgur prasad
(Simra'n dharti or aka'sa....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O True Master ! The whole Universe including Earth and

ਸੂਰਜ ਗੁਣਤਾਸਾ ॥ ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ

ਸਿਮਰਹਿ ਸਿਮਰੈ ਸਗਲ ਉਪਾਰਜਨਾ ॥ ੧ ॥

ਸਿਮਰਹਿ ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ ॥ ਸਿਮਰਹਿ

ਪਾਤਾਲ ਪੁਰੀਆ ਸਚੁ ਸੋਆ ॥ ਸਿਮਰਹਿ ਖਾਣੀ

ਸਿਮਰਹਿ ਬਾਣੀ ਸਿਮਰਹਿ ਸਗਲੇ ਹਰਿ ਜਨਾ ॥

੨ ॥ ਸਿਮਰਹਿ ਬ੍ਰਹਮੇ ਬਿਸਨ ਮਹੇਸਾ ॥

ਸਿਮਰਹਿ ਦੇਵਤੇ ਕੋਝਿ ਤੇਤੀਸਾ ॥ ਸਿਮਰਹਿ ਜਖਿ

ਦੈਤ ਸਭਿ ਸਿਮਰਹਿ ਅਗਨਤੁ ਨ ਜਾਈ ਜਸੁ

ਗਨਾ ॥ ੩ ॥ ਸਿਮਰਹਿ ਪਸੁ ਪੰਖੀ ਸਭਿ ਭੂਤਾ ॥

ਸਿਮਰਹਿ ਬਨ ਪਰਬਤ ਅਉਧੂਤਾ ॥ ਲਤਾ ਬਲੀ

ਸਾਖ ਸਭ ਸਿਮਰਹਿ ਰਵਿ ਰਹਿਆ ਸੁਆਮੀ ਸਭ

ਮਨਾ ॥ ੪ ॥ ਸਿਮਰਹਿ ਬੂਲ ਸੂਖਮ ਸਭਿ ਜੰਤਾ

॥ ਸਿਮਰਹਿ ਸਿਧ ਸਾਧਿਕ ਹਰਿ ਮੰਤਾ ॥ ਗੁਪਤ

ਪ੍ਰਗਟ ਸਿਮਰਹਿ ਪ੍ਰਭ ਮੇਰੇ ਸਗਲ ਭਵਨ ਕਾ

ਪ੍ਰਭ ਧਨਾ ॥ ੫ ॥ ਸਿਮਰਹਿ ਨਰ ਨਾਰੀ ਆਸਰਮਾ

॥ ਸਿਮਰਹਿ ਜਾਤਿ ਜੋਤਿ ਸਭਿ ਵਰਨਾ ॥ ਸਿਮਰਹਿ

ਗੁਣੀ ਚਤੁਰ ਸਭਿ ਬੇਤੇ ਸਿਮਰਹਿ ਰੈਣੀ ਅਰੁ

ਦਿਨਾ ॥ ੬ ॥ ਸਿਮਰਹਿ ਘੜੀ ਮੂਰਤ ਪਲ

ਨਿਮਖਾ ॥ ਸਿਮਰੈ ਕਾਲੁ ਅਕਾਲੁ ਸੁਚਿ ਸੋਚਾ ॥

ਸਿਮਰਹਿ ਸਉਣ ਸਾਸਤ੍ਰ ਸੰਜੋਗਾ ਅਲਖੁ ਨ

ਲਖੀਐ ਇਕੁ ਖਿਨਾ ॥ ੭ ॥ ਕਰਨ ਕਰਾਵਨਹਾਰ

Sky are engaged in Your remembrance. O Lord, the Ocean of virtues ! Even the Moon and the Sun are busy in Your Praises. The air, water and fire, (all the elements) are all engrossed in repeating Your True Name. All the beings, created by You, are engaged in reciting Your True Name. (1)

O Lord ! The nine zones (Khands), Seven Islands, and the three regions (Earth, Sky and Netherlands) are all involved in singing Your praises. All the beings of the netherland and firmament are remembering Your grandeur and vastness. The four languages and four systems are also busy remembrance. All the beings created by the Lord are engaged in repeating Your Name. (2)

The three gods, Brahma, Vishnu and Shiva are also singing the Lord's Praises, alongwith the thirty-three crores of gods. O True Master ! The singers of the gods alongwith demons are also engrossed in Your praise though Your praise is beyond any count and we cannot keep any account of Your munificence. (3)

All the animals, birds and all the demons even are engaged in Your remembrance. The forests, mountains or great sadhus and Yogis (mendicants) are busy singing Your praises. The whole creation like the creepers on Trees or lying on the ground or (tree) branches are all immersed in Your remembrance. O True Master! You are pervading the minds and hearts of all the beings.(4)

All the big and small beings are engaged in reciting Your praises. O Lord ! Even the Sidhas and Sadaks (great and small Yogis) are repeating Your sermon and True Name. O Dear Lord! All the beings, whether hidden or seen visually, are engaged in reciting Your True Name. O True Master ! The wealth or support of all human beings rests in You alone. (5)

All the human beings, male or female, belonging to four Ashrams (according to Hindu system (belief) are householders, recluses, living in jungles or totally detached) are remembering Your True Name. O Lord, an embodiment of enlightenment ! All the people belonging to various sects or Varnas (Brahmans, Kashtriyas, Traders or men of low caste) are engrossed in remembering Your Greatness. All the virtuous and intelligent men, or learned people knowing Shastras (Hindu books of lore) are busy reciting Your True Name, thus remaining absorbed in Your remembrance day and night or all the time. (6)

All the time, in terms of seconds, hours or minutes or even smallest span like the twinkling of an eye, all people are engaged

ਸੁਆਮੀ ॥ ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥ ਕਰਿ
ਕਿਰਪਾ ਜਿਸੁ ਭਗਤੀ ਲਾਵਹੁ ਜਨਮੁ ਪਦਾਰਥੁ
ਸੋ ਜਿਨਾ ॥ ੮ ॥ ਜਾ ਕੈ ਮਨਿ ਵੂਠਾ ਪ੍ਰਭੁ ਅਪਨਾ
॥ ਪੂਰੈ ਕਰਮਿ ਗੁਰ ਕਾ ਜਪੁ ਜਪਨਾ ॥ ਸਰਬ
ਨਿਰੰਤਰਿ ਸੋ ਪ੍ਰਭੁ ਜਾਤਾ ਬਹੁਤਿ ਨ ਜੋਨੀ ਭਰਮਿ
ਰੁਨਾ ॥ ੯ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਵਸੈ ਮਨਿ ਜਾ ਕੈ
॥ ਦੂਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗੈ ॥ ਸੂਖ ਸਹਜ
ਆਨੰਦ ਨਾਮ ਰਸੁ ਅਨਹਦ ਬਾਣੀ ਸਹਜ ਧੁਨਾ
॥ ੧੦ ॥ ਸੋ ਧਨਵੰਤਾ ਜਿਨਿ ਪ੍ਰਭੁ ਧਿਆਇਆ
॥ ਸੋ ਪਤਿਵੰਤਾ ਜਿਨਿ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥
ਪਾਰਬ੍ਰਹਮੁ ਜਾ ਕੈ ਮਨਿ ਵੂਠਾ ਸੋ ਪੂਰ ਕਰੰਮਾ ਨਾ
ਛਿਨਾ ॥ ੧੧ ॥ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸੁਆਮੀ
ਸੋਈ ॥ ਅਵਰੁ ਨ ਕਹੀਐ ਦੂਜਾ ਕੋਈ ॥ ਗੁਰ
ਗਿਆਨ ਅੰਜਨਿ ਕਾਟਿਓ ਭ੍ਰਮੁ ਸਗਲਾ ਅਵਰੁ
ਨ ਦੀਸੈ ਏਕ ਬਿਨਾ ॥ ੧੨ ॥ ਉਚੇ ਤੇ ਉਚਾ
ਦਰਬਾਰਾ ॥ ਕਹਣੁ ਨ ਜਾਈ ਅੰਤੁ ਨ ਪਾਰਾ ॥
ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹ ਸੁਆਮੀ ਅਤੁਲੁ ਨ ਜਾਈ
ਕਿਆ ਮਿਨਾ ॥ ੧੩ ॥ ਤੂ ਕਰਤਾ ਤੇਰਾ ਸਭੁ
ਕੀਆ ॥ ਤੁਝੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬੀਆ ॥
ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਤੂਹੈ ਸਗਲ ਪਸਾਰਾ
ਤੁਮ ਤਨਾ ॥ ੧੪ ॥ ਜਮਦੂਤੁ ਤਿਸੁ ਨਿਕਟਿ ਨ

in Your praises. At the death or birth time or people engrossed in meditation or pondering on purification of mind, people are engaged in reciting Your True Name. All the astrologers, Shastras (learning of Hindu holy books) or merger and separation (from Lord) is contemplated in terms of Your praises but no one has so far been able to explain Your Vastness or limitlessness and decipher Your secrets or praises even a little bit. (7)

O True Master ! You are controlling the creation of human beings and their functional behaviour. You are omni-scient having full knowledge of our inner feelings. The person, favoured with Your Grace alone, could make a success of this invaluable like by worship of the True Lord. (8)

The person, who has inculcated the Lord's love in his heart, gets absorbed in the recitation of Lord's True Name with the Guru's guidance and his pre-destined good fortune. Such a person who has perceived the Lord pervading uniformly in the hearts of all human beings, does not cry and wail, being driven through the cycle of births and deaths. (9)

The Guru-minded person, who has inculcated the Guru's love and message in his heart, casts away all his doubts and misgivings including dual-mindedness. He also gains the joy or peace of mind in the routine manner continuously and enjoys eternal spiritual bliss by reciting True Name with the help of the Guru's Word. (Gurbani) (10)

The person, who remembers the Lord is really fortunate and is received with honour everywhere due to his association with holy saints. No one could ever usurp anything from him as he is fortunate and pre-destined by Lord's Will. (11)

The Lord pervades everywhere including lands and oceans, Earth and Sky and there is no one else equal to Him by using the corrylium of Guru's knowledge the eyes have become illumined with the light of Lord's love so that all misgivings have vanished. O Lord ! I cannot perceive any other power equal to You. (12)

O Lord ! Your Court and Presence is higher than the highest and the greatest place, and no one has been able to gauge Your depth and limits. How could I evaluate the greatness and Vastness of the Lord, whose existence is permanent and beyond our comprehension which none could ever grasp ? (13)

O Lord ! The whole Universe is Your creation and You are its Creator, and there is no other power except You. O Lord! You are ever existent whether in the beginning, the middle

ਆਵੈ ॥ ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਵੈ ॥

ਸਗਲ ਮਨੋਰਥ ਤਾ ਕੇ ਪੂਰਨ ਜੋ ਸ੍ਵਣੀ ਪ੍ਰਭ ਕਾ

ਜਸੁ ਸੁਨਾ ॥ ੧੫ ॥ ਤੂ ਸਭਨਾ ਕਾ ਸਭੁ ਕੋ ਤੇਰਾ

॥ ਸਾਚੇ ਸਾਹਿਬ ਗਹਿਰ ਗੰਭੀਰਾ ॥ ਕਹੁ ਨਾਨਕ

ਸੇਈ ਜਨ ਊਤਮ ਜੋ ਭਾਵਹਿ ਸੁਆਮੀ ਤੁਮ ਮਨਾ

॥ ੧੬ ॥ ੧ ॥ ੮ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਸਮਰਥ ਸਰਬ ਸੁਖ ਦਾਨਾ ॥ ਸਿਮਰਉ ਨਾਮੁ

ਹੋਹੁ ਮਿਹਰਵਾਨਾ ॥ ਹਰਿ ਦਾਤਾ ਜੀਅ ਜੰਤ

ਭੇਖਾਰੀ ਜਨੁ ਬਾਛੈ ਜਾਚੰਗਨਾ ॥ ੧ ॥ ਮਾਰਉ

ਜਨ ਧੂਰਿ ਪਰਮ ਗਤਿ ਪਾਵਉ ॥ ਜਨਮ ਜਨਮ

ਕੀ ਮੈਲੁ ਮਿਟਾਵਉ ॥ ਦੀਰਘ ਰੋਗ ਮਿਟਹਿ

ਹਰਿ ਅਉਖਧਿ ਹਰਿ ਨਿਰਮਲਿ ਰਾਖੈ ਮੰਗਨਾ ॥

੨ ॥ ਸ੍ਵਣੀ ਸੁਣਉ ਬਿਮਲ ਜਸੁ ਸੁਆਮੀ ॥

ਏਕਾ ਓਟ ਤਜਉ ਬਿਖੁ ਕਾਮੀ ॥ ਨਿਵਿ ਨਿਵਿ

ਪਾਇ ਲਗਉ ਦਾਸ ਤੇਰੇ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਨਾਹੀ

ਸੰਗਨਾ ॥ ੩ ॥ ਰਸਨਾ ਗੁਣ ਗਾਵੈ ਹਰਿ ਤੇਰੇ ॥

ਮਿਟਹਿ ਕਮਾਤੇ ਅਵਗੁਣ ਮੇਰੇ ॥ ਸਿਮਰਿ ਸਿਮਰਿ

ਸੁਆਮੀ ਮਨੁ ਜੀਵੈ ਪੰਚ ਦੂਤ ਤਜਿ ਤੰਗਨਾ ॥ ੪

॥ ਚਰਨ ਕਮਲ ਜਪਿ ਬੋਹਿਥਿ ਚਰੀਐ ॥

ਸੰਤਸੰਗਿ ਮਿਲਿ ਸਾਗਰੁ ਤਰੀਐ ॥ ਅਰਚਾ

period or the end of the ages, and this Universe is an embodiment of Your (personification) Presence. (The world is like a tree with the roots of Your Presence) (14)

O Lord ! The person, who sings Your Praises in the company of holy congregations (holy saints) does not face the Yama the god of death, and the person who hears Your Praises with his ears, gets all his desires fulfilled. (15)

O Lord ! You are the true Master of all beings and every person is Your slave. O True Master ! You are too deep to be probed by us and are ever-existent. (Omni-present)

O Nanak ! The person, whom the Lord is pleased with, is truly great and worthy of praise. (16 - 1 - 8)

Ma'ru Mahala - 5 (*Prabh samrath sarab sukhdana....*)

The Lord is all powerful and is our benefactor, providing all comforts and joy to us. O True Master ! I would engage myself in reciting Your True Name provided Your Grace is showered on me. You are blessing us with all benedictions while all the beings, big and small, seek and beg for Your benevolence. I also beg of You for Your visual perception and Your blessings. (1)

O Lord ! I would seek and beg for dust of the lotus-feet of holy saints so that I may attain salvation and wash away the filth of my sins committed during various ages. O True Master! I could get rid of my egoism and ignorance, a great malady, with the help of the remedy of True Name. I would seek that my heart is imbued with the love of the Lord so that I could purify myself. (2)

O True Master ! I only have one desire to hear the praises of the Lord with my ears and cast away all my vicious ideas of sinful actions through Your support. O Lord ! May You bestow on me the service of Your holy saints by bowing at their lotus-feet with humbleness, so that I do not hesitate to perform virtuous deeds. (3)

O True Master ! Kindly bless me with Your Grace to enable me sing Your praises with my tongue, so as to eliminate all my bad qualities or short comings. O Lord ! May You help me to spend this life in reciting Your True Name with my heart so as to get rid of the five vices like sexual desires and egoism. (4)

O Lord ! Pray bestow on me Your Grace to enable me board the ship of Your True Name by lying at Your lotus-feet in the company of holy saints so as to cross this ocean of life

ਬੰਦਨ ਹਰਿ ਸਮਤ ਨਿਵਾਸੀ ਬਾਹੁੜਿ ਜੋਨਿ ਨ
ਨੰਗਨਾ ॥ ੫ ॥ ਦਾਸ ਦਾਸਨ ਕੋ ਕਰਿ ਲੇਹੁ
ਗੁਪਾਲਾ ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦੀਨ ਦਇਆਲਾ ॥
ਸਖਾ ਸਹਾਈ ਪੂਰਨ ਪਰਮੇਸੁਰ ਮਿਲੁ ਕਦੇ ਨ
ਹੋਵੀ ਭੰਗਨਾ ॥ ੬ ॥ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰੀ
ਹਰਿ ਆਗੈ ॥ ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗੈ
॥ ਜਿਸੁ ਕਾ ਸਾ ਸੋਈ ਪ੍ਰਤਿਪਾਲਕੁ ਹਤਿ ਤਿਆਗੀ
ਹਉਮੈ ਹੰਤਨਾ ॥ ੭ ॥ ਜਲਿ ਥਲਿ ਪੂਰਨ
ਅੰਤਰਜਾਮੀ ॥ ਘਟਿ ਘਟਿ ਰਵਿਆ ਅਛਲ
ਸੁਆਮੀ ॥ ਭਰਮ ਭੀਤਿ ਖੋਈ ਗੁਰਿ ਪੂਰੈ ਏਕੁ
ਰਵਿਆ ਸਰਬੰਗਨਾ ॥ ੮ ॥ ਜਤ ਕਤ ਪੇਖਉ
ਪ੍ਰਭ ਸੁਖ ਸਾਗਰ ॥ ਹਰਿ ਤੋਟਿ ਭੰਡਾਰ ਨਾਹੀ
ਰਤਨਾਗਰ ॥ ਅਗਹ ਅਗਾਹ ਕਿਛੁ ਮਿਤਿ ਨਹੀ
ਪਾਈਐ ਸੇ ਬੂਝੈ ਜਿਸੁ ਕਿਰਪੰਗਨਾ ॥ ੯ ॥ ਛਾਤੀ
ਸੀਤਲ ਮਨੁ ਤਨੁ ਠੰਢਾ ॥ ਜਨਮ ਮਰਣ ਕੀ
ਮਿਟਵੀ ਡੰਡਾ ॥ ਕਰੁ ਗਹਿ ਕਾਢਿ ਲੀਏ ਪ੍ਰਭਿ
ਅਪੁਨੈ ਅਮਿਓ ਧਾਰਿ ਦ੍ਰਿਸਟੰਗਨਾ ॥ ੧੦ ॥
ਏਕੇ ਏਕੁ ਰਵਿਆ ਸਭ ਠਾਈ ॥ ਤਿਸੁ ਬਿਨੁ
ਦੂਜਾ ਕੋਈ ਨਾਹੀ ॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ
ਰਵਿਆ ਤ੍ਰਿਸਨ ਬੁਝੀ ਭਰਮੰਗਨਾ ॥ ੧੧ ॥
ਗੁਰੁ ਪਰਮੇਸੁਰੁ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥ ਗੁਰੁ ਕਰਤਾ

successfully. I am longing to worship and seek Your blessings to perceive You pervading all the beings equally so as to save me from the dishonour and torture of the cycle of Rebirths. (5)

O Lord-benefactor ! Pray make me the slave of Your slaves. O Lord, the treasure of Grace and supporter of the weak and helpless beings and Perfect Master ! May You render us Your support to avoid any afflictions in this life ! (6)

O True Master ! We have surrendered everything, our body and mind, to Your care as a result of which the mind, languishing in the deep slumber since ages has woken up. The Lord, whose support we had sought as a slave, sustains us and has removed our egoism and worldly attachment. (7)

The omni-scient Lord pervades all lands and oceans as a perfect Master and prevails in all the beings equally; moreover He cannot be deceived by us. The perfect Guru has cast away the partition (curtain) of faithlessness between the Lord and ourselves, so that we now perceive the same power pervading all the human beings. (8)

Wherever I look around, I perceive the same Lord, the ocean of joy and comforts. There could be no dearth of gifts in His treasure if we consider the Lord as a mine of jewels. We can not gauge the depth or vastness of the True Master as He is beyond our comprehension. He has a vast and big family, whose secrets of Nature are not understood by us. The person, bestowed with His Grace alone, could realise these secrets. (9)

Such a person has attained peace and tranquillity of mind and his body and mind are satiated, which has extinguished the fire of births and deaths. Infact, the Lord has saved us from the deep well (ocean) of this life by supporting us with His help and bestowing His Grace of nectar on us. (10)

The Same Lord prevails all over the place and there is no other power equal to Him. The same Lord pervades all the four corners of the Universe during the beginning, middle and end of the ages. The persons, who have realised this have extinguished the fire (passion) of more and more worldly possessions alongwith ridding themselves of the torture of going through the cycle of Rebirths. (11)

The Guru is an embodiment of the Lord, and the true Master of the whole world. The Guru is the creator of the Universe, having all knowledge (being omni-scient) and bestows His forgiveness on us. By reciting the True Name, as

ਗੁਰੁ ਸਦ ਬਖਸੰਦੁ ॥ ਗੁਰ ਜਪੁ ਜਾਪਿ ਜਪਤ
ਫਲੁ ਪਾਇਆ ਗਿਆਨ ਦੀਪਕੁ ਸੰਤ ਸੰਗਨਾ ॥

੧੨ ॥ ਜੋ ਪੇਖਾ ਸੋ ਸਭੁ ਕਿਛੁ ਸੁਆਮੀ ॥ ਜੋ
ਸੁਨਣਾ ਸੋ ਪ੍ਰਭੁ ਕੀ ਬਾਨੀ ॥ ਜੋ ਕੀਨੋ ਸੋ ਤੁਮਹਿ
ਕਰਾਇਓ ਸਰਣਿ ਸਹਾਈ ਸੰਤਹ ਤਨਾ ॥ ੧੩
॥ ਜਾਚਕੁ ਜਾਚੈ ਤੁਮਹਿ ਅਰਾਧੈ ॥ ਪਤਿਤ ਪਾਵਨ

ਪੂਰਨ ਪ੍ਰਭੁ ਸਾਧੈ ॥ ਏਕੋ ਦਾਨੁ ਸਰਬ ਸੁਖ ਗੁਣ
ਨਿਧਿ ਆਨ ਮੰਗਨ ਨਿਹਕਿੰਚਨਾ ॥ ੧੪ ॥

ਕਾਇਆ ਪਾਤ੍ਰ ਪ੍ਰਭੁ ਕਰਣੈਹਾਰਾ ॥ ਲਗੀ ਲਾਗਿ
ਸੰਤ ਸੰਗਾਰਾ ॥ ਨਿਰਮਲ ਸੋਇ ਬਣੀ ਹਰਿ ਬਾਣੀ
ਮਨੁ ਨਾਮਿ ਮਜੀਠੈ ਰੰਗਨਾ ॥ ੧੫ ॥ ਸੋਲਹ

ਕਲਾ ਸੰਪੂਰਨ ਫਲਿਆ ॥ ਅਨਤ ਕਲਾ ਹੋਇ
ਠਾਕੁਰੁ ਚੜਿਆ ॥ ਅਨਦ ਬਿਨੋਦ ਹਰਿ ਨਾਮਿ
ਸੁਖ ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਭੁੰਚਨਾ ॥ ੧੬
॥ ੨ ॥ ੬ ॥

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫
੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੂ ਸਾਹਿਬੁ ਹਉ ਸੇਵਕੁ ਕੀਤਾ ॥ ਜੀਉ ਪਿੰਡੁ
ਸਭੁ ਤੇਰਾ ਦੀਤਾ ॥ ਕਰਨ ਕਰਾਵਨ ਸਭੁ ਤੂਹੈ
ਤੂਹੈ ਹੈ ਨਾਹੀ ਕਿਛੁ ਅਸਾਝਾ ॥ ੧ ॥ ਤੁਮਹਿ
ਪਠਾਏ ਤਾ ਜਗ ਮਹਿ ਆਏ ॥ ਜੋ ਤੁਧੁ ਭਾਣਾ ਸੇ
ਕਰਮ ਕਮਾਏ ॥ ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਆ

given by the Guru, which is worth remembering, we have gained this reward that the lamp of knowledge has been lit within our heart in the company of holy saints and the soul has been illumined. (12)

Whatever we see around us is a reflection and image of the Lord and whatever we hear is the Word of the Lord alone. O True Master ! Whatever action we do with this body is in fact Your own doing. O Lord ! You help those men who seek Your support, so the saints have merged with You completely by seeking Your support. (13)

O True Master ! I beg for Your worship alone. O perfect Lord ! You are bestowing purity to sinners even, as they are engaged themselves in Your prayers. O Lord, the treasure of Virtues ! You alone are our benefactor, bestowing all the comforts on us. May You bless us with Your Grace, so that we do not long to seek favours from any other source. ! (14)

O True Master ! You alone are creating these beings (moulding these utensils) The company of holy saints has been bestowed by You which they have concentrated with zeal. We have won this honour through the pure sermons of the Lord. The Lord has imbued our heart with the fast colour of His love. (15)

O Lord ! You has blossomed forth with all the powers of a True Master and the Lord has appeared with the powers of a perfect Master like the moon with all the beauty and splendour. O Nanak ! May the Lord, the ocean of Joy bestow His Grace on us so that we may relish the taste of the nectar of True Name ! Then we could enjoy the bliss of Lord's love and True Name. (16 - 2 - 9)

Ma'ru Solhai Mahala - 5 Ik onkar satgur prasad (Tu sahib hoan sewak keeta.. .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! You are my Master and I am a slave of Your creation. This body and soul is Your benediction and You are the cause and effect of the doings of all beings, as we have no control over our actions. (1)

O Lord ! We have been born in this world as You willed us to be brought into this worldly drama. We then perform certain actions as it pleases You, and we cannot have any grudge against any happening as nothing could happen without Your approval. (2)

ਤਾ ਭੀ ਨਾਹੀ ਕਿਛੁ ਕਾੜਾ ॥ ੨ ॥ ਉਹਾ ਹੁਕਮੁ

ਤੁਮਾਰਾ ਸੁਣੀਐ ॥ ਈਹਾ ਹਰਿ ਜਸੁ ਤੇਰਾ ਭਣੀਐ

॥ ਆਪੇ ਲੇਖ ਅਲੇਖੇ ਆਪੇ ਤੁਮ ਸਿਉ ਨਾਹੀ

ਕਿਛੁ ਝਾੜਾ ॥ ੩ ॥ ਤੂ ਪਿਤਾ ਸਭਿ ਬਾਰਿਕ ਥਾਰੇ

॥ ਜਿਉ ਖੇਲਾਵਹਿ ਤਿਉ ਖੇਲਣਹਾਰੇ ॥ ਉਝੜ

ਮਾਰਗੁ ਸਭੁ ਤੁਮ ਹੀ ਕੀਨਾ ਚਲੈ ਨਾਹੀ ਕੋ

ਵੇਪਾੜਾ ॥ ੪ ॥ ਇਕਿ ਬੈਸਾਇ ਰਮੇ ਗ੍ਰਿਹ ਅੰਤਰਿ

॥ ਇਕਿ ਪਠਾਏ ਦੇਸ ਦਿਸੰਤਰਿ ॥ ਇਕ ਹੀ ਕਉ

ਘਾਸੁ ਇਕ ਹੀ ਕਉ ਰਾਜਾ ਇਨ ਮਹਿ ਕਹੀਐ

ਕਿਆ ਕੂੜਾ ॥ ੫ ॥ ਕਵਨ ਸੁ ਮੁਕਤੀ ਕਵਨ ਸੁ

ਨਰਕਾ ॥ ਕਵਨੁ ਸੈਸਾਰੀ ਕਵਨੁ ਸੁ ਭਗਤਾ ॥

ਕਵਨ ਸੁ ਦਾਨਾ ਕਵਨੁ ਸੁ ਹੋਛਾ ਕਵਨ ਸੁ ਸੁਰਤਾ

ਕਵਨੁ ਜੜਾ ॥ ੬ ॥ ਹੁਕਮੇ ਮੁਕਤੀ ਹੁਕਮੇ ਨਰਕਾ

॥ ਹੁਕਮਿ ਸੈਸਾਰੀ ਹੁਕਮੇ ਭਗਤਾ ॥ ਹੁਕਮੇ ਹੋਛਾ

ਹੁਕਮੇ ਦਾਨਾ ਦੂਜਾ ਨਾਹੀ ਅਵਰੁ ਧੜਾ ॥ ੭ ॥

ਸਾਗਰੁ ਕੀਨਾ ਅਤਿ ਤੁਮ ਭਾਰਾ ॥ ਇਕਿ ਖੜੇ

ਰਸਾਤਲਿ ਕਰਿ ਮਨਮੁਖ ਗਾਵਾਰਾ ॥ ਇਕਨਾ

ਪਾਰਿ ਲੰਘਾਵਹਿ ਆਪੇ ਸਤਿਗੁਰੁ ਜਿਨ ਕਾ ਸਚੁ

ਬੇੜਾ ॥ ੮ ॥ ਕਉਤਕੁ ਕਾਲੁ ਇਹੁ ਹੁਕਮਿ

ਪਠਾਇਆ ॥ ਜੀਅ ਜੰਤ ਓਪਾਇ ਸਮਾਇਆ ॥

ਵੇਖੈ ਵਿਗਸੈ ਸਭਿ ਰੰਗ ਮਾਣੇ ਰਚਨੁ ਕੀਨਾ ਇਹੁ

O Lord ! Your Will alone prevails in the next world as Your praises are being sung even in this world. How could we pick up any quarrel with the Lord, who is equally responsible for all the actions and is equally above all calculations ? (3)

O True Master ! You are our father and we all beings are Your children and we are performing our role in this worldly drama as willed by You as per You dictates to play our part. It is through Your Will alone that we are either following the right path or are led astray as none could go against Your Will. (4)

Some people are given the knowledge of their inner (heart) feeling and Your presence therein, thus attaining self-realisation, while some others are made to wander around in this land or in foreign lands. Some persons are very poor like gross-cutters, while some others are made affluent like kings. Will some one explain if there is anything wrong or false about it ? (5)

O Lord ! Who could attain salvation and who is thrown into hell ? Who spends this life like a householder and who engages himself in Your worship ? Who is intelligent and who lacks full knowledge ? Who is an intellectual and how one behaves foolishly ? (6)

Infact, the Guru-minded person attains salvation by following Your Will whereas the self-willed person (faithless) is thrown into hell for not following Your dictates. The faithless person becomes a householder with worldly attachments or desires while the Guru-minded person becomes a saint, which is all as per Your Will. Thus the faithless person becomes shallow whereas the Guru-minded person becomes knowledgeable by following Your Will. There is no other consideration which would go against this natural sequence. (7)

O God ! This ocean of life, created by You, is so vast and deep, that some faithless persons are foolish enough to be thrown into the depths of hell while some others are made to cross this ocean successfully through the Guru's guidance. Thus the virtuous persons, who are acceptable to the Lord, attain salvation. (8)

O Lord ! Even the god of death has been commissioned in this world to follow Your worldly drama as per Your Will, who causes destruction of big and small beings after creating them. So the Lord has created this arena of worldly drama and enjoys the joy of various performances therein and feels satisfied and happy seeing various actions. (9)

ਆਖਾੜਾ ॥ ੯ ॥ ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ॥
 ਵਡ ਦਾਤਾਰੁ ਵਡੀ ਜਿਸੁ ਜਾਈ ॥ ਅਗਮ
 ਅਗੋਚਰੁ ਬੇਅੰਤ ਅਤੇਲਾ ਹੈ ਨਾਹੀ ਕਿਛੁ ਅਹਾੜਾ
 ॥ ੧੦ ॥ ਕੀਮਤਿ ਕੋਇ ਨ ਜਾਣੈ ਦੂਜਾ ॥ ਆਪੇ
 ਆਪਿ ਨਿਰੰਜਨ ਪੂਜਾ ॥ ਆਪਿ ਸੁ ਗਿਆਨੀ ਆਪਿ
 ਧਿਆਨੀ ਆਪਿ ਸਤਵੰਤਾ ਅਤਿ ਗਾੜਾ ॥ ੧੧
 ॥ ਕੇਤੜਿਆ ਦਿਨ ਗੁਪਤੁ ਕਹਾਇਆ ॥
 ਕੇਤੜਿਆ ਦਿਨ ਸੁੰਨਿ ਸਮਾਇਆ ॥ ਕੇਤੜਿਆ
 ਦਿਨ ਧੁੰਧੁਕਾਰਾ ਆਪੇ ਕਰਤਾ ਪਰਗਟੜਾ ॥ ੧੨
 ॥ ਆਪੇ ਸਕਤੀ ਸਬਲੁ ਕਹਾਇਆ ॥ ਆਪੇ ਸੂਰਾ
 ਅਮਰੁ ਚਲਾਇਆ ॥ ਆਪੇ ਸਿਵ ਵਰਤਾਈਅਨੁ
 ਅੰਤਰਿ ਆਪੇ ਸੀਤਲੁ ਠਾਰੁ ਗੜਾ ॥ ੧੩ ॥
 ਜਿਸਹਿ ਨਿਵਾਜੇ ਗੁਰਮੁਖਿ ਸਾਜੇ ॥ ਨਾਮੁ ਵਸੈ
 ਤਿਸੁ ਅਨਹਦ ਵਾਜੇ ॥ ਤਿਸ ਹੀ ਸੁਖੁ ਤਿਸ ਹੀ
 ਨਕੁਰਾਈ ਤਿਸਹਿ ਨ ਆਵੈ ਜਮੁ ਨੇੜਾ ॥ ੧੪ ॥
 ਕੀਮਤਿ ਕਾਗਦ ਕਹੀ ਨ ਜਾਈ ॥ ਕਹੁ ਨਾਨਕ
 ਬੇਅੰਤ ਗੁਸਾਈ ॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ
 ਹਾਥਿ ਤਿਸੈ ਕੈ ਨੇਬੇੜਾ ॥ ੧੫ ॥ ਤਿਸਹਿ ਸਰੀਰੁ
 ਨਾਹੀ ਰੇ ਕੋਈ ॥ ਕਿਸ ਹੀ ਬੁਝੈ ਜਬਾਬੁ ਨ ਹੋਈ
 ॥ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਆਪੇ ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖੈ
 ਚੋਜ ਖੜਾ ॥ ੧੬ ॥ ੧ ॥ ੧੦ ॥

O Brother ! The True Master is really great and limitless and His praises and greatness is surely too great for description. The Lord-benefactor is great and all His creation and other things are equally great. The fact remains that the Lord is beyond count and no body could ever evaluate His Greatness, as He is Unseen beyond our reach and limitless and too deep for a probe. (10)

Nobody else knows the Lord's Greatness or value and the Lord is beyond the control of Maya (worldly falsehood) as He Himself is His own worship and none else has the power to worship Him. The Lord is omni-scient and concentrates on True Name and is all powerful with no other power equal to Him. (11)

The Lord was hidden for a long time (many days) and then was in a state of Nò-action," and inactivity for many days, when this Universe was not yet created. Then it was total darkness all over for a long time except the Presence of the Lord's light. (12)

The Lord, after a merger with Maya, became all powerful and was known as such. Then the Lord proclaims His Will being a great warrior; He Himself grants peace and tranquillity to His saints. Finally He himself became stabilised and tranquil like snow. (13)

The Lord grants means through the Guru's guidance to a person, whom He wants to elevate to greatness as it pleases Him. The person, who inculcates the Lord's love in his heart, listens to the Unstrung (all- pervasive) Music of Nature, (anahad) and the Lord then seems to appear within his inner self. Such a persons then enjoys all the comforts and joy of a kingdom and the god of death also keeps away from him. (14)

If anyone wanted to attempt describing Lord's Greatness on a paper, it would not be possible. O Nanak ! The Lord is surely limitless and too great to be reached. Moreover, the Lord is ever-existent, being present throughout the ages (in the beginning , middle period and at the end). He keeps an account of the actions of all individuals, thus rewarding them accordingly. (15)

O Brother ! There is none else equal to the True Master, and no one dare ask for His explanation on any score. O Nanak! Our Master and benefactor is the Lord Himself who witnesses the worldly drama, after creating this Universe, though being aloof from the scene. (16 - 1 - 10)

ਮਾਰੂ ਮਹਲਾ ੫ ॥

Maru Mahala - 5 (*Achut pa'rbrahm parmesar antarjami.....*)

ਅਚੁਤ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਅੰਤਰਜਾਮੀ ॥
ਮਧੁਸੂਦਨ ਦਾਮੋਦਰ ਸੁਆਮੀ ॥ ਰਿਖੀਕੇਸ
ਰੋਵਰਧਨ ਧਾਰੀ ਮੁਰਲੀ ਮਨੋਹਰ ਹਰਿ ਚੰਗਾ ॥

The Lord is infallible and omni-scient; is the destroyer of the demon of egoism, and controls the worldly falsehood (Maya) through His mighty support. The Lord is the Master of all the senses, supporter (lifter) of the mountains, the player of the flute (Murli Manohar) and most charming in blissful mood. (1)

੧ ॥ ਮੋਹਨ ਮਾਧਵ ਕ੍ਰਿਸ਼ਨ ਮੁਰਾਰੇ ॥ ਜਗਦੀਸੁਰ
ਹਰਿ ਜੀਉ ਅਸੁਰ ਸੰਘਾਰੇ ॥ ਜਗਜੀਵਨ
ਅਬਿਨਾਸੀ ਠਾਕੁਰ ਘਟ ਘਟ ਵਾਸੀ ਹੈ ਸੰਗਾ ॥

The Lord is an embodiment of beauty, the Lord-spouse of Maya, and Lord Krishna Himself. He is the controller (Master) of the whole Universe, and destroyer of the demons. The Lord is the life-giver to the world. (neither faces death) is deathless and pervades all the beings like a companion. (2)

੨ ॥ ਧਰਣੀਧਰ ਈਸ ਨਰਸਿੰਘ ਨਾਰਾਇਣ ॥
ਦਾੜਾ ਅਗੇ ਪ੍ਰਿਥਮਿ ਧਰਾਇਣ ॥ ਬਾਵਨ ਰੂਪ
ਕੀਆ ਤੁਧੁ ਕਰਤੇ ਸਭ ਹੀ ਸੇਤੀ ਹੈ ਚੰਗਾ ॥ ੩

The Lord is the supporter of the Earth, the True Master in the form of half-man and half lion (Destroyer of Harnakhus) and the controller of the oceans being all powerful. O True Master ! You have carried the load of the Earth as an incarnation of Sookar and have appeared in the form of pigmies even but all the forms are Your own embodiment, which are equally good. (3)

॥ ਸ੍ਰੀ ਰਾਮਚੰਦ ਜਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ॥ ਬਨਵਾਲੀ
ਚਕ੍ਰਪਾਣਿ ਦਰਸਿ ਅਨੂਪਿਆ ॥ ਸਹਸ ਨੇਤ੍ਰ
ਮੂਰਤਿ ਹੈ ਸਹਸਾ ਇਕੁ ਦਾਤਾ ਸਭ ਹੈ ਮੰਗਾ ॥

O Lord ! You have Yourself appeared in the form of Ram Chand, though we know from proper deliberations that You possess neither any form nor symbols. Infact You are the gardener of this worldly garden with a circular emblem in hand while Your opearance is most charming. You possess thousands of eyes with various forms being the Lord-benefactor while all others are begging favours from You. (4)

੪ ॥ ਭਗਤਿ ਵਛਲੁ ਅਨਾਥਹ ਨਾਥੇ ॥ ਗੋਪੀ
ਨਾਥੁ ਸਗਲ ਹੈ ਸਾਥੇ ॥ ਬਾਸੁਦੇਵ ਨਿਰੰਜਨ ਦਾਤੇ
ਬਰਨਿ ਨ ਸਾਕਉ ਗੁਣ ਅੰਗਾ ॥ ੫ ॥ ਮੁਕੰਦ
ਮਨੋਹਰ ਲਖਮੀ ਨਾਰਾਇਣ ॥ ਦ੍ਰੋਪਤੀ ਲਜਾ

O Lord ! You are the darling (beloved) of Yoru saints and the Master of the helpless people, being the True Master (spouse) of all the maids and are omni-present. O True Master! I cannot describe Your virtues or Greatness, being the Lord benefactor of all like the son of Vasdev and free from any control of Maya. (5)

ਨਿਵਾਰਿ ਉਧਾਰਣ ॥ ਕਮਲਾਕੰਤ ਕਰਹਿ ਕੰਤੂਹਲ
ਅਨਦ ਬਿਨੋਦੀ ਨਿਹਸੰਗਾ ॥ ੬ ॥ ਅਮੋਘ
ਦਰਸਨ ਆਜੂਨੀ ਸੰਭਉ ॥ ਅਕਾਲ ਮੂਰਤਿ ਜਿਸੁ

O Lord ! You are the bestower of salvation being an embodiment of salvation and an embodiment of beauty and the spouse of Maya (worldly falsehood) You had protected the honour of Dropadi (in the court of Duryodhana) and the saviour of helpless from the sinners. O Lord ! You are the Lord-spouse of Maya, who is enacting this worldly drama in a blissful manner and never giving company to such acts. (6)

ਕਦੇ ਨਾਹੀ ਖਉ ॥ ਅਬਿਨਾਸੀ ਅਬਿਗਤ

The True Master is free from the cycle of Rebirths, whose

ਅਗੋਚਰ ਸਭੁ ਕਿਛੁ ਤੁਝ ਹੀ ਹੈ ਲਗਾ ॥ ੭ ॥

ਸ੍ਰੀਰੰਗ ਬੈਕੁੰਠ ਕੇ ਵਾਸੀ ॥ ਮਛੁ ਕਛੁ ਕੂਰਮੁ

ਆਗਿਆ ਅਉਤਰਾਸੀ ॥ ਕੇਸਵ ਚਲਤ ਕਰਹਿ

ਨਿਰਾਲੇ ਕੀਤਾ ਲੋੜਹਿ ਸੋ ਹੋਇਗਾ ॥ ੮ ॥

ਨਿਰਾਹਾਰੀ ਨਿਰਵੈਰੁ ਸਮਾਇਆ ॥ ਧਾਰਿ ਖੇਲੁ

ਚਤੁਰਭੁਜੁ ਕਹਾਇਆ ॥ ਸਾਵਲ ਸੁੰਦਰ ਰੂਪ

ਬਣਾਵਹਿ ਬੇਣੁ ਸੁਨਤ ਸਭ ਮੋਹੈਗਾ ॥ ੯ ॥

ਬਨਮਾਲਾ ਬਿਭੂਖਨ ਕਮਲ ਨੈਨ ॥ ਸੁੰਦਰ ਕੁੰਡਲ

ਮੁਕਟ ਬੈਨ ॥ ਸੰਖ ਚਕ੍ਰ ਗਦਾ ਹੈ ਧਾਰੀ ਮਹਾ

ਸਾਰਥੀ ਸਤਸੰਗਾ ॥ ੧੦ ॥ ਪੀਤ ਪੀਤੰਬਰ

ਤ੍ਰਿਭਵਣ ਧਣੀ ॥ ਜਰੰਨਾਥੁ ਗੋਪਾਲੁ ਮੁਖਿ ਭਣੀ

॥ ਸਾਰੰਗਧਰ ਭਗਵਾਨ ਬੀਨੁਲਾ ਮੈ ਗਣਤ ਨ

ਆਵੈ ਸਰਬੰਗਾ ॥ ੧੧ ॥ ਨਿਹਕੰਟਕੁ

ਨਿਹਕੇਵਲੁ ਕਹੀਐ ॥ ਧਨੰਜੈ ਜਲਿ ਥਲਿ ਹੈ

ਮਹੀਐ ॥ ਮਿਰਤ ਲੋਕ ਪਇਆਲ ਸਮੀਪਤ

ਅਸਥਿਰ ਥਾਨੁ ਜਿਸੁ ਹੈ ਅਭਗਾ ॥ ੧੨ ॥ ਪਤਿਤ

ਪਾਵਨ ਦੁਖ ਭੈ ਭੰਜਨੁ ॥ ਅਹੰਕਾਰ ਨਿਵਾਰਣੁ ਹੈ

ਭਵ ਖੰਡਨੁ ॥ ਭਗਤੀ ਤੋਖਿਤ ਦੀਨ ਕ੍ਰਿਪਾਲਾ

ਗੁਣੇ ਨ ਕਿਤ ਹੀ ਹੈ ਭਿਗਾ ॥ ੧੩ ॥ ਨਿਰੰਕਾਰੁ

ਅਫਲ ਅਡੋਲੇ ॥ ਜੋਤਿ ਸਰੂਪੀ ਸਭੁ ਜਗੁ ਮਉਲੇ

॥ ਸੇ ਮਿਲੈ ਜਿਸੁ ਆਪਿ ਮਿਲਾਏ ਆਪਹੁ ਕੋਇ

glimpse is rewarding and is omni-present You are not subject to death and are ever-existent being imperishable. O Lord ! You are deathless, limitless and beyond our reach or comprehension and everyone is depending on Your support.(7)

O Lord ! You have bestowed Your favours and bliss to (Maya) Laxmi and are abiding in heavens. The whole creation including the Great fish, or tortoise are only Your embodiment, being controlled by Your Will. O Lord-Kesav ! The whole worldly drama has been enacted by You being distinct from all the beings, and whatever pleases You, comes to pass. (8)

O Lord ! You are omni-present, without taking any food, with enmity to none, and are pervading every where. You are supposed to have four arms, performing this worldly drama with Your wisdom or cleverness. You alone are representing the beautiful and charming Krishna playing the flute (with dark complexion) whose flute has enamoured everyone (with its melodious tunes). (9)

O Lord ! You are wearing the ornaments of the necklace of the woods (forests) with lotus-like charming eyes. You are wearing the crown on Your head, with curly hair (ear-rings) and beautiful speech. You are having a conch shell in the hands with a circular armour, being the charioteer of the great warrior, Arjuna and Your company is always pleasant and beautiful.(10)

O Lord ! You are the True Master of the three ages, wearing saffron coloured robes. You are the Lord of the whole Universe, the sustainer of the world, winning the applause of the whole world. You are all-powerful responsible (controlling) for creation, sustaining all the beings with the armour of bows (and arrows), having all the powers (of the sun) of various (six) types, whereas I cannot evaluate or enumerate all Your incarnations. (11)

O Lord ! You are known as a perfect Master, without any afflictions, being omni-present in all the lands, oceans and skies, being represented by the warrior Arjuna also. You are omni-present, being present in this world (Earth) and netherlands, and are free from destruction. (12)

The Lord is the purifier of the sinners, and casts away all our afflictions. He arranges to get us rid of our egoism and helps us to cast away our ills or sufferings. The benevolent Lord gets pleased with our worship and is not affected by any other actions or rituals except His remembrance. (13)

ਨ ਪਾਵੈਗਾ ॥ ੧੪ ॥ ਆਪੇ ਗੋਪੀ ਆਪੇ ਕਾਨਾ ॥

ਆਪੇ ਗਉ ਚਰਾਵੈ ਬਾਨਾ ॥ ਆਪਿ ਉਪਾਵਹਿ

ਆਪਿ ਖਪਾਵਹਿ ਤੁਧੁ ਲੇਖੁ ਨਹੀ ਇਕੁ ਤਿਲੁ

ਰੰਗਾ ॥ ੧੫ ॥ ਏਕ ਜੀਹ ਗੁਣ ਕਵਨ ਬਖਾਨੈ

॥ ਸਹਸ ਫਨੀ ਸੇਖ ਅੰਤੁ ਨ ਜਾਨੈ ॥ ਨਵਤਨ

ਨਾਮ ਜਪੈ ਦਿਨੁ ਰਾਤੀ ਇਕੁ ਗੁਣੁ ਨਾਹੀ ਪ੍ਰਭ

ਕਹਿ ਸੰਗਾ ॥ ੧੬ ॥ ਓਟ ਗਹੀ ਜਗਤ ਪਿਤ

ਸਰਣਾਇਆ ॥ ਭੈ ਭਇਆਨਕ ਜਮਦੂਤ ਦੁਤਰ

ਹੈ ਮਾਇਆ ॥ ਹੇਹੁ ਕ੍ਰਿਪਾਲ ਇਛਾ ਕਰਿ ਰਾਖਹੁ

ਸਾਧ ਸੰਤਨ ਕੈ ਸੰਗਿ ਸੰਗਾ ॥ ੧੭ ॥

ਦ੍ਰਿਸਟਿਮਾਨ ਹੈ ਸਗਲ ਮਿਥੇਨਾ ॥ ਇਕੁ ਮਾਗਉ

ਦਾਨੁ ਗੋਬਿਦ ਸੰਤ ਰੇਨਾ ॥ ਮਸਤਕਿ ਲਾਇ ਪਰਮ

ਪਦੁ ਪਾਵਉ ਜਿਸੁ ਪ੍ਰਾਪਤਿ ਸੋ ਪਾਵੈਗਾ ॥ ੧੮ ॥

ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਸੁਖਦਾਤੇ ॥ ਤਿਨ ਸਾਧੂ

ਚਰਣ ਲੈ ਰਿਦੈ ਪਰਾਤੇ ॥ ਸਗਲ ਨਾਮ ਨਿਧਾਨੁ

ਤਿਨ ਪਾਇਆ ਅਨਹਦ ਸਬਦ ਮਨਿ ਵਾਜੰਗਾ

॥ ੧੯ ॥ ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥

ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ ॥ ਕਹੁ ਨਾਨਕ

ਭਗਤ ਪਏ ਸਰਣਾਈ ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਰੰਗੁ

ਲਗਾ ॥ ੨੦ ॥ ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਹਿ

॥ ਤੂ ਆਪੇ ਕਬਹਿ ਤੈ ਆਪਿ ਵਖਾਣਹਿ ॥ ਨਾਨਕ

The Lord is without any form or signs and symbols and is free from any cleverness, being stabilised. The Lord is pervading everywhere providing light and enlightenment. No one could unite with the Lord on his own unless the Lord helps someone towards unison with Himself. (14)

The Lord Himself is (Lord) Krishna and Himself represents the milk maids, and then He Himself arranges for the grazing of cows into the forest. O Lord ! You are the creator and the destroyer as well, and there is not an iota of filth or dirt within You. (15)

O Lord ! Which of Your virtues could I relate with one tongue of mine ? Even the Sheshnag, the Python with a thousand fangs has not known Your limits. (or secrets). O True Master ! Sheshnag (the Python) recites new names in Your praise every day and night whereas I cannot recite even one virtue of Your various Names. (16)

O Father of the world ! I have sought refuge at Your lotus-feet. The worldly falsehood (Maya) is very horrible and tortuous, and it is rather difficult to cross this tortuous ocean of life (which is awe-inspiring like the Yama). O Lord-benefactor ! May You protect us from the worldly desires by giving us the company of Your holy saints ! (17)

O Lord ! Whatever is (to be) seen in the world is all perishable, being temporary. I would seek the boon of the dust of the lotus feet of Your holy saints, so that I could attain salvation by applying this holy dust on my forehead, but the person blessed by Your Grace alone could get it. (18)

O Lord -bestower of bliss ! Whosoever is favoured with Your benevolence, gets the company of the lotus-feet of Your saints and then inculcates its love in the heart. Thus such a person attains the wealth of True Name, the fountain-head of all the occult powers (nine treasures) and hears the unstrung (all pervasive) music of Nature in his mind. (19)

My tongue repeats all Your four Names (comprising the name given by parents, the Name of the Caste, or the name due to one's virtues, and the fourth Name based on one's actions), whereas True Name (Sat Na'm) is the name from the very beginning (before advent of Time). O Nanak ! May the Lord bless us with His glimpse as the saints have sought the Lord's support only, so that the heart becomes blissful with True Name. (20)

O Lord ! You alone know Your status and Greatness and

ਦਾਸੁ ਦਾਸਨ ਕੇ ਕਰੀਅਹੁ ਹਰਿ ਭਾਵੈ ਦਾਸਾ

ਰਾਖੁ ਸੰਗਾ ॥ ੨੧ ॥ ੨ ॥ ੧੧ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਅਲਹੁ ਅਗਮ ਖੁਦਾਈ ਬੰਦੇ ॥ ਫੋਡਿ ਖਿਆਲ

ਦੁਨੀਆ ਕੇ ਧੰਧੇ ॥ ਹੋਇ ਪੈ ਖਾਕ ਫਕੀਰ ਮੁਸਾਫਰੁ

ਇਹੁ ਦਰਵੇਸੁ ਕਬੂਲੁ ਦਰਾ ॥ ੧ ॥ ਸਚੁ ਨਿਵਾਜ

ਯਕੀਨੁ ਮੁਸਲਾ ॥ ਮਨਸਾ ਮਾਰਿ ਨਿਵਾਰਿਹੁ ਆਸਾ

॥ ਦੇਹ ਮਸੀਤਿ ਮਨੁ ਮਉਲਾਣਾ ਕਲਮ ਖੁਦਾਈ

ਪਾਕੁ ਖਰਾ ॥ ੨ ॥ ਸਰਾ ਸਰੀਅਤਿ ਲੇ ਕੀਮਾਵਹੁ

॥ ਤਰੀਕਤਿ ਤਰਕ ਖੋਜਿ ਟੋਲਾਵਹੁ ॥ ਮਾਰਫਤਿ

ਮਨੁ ਮਾਰਹੁ ਅਬਦਾਲਾ ਮਿਲਹੁ ਹਕੀਕਤਿ ਜਿਤੁ

ਫਿਰਿ ਨ ਮਰਾ ॥ ੩ ॥ ਕੁਰਾਣੁ ਕਤੇਬ ਦਿਲ

ਮਾਹਿ ਕਮਾਹੀ ॥ ਦਸ ਅਉਰਾਤ ਰਖਹੁ ਬਦ

ਰਾਹੀ ॥ ਪੰਚ ਮਰਦ ਸਿਦਕਿ ਲੇ ਬਾਧਹੁ ਖੈਰਿ

ਸਬੂਰੀ ਕਬੂਲੁ ਪਰਾ ॥ ੪ ॥ ਮਕਾ ਮਿਹਰ ਰੋਜਾ

ਪੈ ਖਾਕਾ ॥ ਭਿਸਤੁ ਪੀਰ ਲਫਜ਼ ਕਮਾਇ ਅੰਦਾਜਾ

॥ ਹੂਰ ਨੂਰ ਮੁਸਕੁ ਖੁਦਾਇਆ ਬੰਦਗੀ ਅਲਹੁ

ਆਲਾ ਹੁਜਰਾ ॥ ੫ ॥ ਸਚੁ ਕਮਾਵੈ ਸੋਈ ਕਾਜੀ

॥ ਜੇ ਦਿਲੁ ਸੋਧੈ ਸੋਈ ਹਾਜੀ ॥ ਸੋ ਮੁਲਾ ਮਲਊਨ

ਨਿਵਾਰੈ ਸੋ ਦਰਵੇਸੁ ਜਿਸੁ ਸਿਫਤਿ ਧਰਾ ॥ ੬ ॥

ਸਭੇ ਵਖਤ ਸਭੇ ਕਰਿ ਵੇਲਾ ॥ ਖਾਲਕੁ ਯਾਇ

You alone could describe it or explain Your Vastness (by singing Your praises). O Nanak ! May the Lord keep us (give us) in the company of holy saints, if it pleases the Lord by accepting us as the slaves of His slaves even (21 - 2 - 11)

Maru Mahala - 5 (Allah agam khuda'iee bandai....)

O Worldly people !(Lord's creation) ! If You are interested in meeting the Lord (uniting with the Lord), then you should forsake the love of the worldly bondage. Let us consider ourselves as the dust of the lotus-feet of holy saints (fakirs) and accept Ourselves as a traveller (guest) only, which is acceptable to the Lord as His worship. (1)

O Man ! Truth (speaking Truth) should form your (muslim) prayer with the faith in the Guru as Your sheet (for offering prayers). Get rid of all Your worldly desires which should be your staff (of the Yogis). Keep your mind stable in the mosque of this body (in your religious fervour) by reciting the Kalma (short muslim prayer) by keeping Your mind purified of all vicious thoughts. (2)

O Man ! This is the religious duty. which you should perform. (like the muslim religious laws). Get rid of your hatred (of others) and search for Truth. (These should form Your stages of Islamic principles). Keep your mind under control and then perform your prayer (like the muslim prayers) and then get united with the Lord, so that you do not face death again. (3)

The study of Koran or Kateb (semetic books) should consist of the recitation of True Name in mind and keep all the ten senses (like the wives) under your control. Then keep all the five vices (like sexual desires) under your full control and whosoever has sought the boon of contentment gets accepted in the Lord's court. (4)

Your visit of Mecca should consist of mercy on all the beings and then keep the fast (roza) by becoming the dust of the lotus-feet of holy saint. The following of the Guru's teachings (Guru's Word) should pave the way towards your path leading to heavens. The thought of the Lord pervading everywhere in the Universe is like perceiving the beauties of the heavens or applying scented fragrance and then the worship of the Lord (Allah) should form the Lord's Abode in the mosque. (5)

The True Kazi is one who speaks the Truth and a true Haji is one who has purified his mind. The person, who gets

ਦਿਲੈ ਮਹਿ ਮਉਲਾ ॥ ਤਸਬੀ ਯਾਦਿ ਕਰਹੁ ਦਸ
ਮਰਦਨੁ ਸੁੰਨਤਿ ਸੀਲੁ ਬੰਧਾਨਿ ਬਰਾ ॥ ੭ ॥
ਦਿਲ ਮਹਿ ਜਾਨਹੁ ਸਭ ਫਿਲਹਾਲਾ ॥ ਖਿਲਖਾਨਾ
ਬਿਰਾਦਰ ਹਮੂ ਜੰਜਾਲਾ ॥ ਮੀਰ ਮਲਕ ਉਮਰੇ
ਫਾਨਾਇਆ ਏਕ ਮੁਕਾਮ ਖੁਦਾਇ ਦਰਾ ॥ ੮ ॥
ਅਵਲਿ ਸਿਫਤਿ ਦੂਜੀ ਸਾਬੂਰੀ ॥ ਤੀਜੈ ਹਲੇਮੀ
ਚਉਥੈ ਖੇਰੀ ॥ ਪੰਜਵੈ ਪੰਜੇ ਇਕਤੁ ਮੁਕਾਮੈ ਏਹਿ
ਪੰਜਿ ਵਖਤ ਤੇਰੇ ਅਪਰਪਰਾ ॥ ੯ ॥ ਸਗਲੀ
ਜਾਨਿ ਕਰਹੁ ਮਉਦੀਫਾ ॥ ਬਦ ਅਮਲ ਛੋਡਿ
ਕਰਹੁ ਹਥਿ ਕੂਜਾ ॥ ਖੁਦਾਇ ਏਕੁ ਬੁਝਿ ਦੇਵਹੁ
ਬਾਂਗਾਂ ਬੁਰਗੁ ਬਰਖੁਰਦਾਰ ਖਰਾ ॥ ੧੦ ॥ ਹਕੁ
ਹਲਾਲੁ ਬਖੋਰਹੁ ਖਾਣਾ ॥ ਦਿਲ ਦਰੀਆਉ
ਧੋਵਹੁ ਮੈਲਾਣਾ ॥ ਪੀਰੁ ਪਛਾਣੈ ਭਿਸਤੀ ਸੋਈ
ਅਜਰਾਈਲੁ ਨ ਦੇਜ ਠਰਾ ॥ ੧੧ ॥ ਕਾਇਆ
ਕਿਰਦਾਰ ਅਉਰਤ ਯਕੀਨਾ ॥ ਰੰਗ ਤਮਾਸੇ ਮਾਣਿ
ਹਕੀਨਾ ॥ ਨਾਪਾਕ ਪਾਕੁ ਕਰਿ ਹਦੂਰਿ ਹਦੀਸਾ
ਸਾਬਤ ਸੂਰਤਿ ਦਸਤਾਰ ਸਿਰਾ ॥ ੧੨ ॥
ਮੁਸਲਮਾਣੁ ਮੋਮ ਦਿਲਿ ਹੋਵੈ ॥ ਅੰਤਰ ਕੀ ਮਲੁ
ਦਿਲ ਤੇ ਧੋਵੈ ॥ ਦੁਨੀਆ ਰੰਗ ਨ ਆਵੈ ਨੇੜੈ
ਜਿਉ ਕੁਸਮ ਪਾਟੁ ਘਿਉ ਪਾਕੁ ਹਰਾ ॥ ੧੩ ॥
ਜਾ ਕਉ ਮਿਹਰ ਮਿਹਰ ਮਿਹਰਵਾਨਾ ॥ ਸੋਈ

rid of the filth (of loss) of mind is a true Mullah (muslim leader) and the person, winning the praise of the world is a true dervesh (worshipper). (6)

Keep reciting the Lord's True Name all the time by remembering the Lord at heart. Thus the worship of the Lord by controlling all the ten senses should be your rosary in hand and your sunat (muslim way of becoming a follower of Islam) should consist of celibacy of mind and heart. (7)

Consider all the beings as perishable and all the worldly pleasures (like touring on horses) should be considered as bondage. Infact, apart from the Lord who is above death, (ever-existent) rest all the rich landlords or kings are all perishable. (8)

The first Muslim prayer should consist of singing the praises of the Lord and having contentment at heart should form the second prayer. The third prayer should be humility and passing on the message of True Name to others as the fourth prayer. The fifth prayer should consist of controlling all the five senses and stabilising the mind which should form part of your five prayers (like a devout muslim). (9)

The world is perishable and this pryaer should be recited all the time, while (carrying the tumbler in hand) giving up sinful actions should form the vessel for purifying (before prayers). The call for prayers (azan) should be the one-ness of the Lord-sublime and learning to perform virtuous actions, which would bear good (fruit) results. (10)

The halal food should consist of earnings from religious chores and purifying the filthy mind of all sinful actions through the company of holy saints. The Guru, who has realised the Lord is abiding in heavens as the Yama has no power to send Hism to the hell. (11)

With the faith in the Guru is like performing a virtuous deed (or having a wedded wife) the bliss of a unison with the Lord is like perceiving the worldly drama in all its enjoyment. We could purify the mind which should be considered as the guidance of the saints to attain the Lord, and making oneself perfect in appearance should be like tying a turban. (like honouring oneself). (12)

The Musalman should be soft-hearted and should purify his filth of mind by the Lord's worship. He should avoid enjoying worldly pleasures and become as pure as the flowers, silken cloth or ghee (through his worship). (13)

ਰਦੁ ਮਰਦੁ ਮਰਦਾਨਾ ॥ ਸੋਈ ਸੇਖੁ ਮਸਾਇਕੁ

ਜੀ ਸੋ ਬੰਦਾ ਜਿਸੁ ਨਜਰਿ ਨਰਾ ॥ ੧੪ ॥

ਦਰਤਿ ਕਾਦਰ ਕਰਣ ਕਰੀਮਾ ॥ ਸਿਫਤਿ

ਹਬਤਿ ਅਥਾਹ ਰਹੀਮਾ ॥ ਹਕੁ ਹੁਕਮੁ ਸੁ

ਦਾਇਆ ਬੁਝਿ ਨਾਨਕ ਬੰਦਿ ਖਲਾਸ ਤਰਾ ॥

੫ ॥ ੩ ॥ ੧੨ ॥

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਾਰਬ੍ਰਹਮ ਸਭ ਊਚ ਬਿਰਾਜੇ ॥ ਆਪੇ ਥਾਪਿ

ਥਾਪੇ ਸਾਜੇ ॥ ਪ੍ਰਭ ਕੀ ਸਰਣਿ ਗਹਤ ਸੁਖੁ

ਈਐ ਕਿਛੁ ਭਉ ਨ ਵਿਆਪੈ ਬਾਲ ਕਾ ॥ ੧

ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ ॥

ਕਤ ਕਿਰਮ ਮਹਿ ਨਹੀ ਸੰਘਾਰਿਆ ॥ ਅਪਨਾ

ਸਮਰਨੁ ਦੇ ਪ੍ਰਤਿਪਾਲਿਆ ਓਹੁ ਸਗਲ ਘਟਾ

ਮਾਲਕਾ ॥ ੨ ॥ ਚਰਣ ਕਮਲ ਸਰਣਾਈ

ਸਾਇਆ ॥ ਸਾਧਸੰਗਿ ਹੈ ਹਰਿ ਜਸੁ ਗਾਇਆ

ਜਨਮ ਮਰਣ ਸਭਿ ਦੂਖ ਨਿਵਾਰੇ ਜਪਿ ਹਰਿ

ਰਿ ਭਉ ਨਹੀ ਕਾਲ ਕਾ ॥ ੩ ॥ ਸਮਰਥ

ਕਥ ਅਗੋਚਰ ਦੇਵਾ ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤਾ

ਰੀ ਸੇਵਾ ॥ ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਬਹੁ

ਰਕਾਰੀ ਪਾਲਕਾ ॥ ੪ ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ

ਇਨਿ ਨਿਧਾਨਾ ॥ ਰਾਮ ਨਾਮ ਰਸੁ ਅੰਤਰਿ ਮਾਨਾ

ਕਰੁ ਗਹਿ ਲੀਨੇ ਅੰਧ ਕੂਪ ਤੇ ਵਿਰਲੇ ਕੋਈ

ਸਲਕਾ ॥ ੫ ॥ ਆਦਿ ਅੰਤਿ ਮਧਿ ਪ੍ਰਭੁ ਸੋਈ ॥

ਯਾਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ ॥ ਕ੍ਰਮੁ ਭਉ ਮਿਟਿਆ

ਸਾਧਸੰਗ ਤੇ ਦਾਲਿਦ ਨ ਕੋਈ ਘਾਲਕਾ ॥ ੬ ॥

The Lord-benefactor has bestowed His Grace and benevolence on us and whosoever gets blessed with His munificence becomes a warrior. The person, who is bestowed with the Lord's Grace is a true sheikh, engaged in penance and meditation or a true Haji. (14)

The Lord-creator of the Nature is our benefactor and the cause and effect of everything. May the Lord bless me with His love and devotion, so that I could sing the praises of the limitless Lord. O Nanak ! The Lord is Truth personified with His Will equally pure. We could get freed from the worldly bondage through our prayers to the Lord-creator. (15 - 3 - 12)

Maru Mahala - 5 (Parbrahm sabh uch birajai.....)

The Lord is abiding in His Abode which is the highest. He alone creates this Universe, then sustains it and finally, destroys it. (as it pleases Him). We should seek the support of such a True Master so as to enjoy the eternal bliss, having lost the fear of the worldly falsehood (Maya). (1)

The Lord has protected us in the fire of the mother's womb and has saved us from all the filth (worms) in the womb. Infact, the Lord has sustained us there through the recitation of True Name as He is the Master of all the beings. (2)

I have sought refuge at the lotus-feet of the Lord and have sung the praises of the Lord in the company of the holy saints. The Lord has eliminated all our afflictions of the cycle of births and deaths and has removed the fear complex through His worship. (3)

The Lord is limitless, indescribable and beyond our reach or perception even. All the beings, big and small, are engaged in His service. All the creation of four types (created through eggs, semen, perspiration and Vegetation of different types) is maintained and sustained by You. (4)

The person, who has enjoyed the bliss of the nectar of True Name has attained the treasure of (fountain-head of) the True Lord. The holy saints have saved many from the blind well of this world through their knowledge but there are very few such learned persons (who could show this path). (5)

The Lord-sublime is ever-existent, being present in the beginning or end of time and during the middle period. Whatever the Lord Wills comes to pass. All our fear complex and dual-mindedness is cast away in the company of holy saints and no amount of laziness or doubts could destroy such

ਉਤਮ ਬਾਣੀ ਗਾਉ ਗੋਪਾਲਾ ॥ ਸਾਧਸੰਗਤਿ ਕੀ
ਮੰਗਹੁ ਰਵਾਲਾ ॥ ਬਾਸਨ ਮੇਟਿ ਨਿਬਾਸਨ ਹੋਈਐ
ਕਲਮਲ ਸਗਲੇ ਜਾਲਕਾ ॥ ੭ ॥ ਸੰਤਾ ਕੀ
ਇਹ ਰੀਤਿ ਨਿਰਾਲੀ ॥ ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਦੇ
ਖਹਿ ਨਾਲੀ ॥ ਸਾਸਿ ਸਾਸਿ ਆਰਾਧਨਿ ਹਰਿ ਹਰਿ
ਕਿਉ ਸਿਮਰਤ ਕੀਜੈ ਆਲਕਾ ॥ ੮ ॥ ਜਹ ਦੇਖਾ
ਤਹ ਅੰਤਰਜਾਮੀ ॥ ਨਿਮਖ ਨ ਵਿਸਰਹੁ ਪ੍ਰਭ ਮੇਰੇ
ਸੁਆਮੀ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਜੀਵਹਿ ਤੇਰੇ ਦਾਸਾ
ਬਨਿ ਜਲਿ ਪੂਰਨ ਥਾਲਕਾ ॥ ੯ ॥ ਤਤੀ ਵਾਉ ਨ
ਤਾ ਕਉ ਲਾਗੈ ॥ ਸਿਮਰਤ ਨਾਮੁ ਅਨਦਿਨੁ ਜਾਗੈ
॥ ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਹਰਿ ਸਿਮਰਨੁ ਤਿਸੁ
ਮਾਇਆ ਸੰਗਿ ਨ ਤਾਲਕਾ ॥ ੧੦ ॥ ਰੋਗ ਸੋਗ
ਦੂਖ ਤਿਸੁ ਨਾਹੀ ॥ ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ
ਗਾਹੀ ॥ ਆਪਣਾ ਨਾਮੁ ਦੇਹਿ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਸੁਣਿ
ਬੇਨਤੀ ਖਾਲਕਾ ॥ ੧੧ ॥ ਨਾਮ ਰਤਨੁ ਤੇਰਾ ਹੈ
ਪਿਆਰੇ ॥ ਰੰਗਿ ਰਤੇ ਤੇਰੈ ਦਾਸ ਅਪਾਰੇ ॥ ਤੇਰੈ
ਰੰਗਿ ਰਤੇ ਤੁਧੁ ਜੇਹੇ ਵਿਰਲੇ ਕੋਈ ਭਾਲਕਾ ॥
੧੨ ॥ ਤਿਨ ਕੀ ਧੂੜਿ ਮਾਰੈ ਮਨੁ ਮੇਰਾ ॥ ਜਿਨ
ਵਿਸਰਹਿ ਨਾਹੀ ਕਾਹੂ ਬੋਰਾ ॥ ਤਿਨ ਕੈ ਸੰਗਿ
ਪਰਮ ਪਦੁ ਪਾਈ ਸਦਾ ਸੰਗੀ ਹਰਿ ਨਾਲਕਾ ॥
੧੩ ॥ ਸਾਜਨੁ ਮੀਤੁ ਪਿਆਰਾ ਸੋਈ ॥ ਏਕੁ
ਦ੍ਰਿੜਾਏ ਦੁਰਮਤਿ ਖੋਈ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ
ਤਜਾਏ ਤਿਸੁ ਜਨ ਕਉ ਉਪਦੇਸੁ ਨਿਰਮਾਲਕਾ ॥
੧੪ ॥ ਤੁਧੁ ਵਿਣੁ ਨਾਹੀ ਕੋਈ ਮੇਰਾ ॥ ਗੁਰਿ
ਪਕੜਾਏ ਪ੍ਰਭ ਕੇ ਪੈਰਾ ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ

persons. (6)

Let us sing the Guru's Word (bani) which is the purest and highest form of worship and seek the dust of the lotus-feet of the holy saints. let us get rid of all vicious thoughts by casting away (burning) all our sins. (7)

The life style of the holy saints is really distinct and wonderful, as they always perceive the True Lord close by, within themselves. They always recite the Lord's True Name with each breath. Why should we be lithargic in our worship of the Lord (recitation of True Name). (8)

O True Lord ! Wherever I look around I perceive the same omni-scient Lord. May I never forsake my True Master even for a moment. O Lord ! Your devotees (slaves) always live by (are thrilled) reciting Your True Name, while You are present everywhere including forests, lands and oceans. (9)

Such persons are not pestered by any sufferings or afflictions as they are always awakened from the slumber of ignornace and recite True Name by day and night. They enjoy the eternal bliss by reciting the Lord's True Name as they have no attraction (love) for the worldly falsehood. (Maya). (10)

Such a person does not suffer from any malady, sorrow or sinful actions, being engaged in singing the praises of the Lord in the company of holy saints. O beloved Lord ! May You bestow this (favour) boon of True Name on us, which is our only prayer to You. (11)

O dear Lord ! Your True Name is the jewel of our life and is invaluable, while Your slaves (devotees) are immersed in Your love only. Such persons become an embodiment of Your person with their love and devotion, but are very few. (12)

O Lord ! My mind is always seeking the dust of the lotus-feet of such persons who never forsake (forget) Your worship. O Lord ! May You bless us with the highest stage of salvation in their company as they are always attached to You. (13)

The person, who enables us to recite the Lord's True Name by ridding us of our vicious thoughts, is our true friend, companion and beloved comrade. The person, who has given up his vices like sexual desires, anger and egoism, has followed the pure and true message of the Lord through the Guru's guidance. (14)

O True Master ! None else except You is my saviour or protector . Infact, the Guru has helped me to seek Your love

ਪੂਰੇ ਜਿਨਿ ਖੰਡਿਆ ਭਰਮੁ ਅਨਾਲਕਾ ॥ ੧੫ ॥
ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭੁ ਬਿਸਰੈ ਨਾਹੀ ॥ ਆਠ ਪਹਰ
ਹਰਿ ਹਰਿ ਕਉ ਧਿਆਈ ॥ ਨਾਨਕ ਸੰਤ ਤੇਰੈ
ਰੀਗਿ ਰਾਤੇ ਤੂ ਸਮਰਥੁ ਵਡਾਲਕਾ ॥ ੧੬ ॥ ੪
॥ ੧੩ ॥

ਮਾਰੂ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਨਿਤ ਧਾਰੀ ॥ ਗੁਰੁ ਪੂਰਾ
ਖਿਨੁ ਖਿਨੁ ਨਮਸਕਾਰੀ ॥ ਤਨੁ ਮਨੁ ਅਰਪਿ ਧਰੀ
ਸਭੁ ਆਗੈ ਜਗ ਮਹਿ ਨਾਮੁ ਸੁਹਾਵਣਾ ॥ ੧ ॥
ਸੋ ਨਾਕੁਰੁ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥ ਜੀਉ ਪਿੰਡੁ ਦੇ
ਸਾਜਿ ਸਵਾਰੇ ॥ ਸਾਸਿ ਗਰਾਸਿ ਸਮਾਲੇ ਕਰਤਾ
ਕੀਤਾ ਅਪਣਾ ਪਾਵਣਾ ॥ ੨ ॥ ਜਾ ਤੇ ਬਿਰਥਾ
ਕੋਉ ਨਾਹੀ ॥ ਆਠ ਪਹਰ ਹਰਿ ਰਖੁ ਮਨ ਮਾਰੀ
॥ ਸਾਧਸੰਗਿ ਭਜੁ ਅਚੁਤ ਸੁਆਮੀ ਦਰਗਹ ਸੋਭਾ
ਪਾਵਣਾ ॥ ੩ ॥ ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਦਸਾ
ਸਿਧਿ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਸਹਜ ਸੁਖੁ ਨਉ ਨਿਧਿ
ਸਰਬ ਕਲਿਆਣ ਜੇ ਮਨ ਮਹਿ ਚਾਹਹਿ ਮਿਲਿ
ਸਾਧੂ ਸੁਆਮੀ ਰਾਵਣਾ ॥ ੪ ॥ ਸਾਸਤਿ ਸਿੰਮ੍ਰਿਤਿ
ਬੇਦ ਵਖਾਣੀ ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤੁ ਪਰਾਣੀ
॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਨਿੰਦਾ ਪਰਹਰੀਐ ਹਰਿ ਰਸਨਾ
ਨਾਨਕ ਗਾਵਣਾ ॥ ੫ ॥ ਜਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ
ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਦਿਨੁ
ਰਾਤੀ ॥ ਜੋ ਜੋ ਜਪੈ ਸੋਈ ਵਡਭਾਰੀ ਬਹੁਤਿ ਨ
ਜੋਨੀ ਪਾਵਣਾ ॥ ੬ ॥ ਜਿਸ ਨੋ ਬਿਸਰੈ ਪੁਰਖੁ

(lotus-feet) and devotion. I would offer myself as a sacrifice to such a True and perfect Guru who has rid me of all my dual-mindedness or misgivings. (15)

O Lord ! May I never forsake the True Name (Your worship) with every breath. (any time) and recite True Name of the Lord all the twenty-four hours. O Nanak ! All the beings are immersed in the love of the Lord sublime who is all powerful to protect His saints. (16 - 4 - 13)

Ma'ru Mahala - 5 Ik onkar satgur prasad (Charna kamal hirdai nit dhari. .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Let us pray and thank the Guru every moment of our life by inculcating the lotus-feet of the Lord in our hearts and then offer our body and mind, infact, everything at the altar of the Guru. Then we can earn good name and honour in the world.

Why should we forget and forsake the Lord from our hearts, who creates us, sustains us and then enlivens the body with the soul? The Lord maintains us every moment while breathing or taking a morsel of food in the mouth and bestows on us our requirements of food and drinks. The human being then has to bear the fruits of his actions, whether good or bad.(2)

O Man ! Remember such a Lord all the twenty-four hours in your mind as no one is devoid of the Lord's Presence and recite the True Name of the Lord, who is ever-existent, never falling from His position, in the company of holy saints so that you may be received with honour in the court of the Lord. (3)

O Brother ! One can attain the four valuable virtues, and eighteen sidhis (occult powers) alongwith the treasure of True Name effortlessly, resulting in all the worldly pleasures and joy of life. (of nine treasures and eighteen powers) If some one is longing to possess all the comforts of life, one should recite True Name in the company of holy saints. (4)

O human being ! The Shastras, Smritis and Vedas also lay stress on the principle of making a success of this invaluable life. O Nanak ! Let us sing the praises of the Lord with our tongue, by ridding ourselves of sexual desires, anger and vilification of others. (5)

The Perfect Master is pervading every corner of the world day and night, but without any form, shape or symbol. The person, who remembers the Lord, is really fortunate and

ਬਿਧਾਤਾ ॥ ਜਲਤਾ ਫਿਰੈ ਰਹੈ ਨਿਤ ਤਾਤਾ ॥
 ਅਕਿਰਤਘਣੈ ਕਉ ਰਖੈ ਨ ਕੋਈ ਨਰਕ ਘੋਰ
 ਮਹਿ ਪਾਵਣਾ ॥ ੭ ॥ ਜੀਉ ਪ੍ਰਾਣ ਤਨੁ ਧਨੁ
 ਜਿਨਿ ਸਾਜਿਆ ॥ ਮਾਤ ਗਰਭ ਮਹਿ ਰਾਖਿ
 ਨਿਵਾਜਿਆ ॥ ਤਿਸ ਸਿਉ ਪ੍ਰੀਤਿ ਛਾਡਿ ਅਨ
 ਰਾਤਾ ਕਾਹੂ ਸਿਰੈ ਨ ਲਾਵਣਾ ॥ ੮ ॥ ਧਾਰਿ
 ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ॥ ਘਟਿ ਘਟਿ ਵਸਹਿ
 ਸਭਨ ਕੈ ਨੇਰੇ ॥ ਹਾਥਿ ਹਮਾਰੈ ਕਛੁਐ ਨਾਹੀ
 ਜਿਸੁ ਜਣਾਇਹਿ ਤਿਸੈ ਜਣਾਵਣਾ ॥ ੯ ॥ ਜਾ ਕੈ
 ਮਸਤਕਿ ਧਰਿ ਲਿਖਿ ਪਾਇਆ ॥ ਤਿਸ ਹੀ ਪੁਰਖ
 ਨ ਵਿਆਪੈ ਮਾਇਆ ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ
 ਸਰਣਾਈ ਦੂਸਰ ਲਵੈ ਨ ਲਾਵਣਾ ॥ ੧੦ ॥
 ਆਗਿਆ ਦੂਖ ਸੂਖ ਸਭਿ ਕੀਨੇ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ
 ਬਿਰਲੈ ਹੀ ਚੀਨੇ ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ
 ਜਾਈ ਜਤ ਕਤ ਓਹੀ ਸਮਾਵਣਾ ॥ ੧੧ ॥ ਸੋਈ
 ਭਗਤੁ ਸੋਈ ਵਡ ਦਾਤਾ ॥ ਸੋਈ ਪੂਰਨ ਪੁਰਖੁ
 ਬਿਧਾਤਾ ॥ ਬਾਲ ਸਹਾਈ ਸੋਈ ਤੇਰਾ ਜੋ ਤੇਰੈ
 ਮਨਿ ਭਾਵਣਾ ॥ ੧੨ ॥ ਮਿਰਤੁ ਦੂਖ ਸੂਖ ਲਿਖਿ
 ਪਾਏ ॥ ਤਿਲੁ ਨਹੀ ਬਧਹਿ ਘਟਹਿ ਨ ਘਟਾਏ
 ॥ ਸੋਈ ਹੋਇ ਜਿ ਕਰਤੇ ਭਾਵੈ ਕਹਿ ਕੈ ਆਪੁ
 ਵਢਾਵਣਾ ॥ ੧੩ ॥ ਅੰਧ ਰੂਪ ਤੇ ਸੋਈ ਕਾਢੇ ॥
 ਜਨਮ ਜਨਮ ਕੇ ਟੂਟੇ ਗਾਢੇ ॥ ਕਿਰਪਾ ਧਾਰਿ
 ਰਖੇ ਕਰਿ ਅਪੁਨੇ ਮਿਲਿ ਸਾਧੂ ਗੋਬਿੰਦੁ ਧਿਆਵਣਾ
 ॥ ੧੪ ॥ ਤੇਰੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥

praiseworthy, and then he is not taken through the cycle of births and deaths. (6)

The person, who forgets the Lord-judge of our actions, is always burning within with desires of more and more possessions. No one could protect a person, who always is forgetful of the kindness of others or does not recognise others good deeds and is thrown into the depths of the hell. (7)

O Man ! Why have you forsaken the love of the Lord, who has bestowed this body, soul, life and wealth on you and has protected you in the mother's womb ? Instead you are engrossed in worldly pleasures, which will not lead you anywhere. (8)

O my True Master ! May You bless me with Your Grace as You pervade all the beings, and are present beside us all the time ! The person who is bestowed with intelligence by You to realise Your secrets is enabled to attain full realisation of Your Greatness, as there is nothing in our control normally. (9)

O Lord ! The person, who is fortunate enough, predestined by Your Will, is not affected by vagaries of worldly falsehood. O Nanak ! We have sought refuge at Your lotus-feet, O Lord ! And there seems to be no other power equal to You. (10)

We, human beings, are made to suffer or enjoy bliss as per the Lord's Will, but hardly any Guru-minded person partakes the nectar of True Name. No one, however, could evaluate the Lord or realise His limits. Wherever we look around, we perceive the same Lord pervading everywhere. (11)

The Lord alone is the greatest benefactor and the greatest saint, infact He alone is the perfect person and Lord-sublime, who decides our fate (based on our actions) O Brother ! The Lord alone is your protector from the childhood, who fulfils all your cherished desires. (12)

The True Master has already written your joys and sorrows including your death on your forehead (has already predestined your fate) and whatever is in store for you as per Lord's Will cannot be altered by anyone, or made to differ in quantum. Whatever pleases the Lord, comes to pass and if we were to ask for some more comforts or pleasures then we will belittle ourselves only and lose our prestige. (13)

The Lord alone could protect us from this blind well, who unites the separated men since ages with Himself. The persons, who have worshipped the Lord in the company of holy saints,

ਅਚਰਜ ਰੂਪੁ ਵਡੀ ਵਡਿਆਈ ॥ ਭਗਤਿ ਦਾਨੁ
ਮੰਗੈ ਜਨੁ ਤੇਰਾ ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਵਣਾ ॥
੧੫ ॥ ੧ ॥ ੧੪ ॥ ੨੨ ॥ ੨੪ ॥ ੨ ॥ ੧੪
॥ ੬੨ ॥

ਮਾਰੂ ਵਾਰ ਮਹਲਾ ੩
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸਲੋਕੁ ਮ: ੧ ॥

ਵਿਣੁ ਗਾਹਕੁ ਗੁਣੁ ਵੇਚੀਐ ਤਉ ਗੁਣੁ ਸਹਯੋ
ਜਾਇ ॥ ਗੁਣ ਕਾ ਗਾਹਕੁ ਜੇ ਮਿਲੈ ਤਉ ਗੁਣੁ
ਲਾਖ ਵਿਕਾਇ ॥ ਗੁਣ ਤੇ ਗੁਣ ਮਿਲਿ ਪਾਈਐ
ਜੇ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ ॥ ਮੁਲਿ ਅਮੁਲੁ ਨ
ਪਾਈਐ ਵਣਜਿ ਨ ਲੀਜੈ ਹਾਟਿ ॥ ਨਾਨਕ ਪੂਰਾ
ਤੋਲੁ ਹੈ ਕਬਹੂ ਨ ਹੋਵੈ ਘਾਟਿ ॥ ੧ ॥

ਮ: ੪ ॥ ਨਾਮ ਵਿਹੂਣੇ ਭਰਮਸਹਿ ਆਵਹਿ
ਜਾਵਹਿ ਨੀਤ ॥ ਇਕਿ ਬਾਧੇ ਇਕਿ ਢੀਲਿਆ
ਇਕਿ ਸੁਖੀਏ ਹਰਿ ਪ੍ਰੀਤਿ ॥ ਨਾਨਕ ਸਚਾ ਮੰਨਿ
ਲੈ ਸਚੁ ਕਰਣੀ ਸਚੁ ਗੀਤਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਇਆ ਅਤਿ
ਖੜਕੁ ਕਰਾਰਾ ॥ ਦੂਜਾ ਭ੍ਰਮੁ ਗੜੁ ਕਟਿਆ ਮੋਹੁ
ਲੋਭੁ ਅਹੰਕਾਰਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਿ ਵਸਿਆ
ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਾ ॥ ਸਚ ਸੰਜਮਿ ਮਤਿ ਊਤਮਾ
ਹਰਿ ਲਗਾ ਪਿਆਰਾ ॥ ਸਭੁ ਸਚੈ ਸਚੁ ਵਰਤਦਾ

are protected by the Lord through His Grace. (14)

O True Master ! No one could ever really evaluate Your Greatness or status. O Lord ! Your form is wonderful and beyond our comprehension. Your Greatness is the highest and the purest. O Nanak ! I only seek the boon of Lord's worship as a devotee, and would offer myself as a sacrifice to the Lord. (15 - 1 - 14 - 22 - 24 - 2 - 14 - 62)

Ma'ru Vaar Mahala - 3 Ik onkar satgur prasad Slok M - 1 (Vin ga'hak gu'nn vaichiai tou gunn sahegho jaie'. .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

If we try to sell any quality goods without having a proper customer, then it goes very cheap but if there is a qualified customer looking for a genuine product, then we could sell our virtues or goods for an enormous price. (for lakhs even). If we inculcate the Guru's message in our heart, then we may gain the virtue of knowledge as our product in the light of our good characteristics. But this invaluable knowledge could neither be had at any price without having faith within us, nor could we buy such virtues or quality goods from any shop. O Nanak ! The measure of the weight of knowledge is correct, which can never be short in weight. (so we should give the message of knowledge only to deserving persons). (1)

M - 4 : The persons, who are wandering around in wild and false pursuits, are always going through the cycle of births and deaths. There are some persons who are always engrossed in false worldly pursuits, some persons follow the middle path being indecisive, that is at times they are busy worshipping God while at other times they are worldly wise, whereas the third category enjoys eternal peace by inculcating Lord's love in their hearts. O Nanak ! The person, who has realised that True Name is really truthful and the right approach, leads his life truly on the right lines and his worship of God is equally genuine and true. (2)

Pour'i : The Sword of knowledge is very sharp and can be had from the Guru alone, which could break the fort of doubt and falsehood based on dual-mindedness alongwith getting rid of greed, egoism and worldly attachments. Thus we could inculcate Lord's True Name in our heart by pondering on Guru's Word. The mind also appreciates the mode of reciting Lord's True Name in the right manner, considering it as the highest and purest means. The Lord-creator of the universe,

ਸਚੁ ਸਿਰਜਣਹਾਰਾ ॥ ੧ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਕੇਦਾਰਾ ਰਾਗਾ ਵਿਚਿ ਜਾਣੀਐ ਭਾਈ ਸਬਦੇ ਕਰੇ
ਪਿਆਰੁ ॥ ਸਤਸੰਗਤਿ ਸਿਉ ਮਿਲਦੇ ਰਹੈ ਸਚੇ
ਧਰੇ ਪਿਆਰੁ ॥ ਵਿਚਹੁ ਮਲੁ ਕਟੇ ਆਪਣੀ ਕੁਲਾ
ਕਾ ਕਰੇ ਉਧਾਰੁ ॥ ਗੁਣਾ ਕੀ ਰਾਸਿ ਸੰਗ੍ਰਹੈ
ਅਵਗਣ ਕਵੈ ਵਿਡਾਰਿ ॥ ਨਾਨਕ ਮਿਲਿਆ ਸੇ
ਜਾਣੀਐ ਗੁਰੂ ਨ ਛੋਡੈ ਆਪਣਾ ਦੂਜੈ ਨ ਧਰੇ
ਪਿਆਰੁ ॥ ੧ ॥

ਮ: ੪ ॥ ਸਾਗਰੁ ਦੇਖਉ ਡਰਿ ਮਰਉ ਭੈ ਤੇਰੈ
ਡਰੁ ਨਾਹਿ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸੰਤੋਖੀਆ ਨਾਨਕ
ਬਿਗਾਸਾ ਨਾਇ ॥ ੨ ॥

ਮ: ੪ ॥ ਚੜਿ ਬੋਹਿਥੈ ਚਾਲਸਉ ਸਾਗਰੁ ਲਹਰੀ
ਦੇਇ ॥ ਠਾਕ ਨ ਸਚੈ ਬੋਹਿਥੈ ਜੇ ਗੁਰੁ ਧੀਰਕ
ਦੇਇ ॥ ਤਿਤੁ ਦਰਿ ਜਾਇ ਉਤਾਰੀਆ ਗੁਰੁ ਦਿਸੈ
ਸਾਵਧਾਨੁ ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਦਰਗਹ
ਚਲੈ ਮਾਨੁ ॥ ੩ ॥

ਪਉੜੀ ॥ ਨਿਹਕੰਟਕ ਰਾਜੁ ਭੁੰਚਿ ਤੂ ਗੁਰਮੁਖਿ
ਸਚੁ ਕਮਾਈ ॥ ਸਚੈ ਤਖਤਿ ਬੈਠਾ ਨਿਆਉ ਕਰਿ
ਸਤਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਈ ॥ ਸਚਾ ਉਪਦੇਸੁ
ਹਰਿ ਜਾਪਣਾ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ ॥ ਐਥੈ

who has created the whole world, pervades equally all human beings as the personification of Truth. (1)

Slok M - 3 (*Keda'ra ra'ga vitch janr'iai bhaiee.....*)

O Brother ! The Kedara Rag, (Musical system) Whether sung or listened to, appears beautiful if one were to develop love for the Lord or Guru's message. The person (singing Kedara Rag) arranges everybody to engage in the love of the Lord and himself also gets immersed in the Lord's love and True Name. Such a person develops love for the Lord and merges with the Lord in the company of holy congregations alongwith those, who join him in this effort. He casts away the filth of his sins from his heart and helps his family members as well to attain salvation. Moreover he amasses the virtues as his capital investment and rids himself of all his ills and vicious thoughts. O Nanak ! The person, who does not forget the Guru's message and forsakes His company could be considered as having attained unison with the Lord and does not develop love for worldly attachments or other activities due to his dual-mindedness. (1)

M - 4 : O Lord ! Whenever I see the Vast ocean (of life) I get worried with fear but on thoughtful consideration I do not feel afraid of this vast ocean of life, having developed love and wonder-awe for You. O Nanak ! I have attained patience and contentment of mind by inculcating love of the Guru's Word in my heart. Then I feel elated with joy by reciting True Name and attain bliss of life and peace of mind. (2)

M - 4 : If we were to board the ship of knowledge and engage ourselves in virtuous deeds, then the waves of vicious thoughts and sinful actions do not pose any fright within me in the ocean of life. If we were to meet the Guru, who imparts patience and sound advice, then there are no restrictions in joining the ship of the True Lord. If the Guru, the captain of the ship, were fully alert and active to tackle any situation, then He would enable the ship to broach the port of the Lord safely and help us cross this ocean of life successfully. O Nanak ! Thus we could unite with the Lord and find an honourable and acceptable position in the Lord's Presence. (3)

Pour'i : O Brother ! You could get rid of all sufferings and worries by reciting True Name in the company of the Guru minded persons and enjoy the bliss in the kingdom o Heaven. The Lord, seated on the throne of Truth, gives sound judgment in helping you merge with the Lord by bestowing on you the company of holy saints. The person, who remembers the Lord through the true message of the Guru, finally develops love for the Lord and is accepted by the True Master. Thus he inculcates the love of God in his heart, and the Lord-benefactor

ਸੁਖਦਾਤਾ ਮਨਿ ਵਸੈ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥ ਹਰਿ
ਸਿਉ ਪ੍ਰੀਤਿ ਉਪਜੀ ਗੁਰਿ ਸੋਝੀ ਪਾਈ ॥ ੨ ॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਭੂਲੀ ਭੂਲੀ ਮੈ ਫਿਰੀ ਪਾਧਰੁ ਕਹੈ ਨ ਕੋਇ ॥
ਪੁਛਹੁ ਜਾਇ ਸਿਆਣਿਆ ਦੁਖੁ ਕਾਟੈ ਮੇਰਾ ਕੋਇ
॥ ਸਤਿਗੁਰੁ ਸਾਰਾ ਮਨਿ ਵਸੈ ਸਾਜਨੁ ਉਤ ਹੀ
ਨਾਇ ॥ ਨਾਨਕ ਮਨੁ ਤ੍ਰਿਪਤਾਸੀਐ ਸਿਫਤੀ ਸਾਚੈ
ਨਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਆਪੇ ਕਰਣੀ ਕਾਰ ਆਪਿ ਆਪੇ ਕਰੇ
ਰਜਾਇ ॥ ਆਪੇ ਕਿਸ ਹੀ ਬਖਸਿ ਲਏ ਆਪੇ
ਕਾਰ ਕਮਾਇ ॥ ਨਾਨਕ ਚਾਨਣੁ ਗੁਰ ਮਿਲੇ ਦੁਖ
ਬਿਖੁ ਜਾਲੀ ਨਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਮਾਇਆ ਵੇਖਿ ਨ ਭੁਲੁ ਤੂ ਮਨਮੁਖ
ਮੂਰਖਾ ॥ ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲਈ ਸਭੁ
ਭੂਨੁ ਦਰਬੁ ਲਖਾ ॥ ਅਗਿਆਨੀ ਅੰਧੁ ਨ ਬੂਝਈ
ਸਿਰ ਉਪਰਿ ਜਮ ਖੜਗੁ ਕਲਖਾ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਉਬਰੇ ਜਿਨ ਹਰਿ ਰਸੁ ਚਖਾ ॥ ਆਪਿ
ਕਰਾਏ ਕਰੇ ਆਪਿ ਆਪੇ ਹਰਿ ਰਖਾ ॥ ੩ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਜਿਨਾ ਗੁਰੁ ਨਹੀ ਭੋਇਆ ਭੈ ਕੀ ਨਾਹੀ ਬਿੰਦ ॥
ਆਵਣੁ ਜਾਵਣੁ ਦੁਖੁ ਘਣਾ ਕਦੇ ਨ ਚੂਕੈ ਚਿੰਦ
॥ ਕਾਪੜ ਜਿਵੈ ਪਛੋੜੀਐ ਘੜੀ ਮੁਹਤ

of all pleasures and comforts helps him to succeed at the end of life. The person, bestowed by the Guru, with the right guidance and understanding, develops true love of the Lord and remains immersed in the Lord. (2)

Slok M - 1 (*Bhooli bhooli mein phiri pa'dhar kehai na....*)

I was totally lost in my efforts for a long time due to my ignorance but nobody helped me on to the right path. Then I thought of meeting some learned and clever people so that someone might cut short my sufferings. When the True Guru blessed me with His Grace then I inculcated True Name in my heart, and I could perceive the Lord within myself there and then. O Nanak ! I was totally satiated when I recited True Name of the Lord singing His praises. (1)

M - 3 : The Lord Himself doth His worship and directs us Himself to engage ourselves in His prayers and remembrance. The Lord alone forgives some fortunate persons and He Himself worships the Lord in the form of a true Sikh. (follower) O Nanak ! The persons, who have been guided by the Lord to meet the Guru, have been enlightened with knowledge (of His secrets) so that they have destroyed all the vicious thoughts and poisonous sinful actions with the recitation of True Name. (2)

Pour'i : O foolish faithless person ! Do not forget the Lord by perceiving the charm of worldly falsehood (Maya). These worldly possessions will not accompany you at the time of death as the wealth of millions (of rupees) which you are proud of, is all false and without any permanent value. But this foolish, blind and ignorant man does not realise that the sword of the Yama (god of death) is hanging over his head. The persons, who have remembered the Lord or recited His True Name, have tasted the nectar of True Name through the Guru's Grace and are saved from the clutches of Yama. The Lord Himself, after creating the human beings, makes them to perform certain actions, rather Himself performs such actions and arranges to protect their interests also Himself. (3)

Slok M - 3 (*Jina Guru nahi bhetia' bhaie' ki nahi bind.....*)

The persons, who have not got into the company of the Guru and are always pestered with the fear of death, are facing the torture of the cycle of births and deaths. The person, without the Guru's guidance, faces the same situation as the cloth is struck on a stone by the washerman (for a wash) or the gong is struck (as in a church) every hour or half an hour. O Nanak !

ਘੜੀਆਲੁ ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਸਿਰਹੁ

ਨ ਚੁਕੈ ਜੰਜਾਲੁ ॥ ੧ ॥

ਮ: ੩ ॥ ਤ੍ਰਿਭਵਣ ਢੂਢੀ ਸਜਣਾ ਹਉਮੈ ਬੁਰੀ

ਜਗਤਿ ॥ ਨਾ ਬੁਰੁ ਹੀਅੜੇ ਸਚੁ ਚਉ ਨਾਨਕ

ਸਚੇ ਸਚੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਗੁਰਮੁਖਿ ਆਪੇ ਬਖਸਿਓਨੁ ਹਰਿ

ਨਾਮਿ ਸਮਾਣੇ ॥ ਆਪੇ ਭਗਤੀ ਲਾਇਓਨੁ ਗੁਰ

ਸਬਦਿ ਨੀਸਾਣੇ ॥ ਸਨਮੁਖ ਸਦਾ ਸੋਹਣੇ ਸਚੇ

ਦਰਿ ਜਾਣੇ ॥ ਐਥੈ ਓਥੈ ਮੁਕਤਿ ਹੈ ਜਿਨ ਰਾਮ

ਪਛਾਣੇ ॥ ਧੰਨੁ ਧੰਨੁ ਸੇ ਜਨ ਜਿਨ ਹਰਿ ਸੇਵਿਆ

ਤਿਨ ਹਉ ਕੁਰਬਾਣੇ ॥ ੪ ॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਮਹਲ ਕੁਚਜੀ ਮਝਵੜੀ ਕਾਲੀ ਮਨਹੁ ਕਸੁਧ ॥

ਜੇ ਗੁਣ ਹੋਵਨਿ ਤਾ ਪਿਰੁ ਰਵੈ ਨਾਨਕ ਅਵਗੁਣ

ਮੁੰਧ ॥ ੧ ॥

ਮ: ੧ ॥ ਸਾਚੁ ਸੀਲ ਸਚੁ ਸੰਜਮੀ ਸਾ ਪੂਰੀ

ਪਰਵਾਰਿ ॥ ਨਾਨਕ ਅਹਿਨਿਸਿ ਸਦਾ ਭਲੀ ਪਿਰ

ਕੈ ਹੋਤਿ ਪਿਆਰਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪਣਾ ਆਪੁ ਪਛਾਣਿਆ ਨਾਮੁ

ਨਿਧਾਨੁ ਪਾਇਆ ॥ ਕਿਰਪਾ ਕਰਿ ਕੈ ਆਪਣੀ

ਗੁਰ ਸਬਦਿ ਮਿਲਾਇਆ ॥ ਗੁਰ ਕੀ ਬਾਣੀ

ਨਿਰਮਲੀ ਹਰਿ ਰਸੁ ਪੀਆਇਆ ॥ ਹਰਿ ਰਸੁ

The human being, without the recitation of True Name, does not get rid of his worldly bondage and suffers time and again.(1)

M - 3 : O comrade ! Having wandered all over the three regions of the world I have come to the conclusion that egoism is our worst enemy and is clutching us under its sway very badly. O Nanak ! Man should not grudge in his heart for any short comings but recite the Lord's True Name all the time with the result that he perceives the True Lord pervading everywhere. (2)

Pour'i : The Lord has bestowed His benedictions and Grace on the Guru-minded persons, as they are immersed in the recitation of True Name. They have been engaged in His worship by the Lord and have become known in the world with the help of the Guru's Message. The Guru-minded (facing the Guru) persons appear beautiful standing in the Presence of the Lord and are treated with respect and regard in the Lord's Court. Such persons, who have realised the Lord's secrets attain salvation here and hereafter. (in this and the next world) The human beings, who serve the True Lord, are rally great and praiseworthy, and I offer myself as a sacrifice to them. (4)

Slok M - 1 (Mehal kuchagi mar'var'i kali manoh kasu'd..)

The human being is like a woman, who feels proud of her body and praises the beauty of her figure in the grave of this body, is most ugly and black (dark), filled with sins and impurities of heart.

O Nanak ! If the human being were having any qualities or virtues he would unite with the Lord-spouse (like a woman liked and approved by her spouse) as one having flaws and bad qualities could never merge with the Lord. (1)

M - 1: Such a being virtuous and contented with a truthful nature, joins the company of the holy saints, like the woman forming part of the family of virtuous people. O Nanak! The Guru-minded person, who has inculcated love in his heart for the Lord-spouse day and night, like the woman having great love and regard for her spouse, always appears grand and beautiful. (2)

Pour'i : The person, who has attained self-realisation and has considered the whole world as a personification of the Lord, gains the treasure of True Name. Firstly the Guru, through His Grace, has united such a person with His message and then such Guru-minded followers and Guru-lovers (slaves) have been given the taste of the nectar of Lord's True Name through the Guru's Word (Gurbani). The persons, who have

ਜਿਨੀ ਚਾਖਿਆ ਅਨ ਰਸ ਠਾਕਿ ਰਹਾਇਆ ॥
ਹਰਿ ਰਸੁ ਪੀ ਸਦਾ ਤ੍ਰਿਪਤਿ ਭਏ ਫਿਰਿ ਤ੍ਰਿਸਨਾ
ਭੁਖ ਗਵਾਇਆ ॥ ੫ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਪਿਰ ਖੁਸੀਏ ਧਨ ਰਾਵੀਏ ਧਨ ਉਰਿ ਨਾਮੁ ਸੀਗਾਰੁ
॥ ਨਾਨਕ ਧਨ ਆਰੈ ਖੜੀ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥
੧ ॥

ਮ: ੧ ॥ ਸਸੁਰੈ ਪੇਈਐ ਕੰਤ ਕੀ ਕੰਤੁ ਅਰੀਮੁ
ਅਥਾਹੁ ॥ ਨਾਨਕ ਧੰਨੁ ਸੋਹਾਗਣੀ ਜੋ ਭਾਵਹਿ
ਵੇਪਰਵਾਹੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤਖਤਿ ਰਾਜਾ ਸੋ ਬਹੈ ਜਿ ਤਖਤੈ
ਲਾਇਕ ਹੋਈ ॥ ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚੁ
ਰਾਜੇ ਸੇਈ ॥ ਏਹਿ ਭੂਪਤਿ ਰਾਜੇ ਨ ਆਖੀਅਹਿ
ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਹੋਈ ॥ ਕੀਤਾ ਕਿਆ
ਸਾਲਾਹੀਐ ਜਿਸੁ ਜਾਦੇ ਬਿਲਮ ਨ ਹੋਈ ॥
ਨਿਹਚਲੁ ਸਚਾ ਏਕੁ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੁ
ਨਿਹਚਲੁ ਹੋਈ ॥ ੬ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਸਭਨਾ ਕਾ ਪਿਰੁ ਏਕੁ ਹੈ ਪਿਰ ਬਿਨੁ ਖਾਲੀ ਨਾਹਿ
॥ ਨਾਨਕ ਸੇ ਸੋਹਾਗਣੀ ਜਿ ਸਤਿਗੁਰ ਮਾਹਿ
ਸਮਾਹਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਮਨ ਕੇ ਅਧਿਕ ਤਰੰਗ ਕਿਉ ਦਰਿ
ਸਾਹਿਬ ਛੁਟੀਐ ॥ ਜੇ ਰਾਚੈ ਸਚ ਰੰਗਿ ਗੂੜੈ

tasted the nectar of Lord's True Name, have deviated their minds from all other worldly pleasures. They are fully satiated and satisfied for all times to come, having tasted the nectar of True Name and have forsaken the futile search for more worldly desires or pleasures for satisfying their hunger of worldly possessions. (5)

Slok M - 3 : (*Pir khusiai dhan ra'viai dhanur na'm.....*)

The Lord-spouse is pleased with the person, who recites Lord's True Name and embellishes himself with the beauty of True Name, like the woman beautifying herself for the pleasure of her spouse. O Nanak ! The person, who prays to the Lord standing before Him, is really praiseworthy like the woman seeking approval of her spouse. (1)

M - 1 : Such a person remains imbued with the love of the Lord-spouse in this world or the next world (like the woman immersed in the love of her spouse in her parents' or in-law's house) and is truly praiseworthy. The Lord-spouse is really great, too deep for a probe, and limitless, being beyond our comprehension. O Nanak ! The person whom the gracious Lord-spouse is pleased with, has really won the love of the Lord, just like the woman liked by her spouse. (2)

Pour'i : The king, who deserves to be a king, occupies the throne and a true king has realised the value of Truth, whereas the persons engrossed in dual-mindedness are always suffering, and such kings, masters of the land (Earth) are not termed as True kings. How could we praise the person, who is created by the Lord, and does not take long to depart from the scene; or does not deserve any praise or credit? The Lord is True and ever-existent and the Guru-minded person who realises this important point, is devoid (saved) of the cycle of births and deaths. (6)

Slok M - 3 (*Sabhna ka pir e'k hai pir bin khali na'he...*)

The Lord is the spouse of the whole Universe, and there is none without His love. O Nanak ! The persons, who are immersed in the teachings and guidance of the True Guru are really the spouses of the Lord-spouse. (1)

M - 3 : How could we attain salvation at the Lord's Court, as innumerable waves are lashing the ocean of the mind ? The persons who are always imbued with the true love of the Lord, are always immersed in the eternal bliss and joy of life, and enjoy all pleasures. O Nanak ! If we were to inculcate the true

ਰੰਗਿ ਅਪਾਰ ਕੈ ॥ ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਛੁਟੀਐ
ਜੇ ਚਿਤੁ ਲਗੈ ਸਚਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅਮੋਲੁ ਹੈ ਕਿਉ
ਕੀਮਤਿ ਕੀਜੈ ॥ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀਅਨੁ
ਆਪੇ ਵਰਤੀਜੈ ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ
ਸਚੁ ਕੀਮਤਿ ਕੀਜੈ ॥ ਗੁਰ ਸਬਦੀ ਕਮਲੁ
ਬਿਗਾਸਿਆ ਇਵ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥ ਆਵਣ
ਜਾਣਾ ਠਾਕਿਆ ਸੁਖਿ ਸਹਜਿ ਸਵੀਜੈ ॥ ੭ ॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਨਾ ਮੈਲਾ ਨਾ ਧੁੰਧਲਾ ਨਾ ਭਗਵਾ ਨਾ ਕਚੁ ॥
ਨਾਨਕ ਲਾਲੋ ਲਾਲੁ ਹੈ ਸਚੈ ਰਤਾ ਸਚੁ ॥ ੧ ॥
ਮ: ੩ ॥ ਸਹਜਿ ਵਣਸਪਤਿ ਫੁਲੁ ਫਲੁ ਭਵਰੁ
ਵਸੈ ਭੈ ਖੰਡਿ ॥ ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਹੈ ਏਕੋ
ਫੁਲੁ ਭਿਰੰਗੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜੇ ਜਨ ਲੂਝਹਿ ਮਨੈ ਸਿਉ ਸੇ ਸੂਰੇ
ਪਰਧਾਨਾ ॥ ਹਰਿ ਸੇਤੀ ਸਦਾ ਮਿਲਿ ਰਹੇ ਜਿਨੀ
ਆਪੁ ਪਛਾਨਾ ॥ ਗਿਆਨੀਆ ਕਾ ਇਹੁ ਮਹਤੁ
ਹੈ ਮਨ ਮਾਹਿ ਸਮਾਨਾ ॥ ਹਰਿ ਜੀਉ ਕਾ ਮਹਲੁ
ਪਾਇਆ ਸਚੁ ਲਾਇ ਧਿਆਨਾ ॥ ਜਿਨ ਗੁਰ
ਪਰਸਾਦੀ ਮਨੁ ਜੀਤਿਆ ਜਗੁ ਤਿਨਹਿ ਜਿਤਾਨਾ
॥ ੮ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਜੋਗੀ ਹੋਵਾ ਜਗਿ ਭਵਾ ਘਰਿ ਘਰਿ ਭੀਖਿਆ

love of the Lord in our heart, we could get rid of the bondage of the noose of Yama through the Guru's Grace. (2)

Pour'i : The Lord's True Name is invaluable, so how could we evaluate it? The Lord pervades Himself throughout the world having created it. Let us always sing the praises of the Lord in the company of Guru-minded person, so that we may realise the True value of the Lord's love and His Greatness. The heart of the Guru-minded persons, who have partaken of the nectar of True Name of the Lord, blossoms forth like the lotus-flower, with the help of the Guru's message (word) and they enjoy eternal bliss of life. Thus such Guru-minded persons cast away the torture of the cycle of births and deaths and enjoy all the comforts and pleasures of life effortlessly (in a routine manner.) (7)

Slok M - 1 (*Na maila na dhundhla na bhagva na kach...*)

O Nanak ! The Guru-minded person, who is imbued with the love of the True Lord, is blessed with the red hued true affection for the Lord, whose redness is brighter than the red colour itself. His joy and bliss or love is neither impure, heavy or light coloured nor is it a hue with temporary or short life. (which means he is above the three-pronged Maya or worldly falsehood like lust for power, greed and worldly attachment). (1)

M - 3 : The peace of mind and company of holy saints is like vegetation, doubt or misgivings is the flower and the knowledge (of Truth) is like the fruit, while the Sikh (follower) is like the wasp who enjoys the charm of the flower having cast away all his dual-mindedness. O Nanak ! All these various forms of creation like the saints (tree), religious fervour as flower, knowledge as fruit and the Sikh wasp are the forms of the same one True Lord, as He pervades everywhere. (2)

Pour'i : The persons, who try to overcome their mind's deliberations (ego) are really great, brave and of a higher status as they have attained self-realisation and finally merged with the True Lord. The learned persons have one qualification that they have realised the True Lord present within their inner self. The persons, who are immersed in the love of the Lord, have truly realised the Lord's Presence within themselves. Infact, such persons who have controlled their mind, have won the battle of life or controlled the whole world. (8)

Slok M - 3 (*Jogi hova' jag bhava ghar ghar bhikhia....*)

If I were to roam around the whole world being a Yogi and beg for alms from each house; then I would be required to

ਲੇਉ ॥ ਦਰਗਹ ਲੇਖਾ ਮੰਗੀਐ ਕਿਸੁ ਕਿਸੁ
ਉਤਰੁ ਦੇਉ ॥ ਭਿਖਿਆ ਨਾਮੁ ਸੰਤੋਖੁ ਮੜੀ ਸਦਾ
ਸਚੁ ਹੈ ਨਾਲਿ ॥ ਭੇਖੀ ਹਾਥ ਨ ਲਧੀਆ ਸਭ
ਬਧੀ ਜਮਕਾਲਿ ॥ ਨਾਨਕ ਗਲਾ ਝੂਠੀਆ ਸਚਾ
ਨਾਮੁ ਸਮਾਲਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਜਿਤੁ ਦਰਿ ਲੇਖਾ ਮੰਗੀਐ ਸੋ ਦਰੁ
ਸੇਵਿਹੁ ਨ ਕੋਇ ॥ ਐਸਾ ਸਤਿਗੁਰੁ ਲੋੜਿ ਲਹੁ
ਜਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਤਿਸੁ ਸਰਣਾਈ
ਛੁਟੀਐ ਲੇਖਾ ਮੰਗੀ ਨ ਕੋਇ ॥ ਸਚੁ ਦ੍ਰਿੜਾਏ
ਸਚੁ ਦ੍ਰਿੜੁ ਸਚਾ ਓਹੁ ਸਬਦੁ ਦੇਇ ॥ ਹਿਰੈ
ਜਿਸ ਦੈ ਸਚੁ ਹੈ ਤਨੁ ਮਨੁ ਭੀ ਸਚਾ ਹੋਇ ॥
ਨਾਨਕ ਸਚੈ ਹੁਕਮਿ ਮੰਨਿਐ ਸਚੀ ਵਡਿਆਈ
ਦੇਇ ॥ ਸਚੇ ਮਾਹਿ ਸਮਾਵਸੀ ਜਿਸ ਨੇ ਨਦਰਿ
ਕਰੇਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸੂਰੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਅਹੰਕਾਰਿ
ਮਰਹਿ ਦੁਖੁ ਪਾਵਹਿ ॥ ਅੰਧੇ ਆਪੁ ਨ ਪਛਾਣਨੀ
ਦੂਜੈ ਪਰਿ ਜਾਵਹਿ ॥ ਅਤਿ ਕਰੋਧੁ ਸਿਉ ਲੂਝਾਏ
ਅਗੈ ਪਿਛੈ ਦੁਖੁ ਪਾਵਹਿ ॥ ਹਰਿ ਜੀਉ ਅਹੰਕਾਰੁ
ਨ ਭਾਵਈ ਵੇਦ ਕੂਕਿ ਸੁਣਾਵਹਿ ॥ ਅਹੰਕਾਰਿ
ਮੁਏ ਸੇ ਵਿਗਤੀ ਗਏ ਮਰਿ ਜਨਮਹਿ ਫਿਰਿ
ਆਵਹਿ ॥ ੯ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਕਾਗਉ ਹੋਇ ਨ ਊਜਲਾ ਲੇਹੇ ਨਾਵ ਨ ਪਾਰੁ ॥

account for my alms to each and everyone. To whom shall I be answerable for my actions ? (All these persons from whom I have received alms in this world, would be after my blood in the next world).

O Brother ! You should be asking for True Name in alms by concentrating on meditation and consider the True Lord beside you with contentment writ large on your mind. The god of death has controlled the whole world as the True Lord cannot be attained by people with false pretensions and showing off attitude. O Nanak ! Let us try to seek and amass the wealth of True Name of the True Lord alone, as all other worldly acquisitions are temporary and false. (1)

M - 3 : O Man ! Try to understand and realise the Lord, in whose court you are to account for your misdeeds, as no one could escape punishment at His hands. Let us search and meet such a Guru, whom none else could excel, as we could rid ourselves of our bondage (of Maya) of worldly falsehood by seeking His Support. The True Guru at first inculcates the love of True Name in His own heart and then enables others as well to inculcate True Name in their hearts. Such a person, who has been imbued with the love of the Lord, is pure of body and mind. O Nanak ! We should always accept the Lord's Will with an open mind, who bestows true greatness and honour on us. The person, who is blessed with the Grace of Lord, finally gets united with the True Master.

Pour'i : The persons, who are beset with the vice of egoism and always face sufferings, are not known as brave or warriors, as they are burning within by the fire of dual-mindedness. Such foolish persons have become blind due to their ignorance and do not realise the worth of their innerself. Such faithless persons face afflictions here and hereafter as they are always engrossed in anger or egoism. However, the Lord is not happy with people having egoism, which has been strongly condemned by learned persons including books of lore like Vedas. The persons, who die in egoism, never attain salvation and undergo the torture of the cycle of births and deaths and are unable to cross this ocean of life successfully.(9)

Slok M - 3 (Ka'gou hoiai na ujala lohai na'v na paa'r....)

The person with a dark and dirty mind can never be purified just as a black crow cannot become white like the swan, just as no one could cross the ocean of life by boarding

ਪਿਰਮ ਪਦਾਰਥੁ ਮੰਨਿ ਲੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ ॥

ਹੁਕਮੁ ਪਛਾਣੈ ਊਜਲਾ ਸਿਰਿ ਕਾਸਟ ਲੋਹਾ ਪਾਰਿ

॥ ਤ੍ਰਿਸਨਾ ਛੋਡੈ ਭੈ ਵਸੈ ਨਾਨਕ ਕਰਣੀ ਸਾਰੁ ॥

੧ ॥

ਮ: ੩ ॥ ਮਾਰੂ ਮਾਰਣ ਜੋ ਗਏ ਮਾਰਿ ਨ ਸਕਹਿ

ਗਵਾਰ ॥ ਨਾਨਕ ਜੇ ਇਹੁ ਮਾਰੀਐ ਗੁਰ ਸਬਦੀ

ਵੀਚਾਰਿ ॥ ਏਹੁ ਮਨੁ ਮਾਰਿਆ ਨਾ ਮਰੈ ਜੇ ਲੋਚੈ

ਸਭੁ ਕੋਇ ॥ ਨਾਨਕ ਮਨ ਹੀ ਕਉ ਮਨੁ ਮਾਰਸੀ

ਜੇ ਸਤਿਗੁਰੁ ਭੇਟੈ ਸੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਦੇਵੈ ਤਰਫਾ ਉਪਾਈਓਨੁ ਵਿਚਿ

ਸਕਤਿ ਸਿਵ ਵਾਸਾ ॥ ਸਕਤੀ ਕਿਨੈ ਨ ਪਾਇਓ

ਵਿਚਿ ਜਨਮਿ ਬਿਨਾਸਾ ॥ ਗੁਰਿ ਸੇਵਿਐ ਸਾਤਿ

ਪਾਈਐ ਜਪਿ ਸਾਸ ਗਿਰਾਸਾ ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ

ਸੋਧਿ ਦੇਖੁ ਉਤਮ ਹਰਿ ਦਾਸਾ ॥ ਨਾਨਕ ਨਾਮ

ਬਿਨਾ ਕੋ ਬਿਰੁ ਨਹੀ ਨਾਮੇ ਬਲਿ ਜਾਸਾ ॥ ੧੦ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਹੋਵਾ ਪੰਡਿਤੁ ਜੋਤਕੀ ਵੇਦ ਪੜਾ ਮੁਖਿ ਚਾਰਿ ॥ ਨਵ

ਖੰਡ ਮਧੇ ਪੂਜੀਆ ਅਪਣੈ ਚਜਿ ਵੀਚਾਰਿ ॥ ਮਤੁ

ਸਚਾ ਅਖਰੁ ਭੁਲਿ ਜਾਇ ਚਉਕੈ ਭਿਟੈ ਨ ਕੋਇ ॥

ਝੂਠੇ ਚਉਕੇ ਨਾਨਕਾ ਸਚਾ ਏਕੈ ਸੋਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਆਪਿ ਉਪਾਏ ਕਰੇ ਆਪਿ ਆਪੇ ਨਦਰਿ

a boat made of iron. (By performing actions having worldly attachments one can never cross this ocean successfully)

The parents of a person, who inculcated the invaluable love of the Lord in his heart, are worthy of praise having brought him up. The sinner, who realises the Lord's Will, could purify himself from a crow into a swan, then the singing person like the iron could cross this ocean of life in the company of the holy saints like the wood.

O Nanak ! The person, who develops the love and wonder-awe of the Lord by getting rid of his worldly desires, wins the pleasure of the Lord with this act and finally merges with the Lord. (1)

M - 3 : The foolish persons, in trying to control the mind from wandering around in sandy tracts (or jungles) can never control this foolish mind. O Nanak ! If we were to deliberate on Guru's Word (Shabad) then we could control the mind effortlessly. We can never overcome the vagaries of this mind in spite of all our efforts to control it. O Nanak ! It is the Guru's guidance and message with a pure heart alone that one could control this mind by inculcating the Guru's Word in one's heart with the guidance of the Guru alone. (2)

Pour'i : The Lord has created both self-willed and Guru-minded persons, so that the self-willed person gets engrossed in worldly falsehood (Maya) whereas the Guru-minded person remains immersed in the love of the Lord. Nobody involved in worldly falsehood (maya) could ever attain the Lord, so that such persons spend their lives in going through the cycle of births and deaths. We could attain peace of mind by serving the Guru and reciting True Name of the Lord, while breathing or taking the morsel of food, every moment of life. If we were to study books of lore, like Smrities and Shastras, we would find that the Lord's slave is the purest and greatest of all people. O Nanak ! There is nothing permanent or ever-existent in this world except the True Name; so I would offer myself as a sacrifice to the Lord's True Name. (10)

Slok M - 3 : (Hova'n pandit jotki Ved par'an mukh cha'r...)

If I were a learned person or an astrologer and could recite the four Vedas verbatim with my tongue or due to my good deeds and its consideration I was worshipped all over the nine regions of the Universe, it would be of no avail without True Name. By demarcating a line around my kitchen I would see that nobody could enter it and make me forget the True Name. O Nanak ! These considerations of a pure kitchen without the recitation of True Name, are all false pretensions and only True Lord is the embodiment of Truth. (1)

M - 3 : The True Master is the creator of the Universe and

ਕਰੇਇ ॥ ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਕਹੁ ਨਾਨਕ

ਸਚਾ ਸੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਕੰਟਕੁ ਕਾਲੁ ਏਕੁ ਹੈ ਹੋਰੁ ਕੰਟਕੁ ਨ

ਸੁਝੈ ॥ ਅਫਰਿਓ ਜਗ ਮਹਿ ਵਰਤਦਾ ਪਾਪੀ

ਸਿਉ ਲੂਝੈ ॥ ਗੁਰ ਸਬਦੀ ਹਰਿ ਭੇਦੀਐ ਹਰਿ

ਜਪਿ ਹਰਿ ਬੂਝੈ ॥ ਸੇ ਹਰਿ ਸਰਣਾਈ ਛੁਟੀਐ ਜੋ

ਮਨ ਸਿਉ ਜੂਝੈ ॥ ਮਨਿ ਵੀਚਾਰਿ ਹਰਿ ਜਪੁ ਕਰੇ

ਹਰਿ ਦਰਗਹ ਸੀਝੈ ॥ ੧੧ ॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਹੁਕਮਿ ਰਜਾਈ ਸਾਖਤੀ ਦਰਗਹ ਸਚੁ ਕਬੂਲੁ ॥

ਸਾਹਿਬੁ ਲੇਖਾ ਮੰਗਸੀ ਦੁਨੀਆ ਦੇਖਿ ਨ ਭੂਲੁ ॥

ਦਿਲ ਦਰਵਾਨੀ ਜੋ ਕਰੇ ਦਰਵੇਸੀ ਦਿਲੁ ਰਾਸਿ

ਇਸਕ ਮੁਹਬਤਿ ਨਾਨਕਾ ਲੇਖਾ ਕਰਤੇ ਪਾਸਿ ॥

੧ ॥

ਮ: ੧ ॥ ਅਲਗਉ ਜੋਇ ਮਧੂਕੜਉ

ਸਾਰੰਗਪਾਣਿ ਸਬਾਇ ॥ ਹੀਰੈ ਹੀਰਾ ਬੋਧਿਆ

ਨਾਨਕ ਕੰਠਿ ਸੁਭਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਮਨਮੁਖ ਕਾਲੁ ਵਿਆਪਦਾ ਮੋਹਿ

ਮਾਇਆ ਲਾਗੇ ॥ ਖਿਨ ਮਹਿ ਮਾਰਿ ਪਛਾੜਸੀ

ਭਾਇ ਦੂਜੈ ਨਾਗੇ ॥ ਫਿਰਿ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ

ਜਮ ਕਾ ਡੰਡੁ ਲਾਗੇ ॥ ਤਿਨ ਜਮ ਡੰਡੁ ਨ ਲਗਈ

then the Lord performs all worldly chores in the form of a human being Himself and then bestows His Grace on the human beings. (considering our good and bad deeds) O Nanak ! The True Master Himself bestows greatness and honour on the human beings. (2)

Pour'i : The death-bell (call of death) of the god of death is really painful and terrible, as there is none else visible causing sufferings to the mankind. The human being is intoxicated with his egoism and runs around the world with pride and picks up quarrel with other sinners. We could realise the secrets of the Lord through the love of the Guru's Word (Shabad) and then attain the Lord by reciting Lord's True Name. The person, who has sought the Lord's Support by fighting against and controlling the mind and taking refuge at the lotus-feet of the Lord escapes the onslaughts of the Yama. Such a person enjoys bliss of life in the Lord's Presence by reciting True Name after due deliberation. (11)

Slok M - 1 (*Hukam rajaiee sa'khti dargeh sach kabool...*)

O Brother ! It is through the Lord's Will that the human being undergoes sufferings and through His Will alone he is accepted in the Lord's presence by reciting True Name. One should never forget the Lord by seeing the worldly charm and pleasures, as the Lord would demand the account of all of one's actions. The person, who could avoid the vicious thoughts or sinful actions from his mind, gets his prayers and worship accepted by the Lord by keeping his heart clean and pure. O Nanak ! The person, who is imbued with the love of the Lord, is above all accounts in the Lord's Court, as he is considered having crossed this ocean of life successfully. (1)

M - 1 : The person who keeps himself aloof from the worldly bondage (involvements), and remains contented by begging for a loaf of bread and partaking it, perceives the same Lord, with an arrow and bow in the hand, present among all the beings. O Nanak ! The person, who has united the jewel of his mind with the gem of the Guru's guidance, finds an honourable place in the Lord's Presence by remembering and embracing the Lord, just as the jewel gets cut by another jewel alone. (2)

Pour'i : The self-willed persons are always caught by the god of death, because of their love for worldly falsehood (maya). Such persons, who are engrossed in dual-mindedness, get destroyed by the god of death, in a moment. They face the onslaughts of the Yama, as they cannot improve upon their actions as the time once gone can never be recalled. However, the Guru-minded persons, who remain awake and active in the love of the Lord, are saved from the punishment inflicted

ਜੋ ਹਰਿ ਲਿਵ ਜਾਗੇ ॥ ਸਭ ਤੇਰੀ ਤੁਧੁ ਛਡਾਵਣੀ

ਸਭ ਤੁਧੈ ਲਾਗੇ ॥ ੧੨ ॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਸਰਬੇ ਜੋਇ ਅਗਛਮੀ ਦੂਖੁ ਘਨੇਰੇ ਆਥਿ ॥

ਕਾਲਰੁ ਲਾਦਸਿ ਸਰੁ ਲਾਘਣਉ ਲਾਭੁ ਨ

ਪ੍ਰੀਤਿ ਸਾਥਿ ॥ ੧ ॥

ਮ: ੧ ॥ ਪ੍ਰੀਤਿ ਸਾਰਉ ਨਾਮੁ ਤੂ ਅਖੁਟਉ

ਦਰਬੁ ਅਪਾਰੁ ॥ ਨਾਨਕ ਵਖਰੁ ਨਿਰਮਲਉ

ਧੰਨੁ ਸਾਹੁ ਵਾਪਾਰੁ ॥ ੨ ॥

ਮ: ੧ ॥ ਪੂਰਬ ਪ੍ਰੀਤਿ ਪਿਰਾਣਿ ਲੈ ਮੋਟਉ

ਠਾਕੁਰੁ ਮਾਣਿ ॥ ਮਾਥੈ ਉਭੈ ਜਮੁ ਮਾਰਸੀ

ਨਾਨਕ ਮੇਲਣੁ ਨਾਮਿ ॥ ੩ ॥

ਪਉੜੀ ॥ ਆਪੇ ਪਿੰਡੁ ਸਵਾਰਿਓਨੁ ਵਿਚਿ

ਨਵ ਨਿਧਿ ਨਾਮੁ ॥ ਇਕਿ ਆਪੇ ਭਰਮਿ

ਭੁਲਾਇਅਨੁ ਤਿਨ ਨਿਹਫਲ ਕਾਮੁ ॥ ਇਕਨੀ

ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਹਰਿ ਆਤਮ ਰਾਮੁ ॥

ਇਕਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ ਹਰਿ ਉਤਮ ਕਾਮੁ

॥ ਅੰਤਰਿ ਹਰਿ ਰੰਗੁ ਉਪਜਿਆ ਗਾਇਆ

ਹਰਿ ਗੁਣ ਨਾਮੁ ॥ ੧੩ ॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਭੋਲਤਣਿ ਭੈ ਮਨਿ ਵਸੈ ਹੋਕੈ ਪਾਧਰ ਹੀਡੁ ॥ ਅਤਿ

ਡਾਹਪਣਿ ਦੁਖੁ ਘਣੈ ਤੀਨੇ ਥਾਵ ਭਰੀਡੁ ॥ ੧ ॥

by the Yama. O Lord ! The whole world belongs to You, and all the beings perform good or bad deeds as directed by Your Will, as such You alone could save them from the clutches of the Yama. (Some person merge with You as per Your Will while some others are caught in the bondage of Yama) (12)

Slok M - 1 (*Sarbai joiai agachami dookh ghane'ro a'ath..*)

The person, who considers the whole world as ever-existent and indestructible, always suffers badly. He does not realise that he had been brought to this world so as to cross this ocean of life successfully, but amasses the useless load of sins. How could a person, who does not possess the capital investment of faith in his heart and develop love of the Lord, enjoy spiritual bliss and its advantages ? (1)

M - 1 : O human being ! You should collect the wealth and capital investment of faith in the Lord's love and its never ending joy of reciting True Name. O Nanak ! This business in life is truly clean and pure, and above everything else so that the Guru as a businessman and the followers (Sikhs) making purchase of such a merchandise (of True Name) are really praiseworthy. (2)

M - 1 : O Brother ! Remember the first lesson of Lord's love, you experienced in your mother's womb and realising this, enjoy the recitation of Lord's True Name and its bliss. O Nanak ! Let us try to unite the mind with the love of the Lord, the embodiment of Truth and True Name, as the Yama, the god of death, is always in search of a chance to grab you with a punishing mood. (3)

Pour'i : O Lord ! You have created this human body with the treasure of True Name, alongwith the nine loads of wealth (of all sorts) accompanying it. Then some self-willed persons are made to wander around in doubt and dual-mindedness by You, whose actions in life are futile, whereas some other Guruminded persons (Gurumukhs) have been enabled to realise the Lord's secrets and the fact that the Prime-soul, the Lord, pervades every corner of the Universe. They have appreciated the efficacy of True Name and followed it practically after listening to Lord's praises, so that all their actions are made really pure, great and praiseworthy by the True Master. They have inculcated the love of the Lord in their hearts and thus sing the praises of the Lord's True Name all the time. (13)

Slok M - 1 (*bholtan bhae' ma'n vasai he'ke' padhur.....*)

The mode of uniting with the Lord and the right approach is ingrained in our hearts, as the fear of everything (including death) appears within us if the Lord forsakes us. The body, mind and speech, all the three components, are filled with sinful

ਮ: ੧ ॥ ਮਾਂਦਲੁ ਬੇਦਿ ਸਿ ਬਾਜਣੇ ਘਣੇ ਧੜੀਐ

and vicious thoughts as wandering around all over, results in our sufferings badly. (1)

ਜੋਇ ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਬੀਜਉ ਅਵਰੁ

M - 1 : If we were to study Vedas we would realise that these books are mainly preaching various formal religious practices. O Nanak ! Let us concentrate on Lord's True Name alone, as there is no other mode of approach (in life) for crossing this ocean of life. (2)

ਨ ਕੋਇ ॥ ੨ ॥

ਮ: ੧ ॥ ਸਾਗਰੁ ਗੁਣੀ ਅਥਾਹੁ ਕਿਨਿ ਹਾਥਾਲਾ

M - 1 : The three-pronged worldly falsehood , (Maya) consisting of lust for power, greed and peaceful existence, is too deep for a probe, since no one has been able to gauge the depth of this ocean of life. But if we were to meet the True Guru, the Great and care-free support, then we are enabled to cross this ocean of life successfully, as this world is replete with sufferings and worries. O Nanak ! No one has been able to satiate himself and satisfy his hunger for worldly pleasures without the recitation of Lord's True Name. (3)

ਦੇਖੀਐ ॥ ਵਡਾ ਵੇਪਰਵਾਹੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ

ਪਾਰਿ ਪਵਾ ॥ ਮਝ ਭਰਿ ਦੁਖ ਬਦੁਖ ॥ ਨਾਨਕ

ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੀ ਭੁਖ ॥ ੩ ॥

ਪਉੜੀ ॥ ਜਿਨੀ ਅੰਦਰੁ ਭਾਲਿਆ ਗੁਰ ਸਬਦਿ

ਸੁਹਾਵੈ ॥ ਜੋ ਇਛਨਿ ਸੋ ਪਾਇਦੇ ਹਰਿ ਨਾਮੁ

ਧਿਆਵੈ ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ

ਸੋ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ ਧਰਮ ਰਾਇ ਤਿਨ ਕਾ

ਮਿਤੁ ਹੈ ਜਮ ਮਗਿ ਨ ਪਾਵੈ ॥ ਹਰਿ ਨਾਮੁ

ਧਿਆਵਹਿ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ॥

੧੪ ॥

Pour'i : The persons, who have sought the Lord within their hearts or inner-selves , are truly beautiful and contented through the study of Guru's Word. They are recipients of all their wishes and desires being fulfilled, by reciting Lord's True Name. Infact, the person, who is blessed with the Lord's Grace, gets united with the Guru, so that he sings the praises of the Lord. Such person are friendly with Dharam Raj, the god of justice, as such the Yama or god of death does not force them to follow his path. (of punishment) They get imbued with the love of True Name by remembering the Lord, and reciting True Name day and night. (14)

ਸਲੋਕੁ ਮ: ੧ ॥

Slok M - 1 (Sunniai e'k vakha'niai.....)

ਸੁਣੀਐ ਏਕੁ ਵਖਾਣੀਐ ਸੁਰਗਿ ਮਿਰਤਿ

There is only one True Lord pervading all the three regions of the world, (the Heaven the Earth and the Netherlands). And His Name alone is to be heard and discussed all over. The Lord's Will cannot be altered under any circumstances and human being has to face the same situation in life as ordained by the Lord and pre-destined for the individual. O Nanak ! It is not known who faces death, who causes death, who is born and who is made to die ? Who enjoys the bliss of life and who merges with the Lord-finally ? (Whose soul merges with the Prime-Soul ?) (1)

ਪਇਆਲਿ ॥ ਹੁਕਮੁ ਨ ਜਾਈ ਮੇਟਿਆ ਜੋ

ਲਿਖਿਆ ਸੋ ਨਾਲਿ ॥ ਕਉਣੁ ਮੂਆ ਕਉਣੁ

ਮਾਰਸੀ ਕਉਣੁ ਆਵੈ ਕਉਣੁ ਜਾਇ ॥ ਕਉਣੁ

ਰਹਸੀ ਨਾਨਕਾ ਕਿਸ ਕੀ ਸੁਰਤਿ ਸਮਾਇ ॥੧॥

ਮ: ੧ ॥ ਹਉ ਮੂਆ ਮੈ ਮਾਰਿਆ ਪਉਣੁ ਵਹੈ

M - 1 : The answer lies in that the egoism dies, the worldly attachment causes death, as the worldly desires move around like a river-stream or just as air makes the river water move, in

ਦਰੀਆਉ ॥ ਤ੍ਰਿਸਨਾ ਥਕੀ ਨਾਨਕਾ ਜਾ ਮਨੁ
ਰਤਾ ਨਾਇ ॥ ਲੋਇਣ ਰਤੇ ਲੋਇਣੀ ਕੰਨੀ ਸੁਰਤਿ
ਸਮਾਇ ॥ ਜੀਭ ਰਸਾਇਣਿ ਚੂਨੜੀ ਰਤੀ ਲਾਲ
ਲਵਾਇ ॥ ਅੰਦਰੁ ਮੁਸਕਿ ਝਕੋਲਿਆ ਕੀਮਤਿ
ਕਹੀ ਨ ਜਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਇਸੁ ਜੁਗ ਮਹਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ
ਨਾਮੋ ਨਾਲਿ ਚਲੈ ॥ ਏਹੁ ਅਖੁਟੁ ਕਦੇ ਨ ਨਿਖੁਟਈ
ਖਾਇ ਖਰਚਿਉ ਪਲੈ ॥ ਹਰਿ ਜਨ ਨੇੜਿ ਨ
ਆਵਈ ਜਮਕੰਕਰ ਜਮਕਲੈ ॥ ਸੇ ਸਾਹ ਸਚੇ
ਵਣਜਾਰਿਆ ਜਿਨ ਹਰਿ ਧਨੁ ਪਲੈ ॥ ਹਰਿ
ਕਿਰਪਾ ਤੇ ਹਰਿ ਪਾਈਐ ਜਾ ਆਪਿ ਹਰਿ ਘਲੈ
॥ ੧੫ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਮਨਮੁਖ ਵਾਪਾਰੈ ਸਾਰ ਨ ਜਾਣਨੀ ਬਿਖੁ ਵਿਹਾਝਹਿ
ਬਿਖੁ ਸੰਗ੍ਰਹਹਿ ਬਿਖ ਸਿਉ ਧਰਹਿ ਪਿਆਰੁ ॥
ਬਾਹਰਹੁ ਪੰਡਿਤ ਸਦਾਇਦੇ ਮਨਹੁ ਮੂਰਖ ਗਾਵਾਰ
॥ ਹਰਿ ਸਿਉ ਚਿਤੁ ਨ ਲਾਇਨੀ ਵਾਦੀ ਧਰਨਿ
ਪਿਆਰੁ ॥ ਵਾਦਾ ਕੀਆ ਕਰਨਿ ਕਹਾਣੀਆ ਕੂੜੁ
ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ ॥ ਜਗ ਮਹਿ ਰਾਮ ਨਾਮੁ
ਹਰਿ ਨਿਰਮਲਾ ਹੋਰੁ ਮੈਲਾ ਸਭੁ ਆਕਾਰੁ ॥ ਨਾਨਕ
ਨਾਮੁ ਨ ਚੇਤਨੀ ਹੋਇ ਮੈਲੇ ਮਗਹਿ ਗਵਾਰ ॥ ੧॥
ਮ: ੩ ॥ ਦੁਖੁ ਲਗਾ ਬਿਨੁ ਸੇਵਿਐ ਹੁਕਮੁ ਮੰਨੇ

the same manner the human being undergoes the cycle of births and deaths. O Nanak ! When the True Name is inculcated in the heart and the mind is imbued with the love of the Lord's True Name, then the worldly desires and lust for more possessions get curbed within us. The result is that the eyes get immersed in the remembrance of the Lord, and the ears listen to the praises of the Lord being sung, so that the mind gets united with the Lord's love. The tongue is tasting the nectar of Lord's True Name, and is imbued with the love of the jewel of True Name, thus enjoying the bliss of life. The whole inner self and the heart is blossoming with the aroma of Lord's worship and remembrance but it is rather difficult for us to express the Lord's Greatness and Vastness. (2)

Pour'i : In this Universe, True Name is the wealth of all the nine worldly treasures and occult powers, and this True Name alone is liable to accompany us to the next world after death. This endless treasure of True Name is never coming to a close and the more we use it, the more it enriches us. The Yama, god of death, while bringing an end to one's life, does not have the courage to come anywhere near the saintly persons, who are the beloved of the Lord. The persons, who have attained the treasure of Lord's True Name are the true business colleagues (Sikh) of the Guru-(money-lender). We could attain the True Lord through the Guru's Grace, when the Lord arranges us to unite with the Guru with enlightenment. (15)

Slok M - 3 (Manmukh va'pa'rai saar na janni....)

The self-willed persons do not have any knowledge or value of the business of True Name, as they buy the merchandise of vicious thoughts, amass the vicious and sinful possessions (actions) and have developed love for the vicious and poisonous worldly chores. Such persons, call themselves Pandits or learned people though they are ignorant fools. They do not develop love for the Lord but instead are engrossed in worldly quarrels. They indulge in quarrel-some actions by expressing their details by speaking lies and untruth. O Nanak! Such person do not recite True Name and die a death of unclean and dirty foolish villains, as in this world everything else apart from the Lord is an embodiment of filth and dirt while True Name is the purest thing in this world. (1)

M - 3 : We undergo sufferings when we do not carry out service of the Guru but by following the Lord's Will, we could

ਦੁਖੁ ਜਾਇ ॥ ਆਪੇ ਦਾਤਾ ਸੁਖੈ ਦਾ ਆਪੇ ਦੇਇ
ਸਜਾਇ ॥ ਨਾਨਕ ਦੇਵੈ ਜਾਣੀਐ ਸਭੁ ਕਿਛੁ ਤਿਸੈ
ਰਜਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਨਾਮ ਬਿਨਾ ਜਗਤੁ ਹੈ ਨਿਰਧਨੁ
ਬਿਨੁ ਨਾਵੈ ਤ੍ਰਿਪਤਿ ਨਾਹੀ ॥ ਦੂਜੈ ਭਰਮਿ
ਭੁਲਾਇਆ ਹਉਮੈ ਦੁਖੁ ਪਾਹੀ ॥ ਬਿਨੁ ਕਰਮਾ
ਕਿਛੁ ਨ ਪਾਈਐ ਜੇ ਬਹੁਤੁ ਲੋਚਾਹੀ ॥ ਆਵੈ
ਜਾਇ ਜੰਮੈ ਮਰੈ ਗੁਰ ਸਬਦਿ ਛੁਟਾਹੀ ॥ ਆਪਿ
ਕਰੈ ਕਿਸੁ ਆਖੀਐ ਦੂਜਾ ਕੇ ਨਾਹੀ ॥ ੧੬ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਇਸੁ ਜਗ ਮਹਿ ਸੰਤੀ ਧਨੁ ਖਟਿਆ ਜਿਨਾ
ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ ॥ ਸਤਿਗੁਰਿ
ਸਚੁ ਦ੍ਰਿੜਾਇਆ ਇਸੁ ਧਨ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ
ਜਾਇ ॥ ਇਤੁ ਧਨਿ ਪਾਇਐ ਭੁਲ ਲਥੀ ਸੁਖੁ
ਵਸਿਆ ਮਨਿ ਆਇ ॥ ਜਿੰਨ੍ਹਾ ਕਉ ਧੁਰਿ
ਲਿਖਿਆ ਤਿਨੀ ਪਾਇਆ ਆਇ ॥ ਮਨਮੁਖ ਜਗਤੁ
ਨਿਰਧਨੁ ਹੈ ਮਾਇਆ ਨੇ ਬਿਲਲਾਇ ॥ ਅਨਦਿਨੁ
ਫਿਰਦਾ ਸਦਾ ਰਹੈ ਭੁਖ ਨ ਕਦੇ ਜਾਇ ॥ ਸਾਂਤਿ ਨ
ਕਦੇ ਆਵਈ ਨਹ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ ॥ ਸਦਾ
ਚਿੰਤਿ ਚਿਤਵਦਾ ਰਹੈ ਸਹਸਾ ਕਦੇ ਨ ਜਾਇ ॥
ਨਾਨਕ ਵਿਣੁ ਸਤਿਗੁਰ ਮਤਿ ਭਵੀ ਸਤਿਗੁਰ ਨੇ
ਮਿਲੈ ਤਾ ਸਬਦੁ ਕਮਾਇ ॥ ਸਦਾ ਸਦਾ ਸੁਖ
ਮਹਿ ਰਹੈ ਸਚੇ ਮਾਹਿ ਸਮਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਸੋਈ ਸਾਰ
ਕਰੇਇ ॥ ਏਕੇ ਸਿਮਰਹੁ ਭਾਇਰਹੁ ਤਿਸੁ ਬਿਨੁ
ਅਵਰੁ ਨ ਕੋਇ ॥ ਖਾਣਾ ਸਬਦੁ ਚੰਗਿਆਈਆ

escape from our afflictions. The Lord Himself is the benefactor of our joy and comforts and He Himself inflicts punishment on us. O Nanak ! Let us realise this point that everything is happening as per the Lord's Will. (2)

Pour'i : The world is really poor and penniless without taking recourse to Lord's True Name and no one gets satiated without inculcating True Name. The person, who indulges in dual-mindedness, is completely lost in this life and undergoes sufferings due to his egoism. Even if someone were wishing strongly, one cannot achieve anything without being predestined by good actions. The Guru's Word or message alone could save us from the cycle of births and deaths. The Lord Himself controls everything happening around us, as there is none else whom we could address our problems. (16)

Slok M - 3 (*Iss jag meh santi dhan khatia.....*)

The holy saints, who have attained the treasure of True Name in this world, have been united with the True Lord. The True Guru has ingrained the jewel of True Name in their hearts and no one could ever evaluate this invaluable wealth. By attaining this treasure of True Name, one gets satiated and there is no (hunger) urge for more possessions, and they enjoy the bliss of life. But this treasure of True Name is attained by those persons only who are pre-destined by the Lord whereas the faithless, (self-willed) person is awfully devoid of this wealth as he is pining for more worldly pleasures and worldly falsehood (maya). He is made to wander around always day and night in search of more possessions but is never satisfied and there is no end to his craving. He is never contented nor is he blessed with peace of mind or joy in life. O Nanak ! He is always worried about more worldly possessions with no let up in his doubts and dual-mindedness, infact, he has lost his sense of proportion, without the Guru's guidance. If he were to meet the True Guru, he may recite True Name through the Guru's message, and unite with the True Lord, finally enjoying the bliss and joy of life for all times. (1)

M - 3 : The Lord, who has created this Universe, sustains us all. O Brother ! Let us recite His Name and remember Him, the One Lord Almighty, except whom there is no other power. Let us partake of the food of Guru's Word and other virtues, so that we may get completely satisfied and contented. Such a

ਜਿਤੁ ਖਾਧੈ ਸਦਾ ਤ੍ਰਿਪਤਿ ਹੋਇ ॥ ਪੈਨਣੁ ਸਿਫਤਿ
ਸਨਾਇ ਹੈ ਸਦਾ ਸਦਾ ਓਹੁ ਊਜਲਾ ਮੈਲਾ ਕਦੇ
ਨ ਹੋਇ ॥ ਸਹਜੇ ਸਚੁ ਧਨੁ ਖਟਿਆ ਬੋਝਾ ਕਦੇ
ਨ ਹੋਇ ॥ ਦੇਹੀ ਨੇ ਸਬਦੁ ਸੀਗਾਰੁ ਹੈ ਜਿਤੁ
ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ
ਜਿਸ ਨੇ ਆਪਿ ਵਿਖਾਲੇ ਸੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਅੰਤਰਿ ਜਪੁ ਤਪੁ ਸੰਜਮੇ ਗੁਰ ਸਬਦੀ
ਜਾਪੈ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਹਉਮੈ
ਅਗਿਆਨੁ ਗਵਾਪੈ ॥ ਅੰਦਰੁ ਅੰਮ੍ਰਿਤਿ ਭਰਪੂਰੁ
ਹੈ ਚਾਖਿਆ ਸਾਦੁ ਜਾਪੈ ॥ ਜਿਨ ਚਾਖਿਆ ਸੇ
ਨਿਰਭਉ ਭਏ ਸੇ ਹਰਿ ਰਸਿ ਧੂਪੈ ॥ ਹਰਿ ਕਿਰਪਾ
ਧਾਰਿ ਪੀਆਇਆ ਫਿਰਿ ਕਾਲੁ ਨ ਵਿਆਪੈ ॥
੧੭ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਲੋਕੁ ਅਵਗਣਾ ਕੀ ਬੰਨੈ ਰੰਨੜੀ ਗੁਣ ਨ ਵਿਹਾਏ
ਕੋਇ ॥ ਗੁਣ ਕਾ ਗਾਹਕੁ ਨਾਨਕਾ ਵਿਰਲਾ ਕੋਈ
ਹੋਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਗੁਣ ਪਾਈਅਨਿ ਜਿਸ
ਨੇ ਨਦਰਿ ਕਰੇਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਗੁਣ ਅਵਗੁਣ ਸਮਾਨਿ ਹਹਿ ਜਿ
ਆਪਿ ਕੀਤੇ ਕਰਤਾਰਿ ॥ ਨਾਨਕ ਹੁਕਮਿ ਮੰਨਿਐ
ਸੁਖੁ ਪਾਈਐ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਅੰਦਰਿ ਰਾਜਾ ਤਖਤੁ ਹੈ ਆਪੇ ਕਰੇ
ਨਿਆਉ ॥ ਗੁਰ ਸਬਦੀ ਦਰੁ ਜਾਣੀਐ ਅੰਦਰਿ
ਮਹਲੁ ਅਸਰਾਉ ॥ ਖਰੇ ਪਰਖਿ ਖਜਾਨੈ ਪਾਈਅਨਿ
ਬੋਟਿਆ ਨਾਹੀ ਬਾਉ ॥ ਸਭੁ ਸਚੇ ਸਚੁ ਵਰਤਦਾ
ਸਦਾ ਸਚੁ ਨਿਆਉ ॥ ਅੰਮ੍ਰਿਤੁ ਕਾ ਰਸੁ ਆਇਆ

person, singing always the praises of the Lord wears and apparel which remains pure and shining and never gets dirty. (His mind remains pure all the time) He has attained the treasure of True Name effortlessly, (in the normal routine), which never gets diminished. The embellishment of True Name is truly beautiful for the human body which gives bliss and joy of life to the individual. O Nanak ! The Guru-minded person attains self-realisation and perceives the Lord as he is blessed with the Grace of the Lord and gets united with Him.

Pour'i : The persons, who recite True Name through the Guru's guidance, achieve the benefits of Lord's remembrance, penance and a disciplined life. By reciting the Lord's True Name, we could get rid of the ignorance of egoism. The human mind is replete with the nectar of True Name, but one enjoys its aroma and pleasure by having a taste of this experience. The persons, who have partaken of this treasure, become fearless, as they are immersed in the bliss of reciting True Name of the Lord, through the Grace of the Lord, thus getting freedom from the god of death and become care-free of the torture of death. (17)

Slok M - 3 (*Lok avgana ki bane' ganthari gunn.....*)

O Nanak ! This world is engrossed in bad qualities, as no one is interested in gaining the merchandise of virtues like Truth. There is hardly any buyer for the virtue of bliss of life. The person, who is bestowed with the Grace of the Guru attains the virtue of True Name through the Lord's benevolence. (1)

M - 3 : The persons, who have been merged with the Lord Himself, find no difference in gaining virtues or bad qualities (vicious attitude). O Nanak ! It is by following the Lord's Will alone through the Guru's guidance that we may enjoy the bliss and joy of life.

Pour'i : The mind is like the king (controller) of all our senses within the human frame, which directs the various senses to function as per its dictates, but it is only through the Guru's Word that we may realise the Lord's Presence within our body and function on its support. The Lord accepts the truthful person like the genuine coins (in the mint) and the false persons are rejected by Him (like the false unreal coins being thrown away). The True Lord alone pervades throughout the whole Universe functioning with full justice. (giving us reward for our actions) We could relish the taste of the nectar of True

ਮਨਿ ਵਸਿਆ ਨਾਉ ॥ ੧੮ ॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਹਉਮੈ ਕਰੀ ਤਾਂ ਤੂ ਨਾਹੀ ਤੂ ਹੋਵਹਿ ਹਉ ਨਾਹਿ

॥ ਬੂਝਹੁ ਗਿਆਨੀ ਬੂਝਣਾ ਏਹ ਅਕਥ ਕਥਾ

ਮਨ ਮਾਹਿ ॥ ਬਿਨੁ ਗੁਰ ਤਤੁ ਨ ਪਾਈਐ ਅਲਖੁ

ਵਸੈ ਸਭ ਮਾਹਿ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਜਾਣੀਐ

ਜਾਂ ਸਬਦੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ ਆਪੁ ਗਇਆ

ਕ੍ਰਮੁ ਭਉ ਗਇਆ ਜਨਮ ਮਰਨ ਦੁਖ ਜਾਹਿ ॥

ਗੁਰਮਤਿ ਅਲਖੁ ਲਖਾਈਐ ਉਤਮ ਮਤਿ ਤਰਾਹਿ

॥ ਨਾਨਕ ਸੋਹੰ ਹੀਸਾ ਜਪੁ ਜਾਪਹੁ ਤ੍ਰਿਭਵਣ ਤਿਸੈ

ਸਮਾਹਿ ॥ ੧ ॥

ਮ:੩ ॥ ਮਨੁ ਮਾਣਕੁ ਜਿਨਿ ਪਰਖਿਆ ਗੁਰ

ਸਬਦੀ ਵੀਚਾਰਿ ॥ ਸੇ ਜਨ ਵਿਰਲੇ ਜਾਣੀਅਹਿ

ਕਲਜੁਗ ਵਿਚਿ ਸੰਸਾਰਿ ॥ ਆਪੈ ਨੋ ਆਪੁ ਮਿਲਿ

ਰਹਿਆ ਹਉਮੈ ਦੁਬਿਧਾ ਮਾਰਿ ॥ ਨਾਨਕ ਨਾਮਿ

ਰਤੇ ਦੁਤਰੁ ਤਰੇ ਭਉਜਲੁ ਬਿਖਮੁ ਸੰਸਾਰੁ ॥੨॥

ਪਉੜੀ ॥ ਮਨਮੁਖ ਅੰਦਰੁ ਨ ਭਾਲਨੀ ਮੁਨੇ

ਅਹੰਮਤੇ ॥ ਚਾਰੇ ਕੁੰਡਾਂ ਭਵਿ ਥਕੇ ਅੰਦਰਿ ਤਿਖ

ਤਤੇ ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਨ ਸੋਧਨੀ ਮਨਮੁਖ

ਵਿਗੁਤੇ ॥ ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਹਰਿ

ਨਾਮੁ ਹਰਿ ਸਤੇ ॥ ਤਤੁ ਗਿਆਨੁ ਵੀਚਾਰਿਆ

Name and enjoy its bliss once we inculcate True Name in our hearts. (18)

Slok M - 1 (*Houmain kari ta tu na'he.....*)

O Lord ! When I am beset with the malady of egoism, I am nowhere near Your Presence, but when You are perceived within me, then the egoism is cast away, and I become Your own embodiment, having no distinction of my existence as separate from You. O Man ! Try to realise this Truth in the company of learned men and appreciate the real truth about the secret of the Lord whose description is beyond our comprehension. This truth cannot be realised without the Guru's guidance that the indescribable Lord-Almighty pervades every human being equally. By meeting the True Guru, we might appreciate this secret having inculcated the Guru's message in our hearts. Once we are able to overcome our egoism, we could rid ourselves of our doubts, dual-mindedness and fear (of death) which results in our freedom from the cycle of births and deaths. The Guru's teachings enable us to perceive the unseen Lord's presence within us which helps those persons with a greater spiritual intelligence to cross this ocean of life successfully. O Nanak ! Let us recite the True Name of the Lord like the swan, attaining unison with the Lord (being unaffected by worldly falsehood) as all the three regions of the Universe (Earth Sky and Netherlands) or (Heavens, Earth and Netherlands) are merged with the same Lord. (1)

M - 3 : The persons, who have appreciated the Lord, the jewel of our mind, by following and pondering over the Guru's Word, are few and far between, in this age of Kal-Yug prevailing in the world. The person, who has attained self-realisation and unison with the Lord has become one with the Lord through casting away egoism and dual-mindedness. O Nanak ! Such persons who are imbued with the love of True Name, are enabled by the Lord, to cross this tortuous ocean of life successfully. (2)

Pour'i : The self-willed persons do not realise the Lord within their innerselves as they have been robbed by their involvement in egoism. Having wandered all the four corners of the world, they have tired themselves out, but the fire of worldly desires burns within resulting in anger and desperation. Such faithless persons have suffered badly by not studying the books of lore like Shastras and Smritis. No one has ever attained the True Name of the True Lord without the guidance of the Guru. The persons, who have pondered over the real

ਹਰਿ ਜਪਿ ਹਰਿ ਗਤੇ ॥ ੧੯ ॥

ਸਲੋਕ ਮ: ੨ ॥

ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਆਣੈ ਰਾਸਿ ॥
ਤਿਸੈ ਅਗੈ ਨਾਨਕਾ ਖਲਿਇ ਕੀਚੈ ਅਰਦਾਸਿ ॥
੧ ॥

ਮ: ੧ ॥ ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਆਪੇ
ਜਾਣੈ ਸੋਇ ॥ ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਜਾ ਘਰਿ
ਵਰਤੈ ਸਭੁ ਕੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਭੇ ਬੋਕ ਵਿਸਾਰਿ ਇਕੋ ਮਿਤੁ ਕਰਿ
॥ ਮਨੁ ਤਨੁ ਹੋਇ ਨਿਹਾਲੁ ਪਾਪਾ ਦਰੈ ਹਰਿ ॥
ਆਵਣ ਜਾਣਾ ਚੁਕੈ ਜਨਮਿ ਨ ਜਾਹਿ ਮਰਿ ॥
ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ਸੋਗਿ ਨ ਮੋਹਿ ਜਰਿ ॥ ਨਾਨਕ
ਨਾਮੁ ਨਿਧਾਨੁ ਮਨ ਮਹਿ ਸੰਜਿ ਧਰਿ ॥ ੨੦ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਮਾਇਆ ਮਨਹੁ ਨ ਵੀਸਰੈ ਮਾਂਗੈ ਦੰਮਾ ਦੰਮ ॥
ਸੋ ਪ੍ਰਭੂ ਚਿਤਿ ਨ ਆਵਈ ਨਾਨਕ ਨਹੀ ਕਰੰਮ ॥
੧ ॥

ਮ: ੫ ॥ ਮਾਇਆ ਸਾਥਿ ਨ ਚਲਈ ਕਿਆ
ਲਪਟਾਵਹਿ ਅੰਧ ॥ ਗੁਰ ਕੇ ਚਰਣ ਧਿਆਇ ਤੂ
ਤੂਟਹਿ ਮਾਇਆ ਬੰਧ ॥ ੨ ॥

ਪਉੜੀ ॥ ਭਾਣੈ ਹੁਕਮੁ ਮਨਾਇਓਨੁ ਭਾਣੈ ਸੁਖੁ
ਪਾਇਆ ॥ ਭਾਣੈ ਸਤਿਗੁਰੁ ਮੇਲਿਓਨੁ ਭਾਣੈ ਸਚੁ
ਧਿਆਇਆ ॥ ਭਾਣੈ ਜੇਵਡ ਹੋਰ ਦਾਤਿ ਨਾਹੀ
ਸਚੁ ਆਖਿ ਸੁਣਾਇਆ ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ
ਲਿਖਿਆ ਤਿਨ ਸਚੁ ਕਮਾਇਆ ॥ ਨਾਨਕ ਤਿਸੁ

knowledge of the True Lord's Name have attained salvation by reciting True Name of the Lord. (19)

Slok M - 2 (*Aa'pai ja'nai karai a'ap aa'pai a'ne ras....*)

O Nanak ! The Lord has created this Universe and the human beings and known their inner feelings and desires thus sustaining them with completion of their functions successfully, Let us, therefore, offer our prayers to the Lord, standing with folded hands. (1)

M - 1 : The Lord after creating this Universe arranges to sustain it by overseeing its activities, as He knows the inner feelings and state of mind of various individuals. O Nanak ! Whom else shall we approach for our ills and problems when the Lord Himself abides within our hearts knowing fully about our needs. (2)

Pour'i : Let us befriend only one Lord, by forsaking all other worldly desires and possessions. The body and mind will blossom forth with satisfaction when the Lord will burn or cast away all our sins. Thus the cycle of births and deaths will come to an end and there will be neither birth nor death. O Nanak ! If we were to take the support of True Name, then there will no torture of afflictions or worldly attachments. So let us amass the treasure of True Name in our hearts and remember the True Lord. (20)

Slok M - 5 (*Maya mano na visrai mange dama dam....*)

O Nanak ! This human being is totally enticed by the worldly falsehood and always seeks worldly pleasures or worldly possessions. Being engrossed in worldly falsehood (maya) he does not inculcate the Lord's love in his heart thus being denied the Grace of the Lord. (1)

M - 5 : O Blind Man ! Why are you so much involved in the love of worldly falsehood when this Maya is not likely to accompany you (to the next world) after death. But this bondage of Maya (worldly attachment) could be culminated by taking refuge at the lotus-feet of the Guru. (2)

Pour'i : It is through the Lord's Will alone that we may follow His dictates and through His Will only we may enjoy bliss and comforts of life. It is through Lord's Will that we are united with the True Guru and through His Will we are made to recite Lord's True Name. I am making it known clearly by proclaiming that apart from Lord's Will there is no other benevolence of the Lord as great and this is the truth. O Nanak! The person, who is lucky and pre-destined by Lord's Will, is

ਸਰਣਾਗਤੀ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ॥੨੧॥

ਸਲੋਕ ਮ: ੩ ॥

ਜਿਨ ਕਉ ਅੰਦਰਿ ਗਿਆਨੁ ਨਹੀ ਭੈ ਕੀ ਨਾਹੀ
ਬਿੰਦ ॥ ਨਾਨਕ ਮੁਇਆ ਕਾ ਕਿਆ ਮਾਰਣਾ ਜਿ
ਆਪਿ ਮਾਰੇ ਗੋਵਿੰਦ ॥ ੧ ॥

ਮ: ੩ ॥ ਮਨ ਕੀ ਪਤ੍ਰੀ ਵਾਚਣੀ ਸੁਖੀ ਹੂ ਸੁਖੁ
ਸਾਰੁ ॥ ਸੋ ਬ੍ਰਾਹਮਣੁ ਭਲਾ ਆਖੀਐ ਜਿ ਬੂਝੈ
ਬ੍ਰਹਮੁ ਬੀਚਾਰੁ ॥ ਹਰਿ ਸਾਲਾਹੇ ਹਰਿ ਪੜੈ ਗੁਰੁ
ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥ ਆਇਆ ਓਹੁ ਪਰਵਾਨੁ
ਹੈ ਜਿ ਕੁਲ ਕਾ ਕਰੇ ਉਧਾਰੁ ॥ ਅਗੈ ਜਾਤਿ ਨ
ਪੁਛੀਐ ਕਰਣੀ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥ ਹੋਰੁ ਕੂੜੁ
ਪੜਣਾ ਕੂੜੁ ਕਮਾਵਣਾ ਬਿਖਿਆ ਨਾਲਿ ਪਿਆਰੁ
॥ ਅੰਦਰਿ ਸੁਖੁ ਨ ਹੋਵਈ ਮਨਮੁਖ ਜਨਮੁ ਖੁਆਰੁ
॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਉਬਰੇ ਗੁਰੁ ਕੈ ਹੇਤਿ
ਅਪਾਰਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖਦਾ ਆਪੇ ਸਭੁ
ਸਚਾ ॥ ਜੋ ਹੁਕਮੁ ਨ ਬੂਝੈ ਖਸਮ ਕਾ ਸੋਈ ਨਰੁ
ਕਚਾ ॥ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਲਾਇਦਾ ਗੁਰਮੁਖਿ
ਹਰਿ ਸਚਾ ॥ ਸਭਨਾ ਕਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਗੁਰੁ
ਸਬਦੀ ਰਚਾ ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ ਸਭਿ
ਤਿਸ ਦੇ ਜਚਾ ॥ ਜਿਉ ਨਾਨਕ ਆਪਿ ਨਚਾਇਦਾ
ਤਿਵ ਹੀ ਕੋ ਨਚਾ ॥ ੨੨ ॥ ੧ ॥ ਸੁਧੁ ॥

enabled to remember the Lord by reciting support of the True Lord, who has created this Universe. (21)

Slok M - 3 (*Jin kou ander gyan nahi.....*)

O Nanak ! The persons, who have not gained the light of knowledge about the Lord's secrets and there is not even an iota of Lord's wonder awe (fear of love) in their hearts, are already life-less. What is the use of making such persons lifeless, when they are already soul-less like dead person as desired by the Lord ? (1)

M - 3 : O Pandit ! You should control your mind first so that you may enjoy comforts and joy (look up the catalogue of your mind). The brahmin, who appreciates the discourses on the Lord, is to be considered the right kind of a Brahmin. He would sing the praises of the Lord's True Name while studying and pondering over the Guru's Word and would hold discourses also on True Name alone. His coming to the world is worthwhile and praiseworthy if one is able to help the whole clan cross this ocean of life successfully, attaining salvation. It is worthwhile to worship the Lord by following Guru's Word, as no importance is attached to one's Caste or Creed in the Lord's Presence. Any other involvements or studies and earnings are considered false and temporary as one gets engrossed in the love of vicious and sinful actions of worldly falsehood (Maya). The self-willed person wastes this life, beset with sufferings, and does not enjoy any comforts of life. O Nanak ! The persons, who are imbued with the love of True Name, get over their afflictions attaining salvation, by developing great affection for the Guru. (2)

Pour'i : The Lord All by Himself, has created this Universe and then sustains it with great care. The person who does not appreciate and follow the Lord's Will is to be considered a shallow and unstable person. The Guru-minded persons have realised the efficacy of True Lord's love as they appreciate that it is with the (approval) directions of the True Lord that the human beings are engaged in different functions or chores as desired by Him. The Lord is one and the True master of all beings, who is realised through the recitation of True Name with the help of the Guru's Word. O Nanak ! Let us join the Guru-minded persons and sing the praises of the Lord, as all the beings are begging favours from the Lord. All the human beings are made to dance to the tune of the True Lord, as He alone controls us all (22 - 1) (Checked)

ਮਾਹੂ ਵਾਰ ਮਹਲਾ ੫ ਡਖਣੇ ਮ: ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੂ ਚਉ ਸਜਣ ਮੈਡਿਆ ਡੇਈ ਸਿਸੁ ਉਤਾਰਿ ॥

ਨੈਣ ਮਹਿਜੇ ਤਰਸਦੇ ਕਦਿ ਪਸੀ ਦੀਦਾਰੁ ॥੧॥

ਮ: ੫ ॥ ਨੀਹੁ ਮਹਿਜਾ ਤਉ ਨਾਲਿ ਬਿਆ

ਨੇਹ ਕੂੜਵੇ ਡੇਖੁ ॥ ਕਪੜ ਭੋਗ ਡਰਾਵਣੇ ਜਿਚਰੁ

ਪਿਰੀ ਨ ਡੇਖੁ ॥ ੨ ॥

ਮ:੫ ॥ ਉਨੀ ਝਾਲੂ ਕੰਤੜੇ ਹਉ ਪਸੀ ਤਉ

ਦੀਦਾਰੁ ॥ ਕਾਜਲੁ ਹਾਰੁ ਤਮੇਲ ਰਸੁ ਬਿਨੁ ਪਸੇ

ਹਭਿ ਰਸ ਛਾਰੁ ॥ ੩ ॥

ਪਉੜੀ ॥ ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਸਚੁ ਸਭੁ

ਧਾਰਿਆ ॥ ਗੁਰਮੁਖਿ ਕੀਤੇ ਬਾਟੁ ਸਿਰਜਿ

ਸੰਸਾਰਿਆ ॥ ਹਰਿ ਆਗਿਆ ਹੋਏ ਬੇਦ ਪਾਪੁ

ਪੁੰਨੁ ਵੀਚਾਰਿਆ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ਼ ਤ੍ਰੈ

ਗੁਣ ਬਿਸਥਾਰਿਆ ॥ ਨਵ ਖੰਡ ਪ੍ਰਿਥਮੀ ਸਾਜਿ

ਹਰਿ ਰੰਗ ਸਵਾਰਿਆ ॥ ਵੇਕੀ ਜੰਤ ਉਪਾਇ

ਅੰਤਰਿ ਕਲ ਧਾਰਿਆ ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣੈ

ਕੋਇ ਸਚੁ ਸਿਰਜਣਹਾਰਿਆ ॥ ਤੂ ਜਾਣਹਿ ਸਭ

ਬਿਧਿ ਆਪਿ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਿਆ ॥ ੧ ॥

ਡਖਣੇ ਮ: ੫ ॥

ਜੇ ਤੂ ਮਿਤ੍ਰੁ ਅਸਾਡੜਾ ਹਿਕ ਭੋਰੀ ਨਾ ਵੇਛੋੜਿ ॥

ਜੀਉ ਮਹਿਜਾ ਤਉ ਮੋਹਿਆ ਕਦਿ ਪਸੀ ਜਾਨੀ

ਤੋਹਿ ॥ ੧ ॥

ਮ: ੫ ॥ ਦੁਰਜਨ ਤੂ ਜਲੁ ਭਾਹੜੀ ਵਿਛੋੜੇ

ਮਰਿ ਜਾਹਿ ॥ ਕੰਤਾ ਤੂ ਸਉ ਸੇਜੜੀ ਮੈਡਾ ਹਭੇ

ਦੁਖੁ ਉਲਾਹਿ ॥ ੨ ॥

ਮ: ੫ ॥ ਦੁਰਜਨ ਦੂਜਾ ਭਾਉ ਹੈ ਵੇਛੋੜਾ ਹਉਮੈ

Ma'ru Vaar Mahala - 5 Dakhnai M- 5 Ik onkar satgur prasad (Tu chou sajan maindia.. .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my friendly Lord ! I would offer my head even, if You so desire and demand from me pining for Your visual perception. When shall I see You personally ? (1)

M - 5 : I have developed love for You, and consider my love for others as false and temporary. O Lord ! All my possessions or pleasures appear as (awful) frightening, till I see You personally. (2)

M - 5 : O Lord-spouse ! I would like to see You alone when I get up early in the morning, as all pleasures of life like collyrium, garland, appear like dust and mean nothing to me. (3)

Pour'i : O True Lord ! You are my True Master, and the whole Universe You have created is equally true. Having created this world You have created a handful of Guru-minded persons. Then the four Vedas were produced as per Your Will, where the learned people have described various aspects of sins or virtues. You have created the three gods, Brahma, Vishnu and Shiva along with the three pronged Maya (worldly falsehood), and the Earth comprising nine regions was then created with the beauty of Lord's Presence. Then various human beings of different hues and colours were created, within whom You show Your Presence with all Your glamour and power. O Lord - Creator! No one ever has known the limits of Your Greatness, as You alone know Your Vastness and grandeur of this worldly drama where the Guru-minded persons are bestowed with salvation, who have crossed this ocean of life successfully.(1)

Dakh'nai M - 5 (Je tu mittar asada hik bhoori.....)

O Lord ! May if You were my friend, You never forsake me even for a moment. O my darling! When shall I see You personally, as You has bewitched me completely ? (1)

M - 5 : This separation from the Lord for the human being is like the fire in which the separation should be burnt and destroyed once for all. O Lord ! May You abide within me and embellish my soul with Your Presence so that all my sufferings come to an end. (2)

ਹੋਗੁ ॥ ਸਜਣੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਜਿਸੁ ਮਿਲਿ
ਕੀਚੈ ਭੋਗੁ ॥ ੩ ॥

ਪਉੜੀ ॥ ਤੂ ਅਗਮ ਦਇਆਲੁ ਬੇਅੰਤੁ ਤੇਰੀ
ਕੀਮਤਿ ਕਹੈ ਕਉਣੁ ॥ ਤੁਧੁ ਸਿਰਜਿਆ ਸਭੁ
ਸੰਸਾਰੁ ਤੂ ਨਾਇਕੁ ਸਗਲ ਭਉਣੁ ॥ ਤੇਰੀ
ਕੁਦਰਤਿ ਕੋਇ ਨ ਜਾਣੈ ਮੇਰੇ ਠਾਕੁਰ ਸਗਲ
ਰਉਣੁ ॥ ਤੁਧੁ ਅਪੜਿ ਕੋਇ ਨ ਸਕੈ ਤੂ
ਅਬਿਨਾਸੀ ਜਗ ਉਧਰਣੁ ॥ ਤੁਧੁ ਥਾਪੇ ਚਾਚੇ
ਜੁਗ ਤੂ ਕਰਤਾ ਸਗਲ ਧਰਣੁ ॥ ਤੁਧੁ ਆਵਣ
ਜਾਣਾ ਕੀਆ ਤੁਧੁ ਲੇਪੁ ਨ ਲਗੈ ਤ੍ਰਿਣੁ ॥ ਜਿਸੁ
ਹੋਵਹਿ ਆਪਿ ਦਇਆਲੁ ਤਿਸੁ ਲਾਵਹਿ
ਸਤਿਗੁਰ ਚਰਣੁ ॥ ਤੂ ਹੋਰਤੁ ਉਪਾਇ ਨ ਲਭਹੀ
ਅਬਿਨਾਸੀ ਸ੍ਰਿਸਟਿ ਕਰਣੁ ॥ ੨ ॥

ਭਖਣੇ ਮ: ੫ ॥

ਜੇ ਤੂ ਵਤਹਿ ਅੰਡਣੇ ਹਭ ਧਰਤਿ ਸੁਹਾਵੀ ਹੋਇ
॥ ਹਿਕਸੁ ਕੰਤੈ ਬਾਹਰੀ ਮੈਡੀ ਵਾਤ ਨ ਪੁਛੈ ਕੋਇ
॥ ੧ ॥

ਮ: ੫ ॥ ਹਭੇ ਟੋਲ ਸੁਹਾਵਣੇ ਸਹੁ ਬੈਠਾ ਅੰਡਣੁ
ਮਲਿ ॥ ਪਹੀ ਨ ਵੰਞੈ ਬਿਰਥੜਾ ਜੇ ਘਰਿ ਆਵੈ
ਚਲਿ ॥ ੨ ॥

ਮ: ੫ ॥ ਸੇਜ ਵਿਛਾਈ ਕੰਤ ਰੂ ਕੀਆ ਹਭੁ
ਸੀਗਾਰੁ ॥ ਇਤੀ ਮੰਝਿ ਨ ਸਮਾਵਈ ਜੇ ਗਲਿ
ਪਹਿਰਾ ਹਾਰੁ ॥ ੩ ॥

ਪਉੜੀ ॥ ਤੂ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਜੋਨਿ ਨ
ਆਵਹੀ ॥ ਤੂ ਹੁਕਮੀ ਸਾਜਹਿ ਸ੍ਰਿਸਟਿ ਸਾਜਿ
ਸਮਾਵਹੀ ॥ ਤੇਰਾ ਰੂਪੁ ਨ ਜਾਈ ਲਖਿਆ ਕਿਉ
ਤੁਝਹਿ ਧਿਆਵਹੀ ॥ ਤੂ ਸਭ ਮਹਿ ਵਰਤਹਿ

M - 5 : The dual mindedness within me is like a deceitful person in me, and the malady of my egoism has resulted in Your separation. The Lord is the true king whose union would grant me all the bliss of life. Once I got united with the Lord, then it would not allow me any disturbance within, just as a garland of flowers would cause. (3)

Pour'i : O Lord ! You does not pass through the cycle of Rebirths. You creates this Universe as per Your Will and then pervades this Universe as per Your Will and then pervades it after creation. How could I worship You as I cannot describe by appearance. You pervades everywhere and through Your Nature we could perceive You. Those persons who have worshipped You with abundance, do not find any shortage in it. We cannot evaluate the jewels of Your worship like detachment and knowledge the persons, who are blessed Your Grace, are engaged in Your service. They never come to grief, who sing Your praises. (2)

Dakh'nai M- 5 (*Je tu vateh angne habh dharat suhavi.....*)

O Lord ! If You were to visit my heart (innerself) then my heart would get thrilled (blossom with greenery), as without Your presence (within me) no one even cares for me. (or looks at me). (1)

M - 5 : All the actions of the saint are fruitful and worthwhile whose heart is blessed with the Lord's love. (Presence). No one goes away empty-handed from his house (company) whosoever happens to visit him. (2)

M - 5 : When I embellished myself with the love of the Lord within (prepared the house for the visit of the Lord-spouse) then I was thrilled with all my preparations (wearing the necklace around the neck) I was beside myself with joy. (3)

Pou'ri : O Lord ! You are free from the cycle of births and deaths. You have created this Universe through Your dictates (as per Your Will) and then remain pervading therein. (present all over). How could I meditate on You, as Your form cannot be realised or described being formless. You are pervading all the beings and Your presence is known (realised) through the Nature only.

The persons, who are imbued with the love of Your worship, never feel short of anything, Infact, the love of True

ਆਪਿ ਕੁਦਰਤਿ ਦੇਖਾਵਹੀ ॥ ਤੇਰੀ ਭਗਤਿ ਭਰੇ
ਭੰਡਾਰ ਤੋਟਿ ਨ ਆਵਹੀ ॥ ਏਹਿ ਰਤਨ ਜਵੇਹਰ
ਲਾਲ ਕੀਮ ਨ ਪਾਵਹੀ ॥ ਜਿਸੁ ਹੋਵਹਿ ਆਪਿ
ਦਇਆਲੁ ਤਿਸੁ ਸਤਿਗੁਰ ਸੇਵਾ ਲਾਵਹੀ ॥ ਤਿਸੁ
ਕਦੇ ਨ ਆਵੈ ਤੋਟਿ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵਹੀ ॥੩॥

ਡਖਣੇ ਮ: ੫ ॥

ਜਾ ਮੂ ਪਸੀ ਹਠ ਮੈ ਪਿਰੀ ਮਹਿਜੈ ਨਾਲਿ ॥ ਹਭੇ
ਭੁਖ ਉਲਾਹਿਅਮੁ ਨਾਨਕ ਨਦਰਿ ਨਿਹਾਲਿ ॥

੧ ॥

ਮ: ੫ ॥ ਨਾਨਕ ਬੈਠਾ ਭਖੇ ਵਾਉ ਲੰਮੇ ਸੇਵਹਿ
ਦਰੁ ਖੜਾ ॥ ਪਿਰੀਏ ਤੂ ਜਾਣੁ ਮਹਿਜਾ ਸਾਉ
ਜੋਈ ਸਾਈ ਮੁਹੁ ਖੜਾ ॥ ੨ ॥

ਮ: ੫ ॥ ਕਿਆ ਗਾਲਾਇਓ ਭੂਛ ਪਰ ਵੇਲਿ ਨ
ਜੋਹੇ ਕੰਤ ਤੂ ॥ ਨਾਨਕ ਫੁਲਾ ਸੰਦੀ ਵਾੜਿ ਖਿੜਿਆ
ਹਭੁ ਸੰਸਾਰੁ ਜਿਉ ॥ ੩ ॥

ਪਉੜੀ ॥ ਸੁਘੜੁ ਸੁਜਾਣੁ ਸਰੂਪੁ ਤੂ ਸਭ ਮਹਿ
ਵਰਤੰਤਾ ॥ ਤੂ ਆਪੇ ਠਾਕੁਰੁ ਸੇਵਕੇ ਆਪੇ ਪੂਜੰਤਾ
॥ ਦਾਨਾ ਬੀਨਾ ਆਪਿ ਤੂ ਆਪੇ ਸਤਵੰਤਾ ॥ ਜਤੀ
ਸਤੀ ਪ੍ਰਭੁ ਨਿਰਮਲਾ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ ॥ ਸਭੁ
ਬ੍ਰਹਮ ਪਸਾਰੁ ਪਸਾਰਿਓ ਆਪੇ ਖੇਲੰਤਾ ॥ ਇਹੁ
ਆਵਾ ਗਵਣੁ ਰਚਾਇਓ ਕਰਿ ਚੋਜ ਦੇਖੰਤਾ ॥
ਤਿਸੁ ਬਾਹੁੜਿ ਗਰਭਿ ਨ ਪਾਵਹੀ ਜਿਸੁ ਦੇਵਹਿ
ਗੁਰ ਮੰਤਾ ॥ ਜਿਉ ਆਪਿ ਚਲਾਵਹਿ ਤਿਉ ਚਲਦੇ
ਕਿਛੁ ਵਸਿ ਨ ਜੰਤਾ ॥ ੪ ॥

ਡਖਣੇ ਮ: ੫ ॥

ਕੁਰੀਏ ਕੁਰੀਏ ਵੈਦਿਆ ਤਲਿ ਗਾੜਾ ਮਹਰੇਰੁ ॥

Name and Your worship cannot be envaluated being beyond our comprehension (invaluable). O Lord ! Whosoever is bestowed with Your Grace, is engaged in the service of the Guru. Such a person, who sings the Lord's praises, is never seen wanting in anything. (never suffers from any shortcomings). (3)

Dakh'nai M - 5 (*Ja' mu' passi hath mein piri.....*)

When I peeped within myself after lot of deliberations, I realised the presence of the Lord within me. O Nanak ! The Lord has bestowed all the joy and comforts of life on me (ridding me), eliminating all my sufferings, through His Grace.

M - 5 : O Nanak ! I am listening to the arrival of the Lord in the company of holy saints and waiting for the Lord's arrival by serving Him in His abode. O Lord ! You know the state of my mind and my (heart) desires. O True Master ! I am only longing to see You personally. (2)

M - 5 : O foolish Man ! What have you mentioned that you would like to see His face (Lord's Person) ? If you do not care to covet the others wives, then you are truly a personification of the Lord-spouse. O Nanak ! The whole world is blossoming like the barricade of flowers which appears beautiful but is likely to perish soon. (3)

Pour'i : O Lord ! You are pervading every being, having the most beautiful and intelligent personification. You are Yourself the True Master and at the same time are worshipping the Lord in the form of a slave or follower. You are the most clever person listening and seeing everything happening around and are an embodiment of Truth. O my Lord-benefactor! You are the most pure, a celibate and mendicant of a high order and my True Master ! O Lord ! You have enacted this whole worldly drama and are playing Your role therein Yourself. Having created this cycle of births and deaths You are watching the whole drama, whosoever is bestowed with the Guru's guidance through Guru's Word, does not get born again through the mother's womb. O Lord ! There is nothing in the hands of this human being, who is being controlled in his functions as it pleases You. (4)

Dakhnai M - 5 (*Kurie kurie vaidia' tal*)

O Man, detached from worldly pleasures ! The body is being corroded by the five vices like sexual desires just as a

ਵੇਖੇ ਛਿਟੜਿ ਬੀਵਦੇ ਜਾਮਿ ਖਿਸਦੇ ਪੇਰੁ ॥ ੧ ॥

ਮ: ੫ ॥ ਸਚੁ ਜਾਣੈ ਕਚੁ ਵੈਦਿਓ ਤੂ ਆਘੁ

ਆਘੇ ਸਲਵੇ ॥ ਨਾਨਕ ਆਤਸੜੀ ਮੰਝਿ ਨੈਣੁ

ਬਿਆ ਢਲਿ ਪਬਣਿ ਜਿਉ ਜੁੰਮਿਓ ॥ ੨ ॥

ਮ: ੫ ॥ ਭੇਰੇ ਭੇਰੇ ਰੂਹੜੇ ਸੇਵੇਦੇ ਆਲਕੁ ॥

ਮੁਦਤਿ ਪਈ ਚਿਰਾਣੀਆ ਫਿਰਿ ਕਛੂ ਆਵੈ ਰੁਤਿ

॥ ੩ ॥

ਪਉੜੀ ॥ ਤੁਧੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਤੂ ਵਰਨਾ

ਬਾਹਰਾ ॥ ਏ ਮਾਣਸ ਜਾਣਹਿ ਦੂਰਿ ਤੂ ਵਰਤਹਿ

ਜਾਹਰਾ ॥ ਤੂ ਸਭਿ ਘਟ ਭੋਗਹਿ ਆਪਿ ਤੁਧੁ

ਲੇਪੁ ਨ ਲਾਹਰਾ ॥ ਤੂ ਪੁਰਖੁ ਅਨੰਦੀ ਅਨੰਤ

ਸਭ ਜੋਤਿ ਸਮਾਹਰਾ ॥ ਤੂ ਸਭ ਦੇਵਾ ਮਹਿ ਦੇਵ

ਬਿਧਾਤੇ ਨਰਹਰਾ ॥ ਕਿਆ ਆਰਾਧੇ ਜਿਹਵਾ ਇਕ

ਤੂ ਅਬਿਨਾਸੀ ਅਪਰਪਰਾ ॥ ਜਿਸੁ ਮੇਲਹਿ

ਸਤਿਗੁਰੁ ਆਪਿ ਤਿਸ ਕੇ ਸਭਿ ਕੁਲ ਤਰਾ ॥

ਸੇਵਕ ਸਭਿ ਕਰਦੇ ਸੇਵ ਦਰਿ ਨਾਨਕੁ ਜਨੁ ਤੇਰਾ

॥ ੫ ॥

ਡਖਣੇ ਮ: ੫ ॥

ਗਹਡੜੜਾ ਤ੍ਰਿਣਿ ਛਾਇਆ ਗਾਵਲ ਜਲਿਓਹੁ

ਭਾਹਿ ॥ ਜਿਨਾ ਭਾਗ ਮਥਾਹੜੈ ਤਿਨ ਉਸਤਾਦ

ਪਨਾਹਿ ॥ ੧ ॥

ਮ: ੫ ॥ ਨਾਨਕ ਪੀਠਾ ਪਕਾ ਸਾਜਿਆ ਧਰਿਆ

ਆਣਿ ਮਉਜੂਦੁ ॥ ਬਾਝਹੁ ਸਤਿਗੁਰ ਆਪਣੇ

flooded river washes away the sides of the land gradually. Be careful to safeguard your body, mind and thinking lest you slip into the flooded river and become affected badly (stained) in the company of vicious and sinful actions. (1)

M - 3 : O Nanak ! This foolish man is progressing towards amassing the worldly possessions considering them real and permanent, whereas they are all false and temporary and likely to perish soon just as butter gets lost in fire or the absence of water results in the loss of green leaves due to withering. (2)

M - 5 : O Simpleton human being ! Why are you so lazy in remembering the Lord and making excuses in reciting True Name ? If you have forsaken the Lord, having been separated from Him for a long time, when are you likely to get this human form again to unite with Him ? (When does the right season come for blossoming of flowers) (3)

Pour'i : O Lord ! You are not possessing any form, colour symbol or caste and art not following the various phases of life like Ashrams, as You are above all these things. You are pervading all the beings equally while the human being considers You as a far and distant entity. You are functioning within each being and body but do not take the blame for anything happening around. O Lord ! You are limitless, enjoying the joy and bliss in various human forms and are present therein as a light or soul. You are omni-present, being present in various gods and are our Lord-benefactor, blossoming in all the beings. How could we remember and recite You praises with one tongue, O Indestructible Lord Almighty! The person, who is united with the True Guru by You, enables his full (family) clan to cross this ocean successfully. O Nanak! I seek Your benevolence as a slave while All Your followers (slaves) are engaged in Your service alone. (5)

Dakhnai M - 5 (Gehdatri'a trin chha'ya.....)

This body appears to be built of small twigs, whereas the careless human being is burning within due to the fire of worldly desires. However, the fortunate persons, who are predestined by the Lord's Will, have been saved by taking refuge at the lotus-feet of the Guru. (1)

M - 5 : O Nanak ! The person, who has listened, understood and followed the message of the Guru, has been enabled to perceive the Lord by the Guru. In case one is devoid of the Guru's guidance, then one has to wait endlessly for the benevolence of the Lord, just as a self-willed person does not

ਬੈਠਾ ਝਾਕੁ ਦਰੁਦ ॥ ੨ ॥

ਮ: ੫ ॥ ਨਾਨਕ ਭੁਸਰੀਆ ਪਕਾਈਆ ਪਾਈਆ
ਥਾਠੈ ਮਾਹਿ ॥ ਜਿਨੀ ਗੁਰੂ ਮਨਾਇਆ ਰਜਿ ਰਜਿ
ਸੇਈ ਖਾਹਿ ॥ ੩ ॥

ਪਉੜੀ ॥ ਤੁਧੁ ਜਗ ਮਹਿ ਖੇਲੁ ਰਚਾਇਆ
ਵਿਚਿ ਹਉਮੈ ਪਾਈਆ ॥ ਏਕੁ ਮੰਦਰੁ ਪੰਚ ਚੋਰ
ਹਹਿ ਨਿਤ ਕਰਹਿ ਬੁਰਿਆਈਆ ॥ ਦਸ ਨਾਰੀ
ਇਕੁ ਪੁਰਖੁ ਕਰਿ ਦਸੇ ਸਾਦਿ ਲੁਭਾਈਆ ॥
ਏਨਿ ਮਾਇਆ ਮੋਹਣੀ ਮੋਹੀਆ ਨਿਤ ਫਿਰਹਿ
ਭਰਮਾਈਆ ॥ ਹਾਠਾ ਦੇਵੈ ਕੀਤੀਓ ਸਿਵ ਸਕਤਿ
ਵਰਤਾਈਆ ॥ ਸਿਵ ਅਗੈ ਸਕਤੀ ਹਾਰਿਆ
ਏਵੈ ਹਰਿ ਭਾਈਆ ॥ ਇਕਿ ਵਿਚਹੁ ਹੀ ਤੁਧੁ
ਰਖਿਆ ਜੋ ਸਤਸੰਗਿ ਮਿਲਾਈਆ ॥ ਜਲ ਵਿਚਹੁ
ਬਿੰਬੁ ਉਨਾਲਿਓ ਜਲ ਮਹਿ ਸਮਾਈਆ ॥੬॥

ਡਖਣੇ ਮ: ੫ ॥

ਆਗਾਹਾ ਕੂ ਤ੍ਰਾਖਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡੜਾ ॥
ਨਾਨਕ ਸਿਝਿ ਇਵੇਹਾ ਵਾਰ ਬਹੁੜਿ ਨ ਹੋਵੀ
ਜਨਮੜਾ ॥ ੧ ॥

ਮ: ੫ ॥ ਸਜਣੁ ਮੈਡਾ ਚਾਈਆ ਹਭ ਕਹੀ ਦਾ
ਮਿਤੁ ॥ ਹਭੇ ਜਾਣਨਿ ਆਪਣਾ ਕਹੀ ਨ ਠਾਹੇ
ਚਿਤੁ ॥ ੨ ॥

ਮ: ੫ ॥ ਗੁਝੜਾ ਲਧਮੁ ਲਾਲੁ ਮਥੈ ਹੀ ਪਰਗਟੁ
ਥਿਆ ॥ ਸੇਈ ਸੁਹਾਵਾ ਥਾਨੁ ਜਿਥੈ ਪਿਰੀਏ ਨਾਨਕ
ਜੀ ਤੂ ਵੁਠਿਆ ॥ ੩ ॥

ਪਉੜੀ ॥ ਜਾ ਤੂ ਮੇਰੈ ਵਲਿ ਹੈ ਤਾ ਕਿਆ

gain anything by worshipping the various gods. (2)

M - 5 : O Nanak ! Once the sweet bread is cooked and placed in a tray for serving to others, only the person who follows the Guru's message will be able to partake of this bread to his full. (3)

Pour'i : O Lord ! You have created this worldly drama Yourself with egoism as its main attraction, and the human body was made the abode of five vices (like sexual desires) which are causing ill-wills and evils all the time. The human being is one only, with ten wives in the form of ten senses and they are all enamoured by various tastes in life. The beautiful Maya (Worldly falsehood) has enticed all these ten senses as such they are wandering around aimlessly in different attachments. The Guru-minded and self-willed persons represent the two sides of the coin, while the Guru-minded person is enjoying the bliss of Lord's Presence and remembrance and the self-willed person is engrossed in worldly falsehood. (Maya) In the final analysis, the faithless person, engrossed in Maya, has accepted his defeat before the Guru-minded person, inculcating Lord's love as per Lord's Will. Moreover O Lord ! In This worldly drama You have favoured few beings with Your Grace and saved those persons who are united with You in the company of holy saints. So the Guru-minded persons have merged with You just a bubble appearing on the surface of water finally mingles with the main stream of water completely. (6)

Dakh'nai M - 5 (A'ga'ha ku tra'gh pichha'.....)

O Nanak ! Let us face towards the True Lord without turning our face away from Him and facing towards the worldly pleasures, as this is the only chance of attaining salvation without getting another, opportunity in the form of a human being ! (1)

M - 5 : My True friend, the Lord, is a friend of everyone and is very active and full of exuberance; everyone considers Him to be on his side, as He does not allow anyone to be (down hearted) discriminated. (2)

M - 5 : We have found the hidden jewel, as the Lord's True Name has revealed itself before us. O Nanak ! The place, where the Lord has revealed Himself is really beautiful and worthy of worship. (3)

Pour'i : O Lord ! Once You are on my side, then I have

ਮੁਹਛੰਦਾ ॥ ਤੁਧੁ ਸਭੁ ਕਿਛੁ ਮੈਨੋ ਸਉਪਿਆ ਜਾ
ਤੇਰਾ ਬੰਦਾ ॥ ਲਖਮੀ ਤੋਟਿ ਨ ਆਵਈ ਖਾਇ
ਖਰਚਿ ਰਹੰਦਾ ॥ ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਸਭ
ਸੇਵ ਕਰੰਦਾ ॥ ਏਹ ਵੈਰੀ ਮਿਤ੍ਰ ਸਭਿ ਕੀਤਿਆ
ਨਹ ਮੰਗਹਿ ਮੰਦਾ ॥ ਲੇਖਾ ਕੋਇ ਨ ਪੁਛਈ ਜਾ
ਹਰਿ ਬਖਸੰਦਾ ॥ ਅਨੰਦੁ ਭਇਆ ਸੁਖੁ ਪਾਇਆ
ਮਿਲਿ ਗੁਰ ਗੋਵਿੰਦਾ ॥ ਸਭੇ ਕਾਜ ਸਵਾਰਿਐ ਜਾ
ਤੁਧੁ ਭਾਵੰਦਾ ॥ ੭ ॥

ਡਖਣੇ ਮ: ੫ ॥

ਡੇਖਣ ਕੁ ਮੁਸਤਾਕੁ ਮੁਖੁ ਕਿਜੇਹਾ ਤਉ ਧਣੀ ॥
ਫਿਰਦਾ ਕਿਤੈ ਹਾਲਿ ਜਾ ਡਿਠਮੁ ਤਾ ਮਨੁ ਧ੍ਰੁਪਿਆ
॥ ੧ ॥

ਮ: ੫ ॥ ਦੁਖੀਆ ਦਰਦ ਘਣੇ ਵੇਦਨ ਜਾਣੇ ਤੂ
ਧਣੀ ॥ ਜਾਣਾ ਲਖ ਭਵੇ ਪਿਰੀ ਡਿਖੰਦੇ ਤਾ ਜੀਵਸਾ
॥ ੨ ॥

ਮ: ੫ ॥ ਢਹਦੀ ਜਾਇ ਕਰਾਰਿ ਵਹਣਿ ਵਹੰਦੇ
ਮੈ ਡਿਠਿਆ ॥ ਸੇਈ ਰਹੇ ਅਮਾਣ ਜਿਨਾ
ਸਤਿਗੁਰੁ ਭੋਟਿਆ ॥ ੩ ॥

ਪਉੜੀ ॥ ਜਿਸੁ ਜਨ ਤੇਰੀ ਭੁਖ ਹੈ ਤਿਸੁ ਦੁਖ
ਨ ਵਿਆਪੈ ॥ ਜਿਨਿ ਜਨਿ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਸੁ
ਚਹੁ ਕੁੰਡੀ ਜਾਪੈ ॥ ਜੇ ਨਹੁ ਉਸ ਕੀ ਸਰਣੀ ਪਰੈ
ਤਿਸੁ ਕੰਬਹਿ ਪਾਪੈ ॥ ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ
ਉਤਰੈ ਗੁਰ ਧੂੜੀ ਨਾਪੈ ॥ ਜਿਨਿ ਹਰਿ ਭਾਣਾ
ਮੰਨਿਆ ਤਿਸੁ ਸੋਗੁ ਨ ਸੰਤਾਪੈ ॥ ਹਰਿ ਜੀਉ ਤੂ
ਸਭਨਾ ਕਾ ਮਿਤ੍ਰ ਹੈ ਸਭਿ ਜਾਣਹਿ ਆਪੈ ॥ ਐਸੀ
ਸੋਭਾ ਜਨੈ ਕੀ ਜੇਵਡੁ ਹਰਿ ਪਰਤਾਪੈ ॥ ਸਭ ਅੰਤਰਿ
ਜਨ ਵਰਤਾਇਆ ਹਰਿ ਜਨ ਤੇ ਜਾਪੈ ॥ ੮ ॥

no regrets or none else to look forward to for favours; as You have blessed me with all Your favours once I have become Your slave. Now I have no shortage of any type, having been blessed with huge wealth, which I am at liberty to spend and enjoy as I like. O Lord ! All the eighty-four lakhs of forms of beings on this Earth are engaged in Your service. Now Your slave has become friendly with the enemies even, and no one wishes me bad. When the Lord has bestowed His forgiveness, then none could ask me for any accountability of my actions. I am enjoying bliss of life having attained the Lord and He has enabled me to accomplish my functions successfully once He is pleased with me. (7)

Dakh'nai M - 5 (*Dekhan ku musta'k mukh ke jeha....*)

O Lord ! I am longing to see Your face, and am wondering how You look like having perceived You, my heart is fully satiated, as without Your perception, I was moving around in a bad shape. (1)

M - 5 : O True Master of the whole world ! We are suffering badly and You alone know everyone's afflictions or our problems. When I perceive You, I feel like having achieved all my needs, infact I feel I am alive only when I perceive You personally. (2)

M - 5 : I have seen the bricks (sides) of this river of life being washed away or many people dying in this world; only those persons, who have been united with the True Guru, have been saved. (3)

Pour'i : The person, who is longing for a unison with the Lord, does not undergo any suffering. O Lord ! The person who has realised You in the company of Guru-minded persons is known all over the world. The Persons, who have sought their (company) support have cast away all their sins. They get cleared of all their filth of ages by bathing in the dust of their holy feet. The person, who has followed Lord's Will, does not suffer any more. O Lord! You are a friend of everyone, and everyone considers You as his own. O Lord ! Your followers are also looked upon with respect and accorded great honours in line with Your own greatness. O Lord ! Your saints alone have realised Your Greatness, as You have raised the status of Your saints very high. (8)

ਡਖਣੇ ਮ: ੫ ॥

ਜਿਨਾ ਪਿਛੈ ਹਉ ਗਈ ਸੇ ਮੈ ਪਿਛੈ ਭੀ ਰਵਿਆਸੁ
॥ ਜਿਨਾ ਕੀ ਮੈ ਆਸੜੀ ਤਿਨਾ ਮਹਿਜੀ ਆਸ ॥
੧ ॥

ਮ: ੫ ॥ ਗਿਲੀ ਗਿਲੀ ਰੋਡੜੀ ਭਉਦੀ ਭਵਿ
ਭਵਿ ਆਇ ॥ ਜੇ ਬੈਠੇ ਸੇ ਫਾਥਿਆ ਉਬਰੇ ਭਾਗ
ਮਥਾਇ ॥ ੨ ॥

ਮ: ੫ ॥ ਡਿਠਾ ਹਭ ਮਝਾਹਿ ਖਾਲੀ ਕੋਇ ਨ
ਜਾਣੀਐ ॥ ਤੈ ਸਖੀ ਭਾਗ ਮਥਾਹਿ ਜਿਨੀ ਮੇਰਾ
ਸਜਣੁ ਰਾਵਿਆ ॥ ੩ ॥

ਪਉੜੀ ॥ ਹਉ ਢਾਢੀ ਦਰਿ ਗੁਣ ਗਾਵਦਾ ਜੇ
ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ॥ ਪ੍ਰਭ ਮੇਰਾ ਥਿਰ ਥਾਵਰੀ ਹੋਰ
ਆਵੈ ਜਾਵੈ ॥ ਸੇ ਮੰਗਾ ਦਾਨੁ ਗੋਸਾਈਆ ਜਿਤੁ
ਭੁਖ ਲਹਿ ਜਾਵੈ ॥ ਪ੍ਰਭ ਜੀਉ ਦੇਵਹੁ ਦਰਸਨੁ
ਆਪਣਾ ਜਿਤੁ ਢਾਢੀ ਤ੍ਰਿਪਤਾਵੈ ॥ ਅਰਦਾਸਿ
ਸੁਣੀ ਦਾਤਾਰਿ ਪ੍ਰਭਿ ਢਾਢੀ ਕਉ ਮਹਲਿ
ਬੁਲਾਵੈ ॥ ਪ੍ਰਭ ਦੇਖਦਿਆ ਦੁਖ ਭੁਖ ਗਈ ਢਾਢੀ
ਕਉ ਮੰਗਣੁ ਚਿਤਿ ਨ ਆਵੈ ॥ ਸਭੇ ਇਛਾ ਪੂਰੀਆ
ਲਗਿ ਪ੍ਰਭ ਕੈ ਪਾਵੈ ॥ ਹਉ ਨਿਰਗੁਣੁ ਢਾਢੀ
ਬਖਸਿਓਨੁ ਪ੍ਰਭਿ ਪੁਰਖਿ ਵੇਦਾਵੈ ॥ ੯ ॥

ਡਖਣੇ ਮ: ੫ ॥

ਜਾ ਛੁਟੇ ਤਾ ਖਾਕੁ ਤੂ ਸੁੰਝੀ ਕੰਤੁ ਨ ਜਾਣਹੀ ॥
ਦੁਰਜਨ ਸੇਤੀ ਨੇਹੁ ਤੂ ਕੈ ਗੁਣਿ ਹਰਿ ਰੰਗੁ
ਮਾਣਹੀ ॥ ੧ ॥

ਮ: ੫ ॥ ਨਾਨਕ ਜਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਣਾ
ਵਿਸਰੇ ਸਰੈ ਨ ਬਿੰਦ ॥ ਤਿਸੁ ਸਿਉ ਕਿਉ ਮਨ

Dakhnai M - 5 (*Jina pichhai hoan gaiee se mein*)

The worldly possessions, for which I was toiling to attain, are now easily available to me without my trying to seek them and whomsoever I was looking for my support, are now seeking my help instead. (1)

The worldly falsehood is vicious like the mass of sugarcane where the flies come hovering for their greed and get caught therein, never to fly out again; similarly the faithless person gets engrossed in Maya, (worldly falsehood) never to get away from it with a base mind. (2)

M - 5 : O friend ! I have looked around and found that nobody is without the presence of the Lord within; but whosoever has remembered and recited Lord's True Name, is really fortunate and pre-destined by the Lord's Will. (3)

Pour'i : O Lord ! I have sought Your refuge and sing the praises of Your grandeur and Greatness, if and when it pleases You. My Lord is ever-existent with a permanent abode whereas everyone else follows the cycle of births and deaths and gets born in the world time and again. O Lord ! I seek from You this boon only, (Of Your True Name) so that my hunger gets satisfied. O Lord ! I beg for Your visual perception, so that I could be fully satiated with Your vision. The Lord then listened to my prayers and sent for me in His Presence, and perceiving Him personally, all my desires and hunger for worldly pleasures were curbed to the extent that I completely forgot to ask for those favours. By taking refuge at the lotus-feet of the Lord all my desires were fulfilled. O Lord-Benefactor ! You have granted me Your gift of True Name, forgiving all my sinful actions so that this person, faithless and devoid of all virtues, became rich with Your benevolence and favours. (9)

Dakh'nai M - 5 (*Ja chhutai ta kha'k tu.....*)

O lifeless body ! You have never realised the Lord- spouse, and you will mingle with dust, as soon as this soul leaves the body. How could You, a friend of false worldly men, developing love for worldly pleasures, gain the bliss of Lord's unison, without having any virtues. (1)

M - 5 : O Nanak ! How could I forget the True Lord, without whose presence within me, I cannot feel alive and active even for a moment, and whose forgetfulness and separation cannot be tolerated for a second even? O my mind

ਰੂਸੀਐ ਜਿਸਹਿ ਹਮਾਰੀ ਚਿੰਦ ॥ ੨ ॥

ਮ: ੫ ॥ ਰਤੇ ਰੰਗਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਮਨੁ ਤਨੁ
ਅਤਿ ਗੁਲਾਲੁ ॥ ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਆਲੂਦਿਆ
ਜਿਤੀ ਹੋਰੁ ਖਿਆਲੁ ॥ ੩ ॥

ਪਵੜੀ ॥ ਹਰਿ ਜੀਉ ਜਾ ਤੂ ਮੇਰਾ ਮਿਤ੍ਰੁ ਹੈ ਤਾ
ਕਿਆ ਮੈ ਕਾੜਾ ॥ ਜਿਨੀ ਠਗੀ ਜਗੁ ਠਗਿਆ
ਸੇ ਤੁਧੁ ਮਾਰਿ ਨਿਵਾੜਾ ॥ ਗੁਰਿ ਭਉਜਲੁ ਪਾਰਿ
ਲੰਘਾਇਆ ਜਿਤਾ ਪਾਵਾੜਾ ॥ ਗੁਰਮਤੀ ਸਭਿ
ਰਸ ਭੋਗਦਾ ਵਡਾ ਆਖਾੜਾ ॥ ਸਭਿ ਇੰਦ੍ਰੀਆ
ਵਸਿ ਕਰਿ ਦਿਤੀਓ ਸਤਵੰਤਾ ਸਾੜਾ ॥ ਜਿਤੁ
ਲਾਈਅਨਿ ਤਿਤੈ ਲਗਾਦੀਆ ਨਹ ਖਿੰਜੋਤਾੜਾ ॥
ਜੋ ਇਛੀ ਸੇ ਫਲੁ ਪਾਇਦਾ ਗੁਰਿ ਅੰਦਰਿ ਵਾੜਾ
॥ ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਭਾਇਰਹੁ ਹਰਿ ਵਸਦਾ
ਨੇੜਾ ॥ ੧੦ ॥

ਡਖਣੇ ਮ: ੫ ॥

ਜਾ ਮੂੰ ਆਵਹਿ ਚਿਤਿ ਤੂ ਤਾ ਹਭੇ ਸੁਖ ਲਹਾਉ ॥
ਨਾਨਕ ਮਨ ਹੀ ਮੰਝਿ ਰੰਗਾਵਲਾ ਪਿਰੀ ਤਹਿਜਾ
ਨਾਉ ॥ ੧ ॥

ਮ: ੫ ॥ ਕਪੜ ਭੋਗ ਵਿਕਾਰ ਏ ਹਭੇ ਹੀ ਛਾਰ
॥ ਖਾਕੁ ਲੁੜੇਦਾ ਤੰਨਿ ਖੇ ਜੋ ਰਤੇ ਦੀਦਾਰ ॥ ੨ ॥

ਮ: ੫ ॥ ਕਿਆ ਤਕਹਿ ਬਿਆ ਪਾਸ ਕਰਿ
ਹੀਅੜੇ ਹਿਰੁ ਅਧਾਰੁ ॥ ਥੀਉ ਸੰਤਨ ਕੀ ਰੇਣੁ
ਜਿਤੁ ਲਭੀ ਸੁਖ ਦਾਤਾਰੁ ॥ ੩ ॥

ਪਉੜੀ ॥ ਵਿਣੁ ਕਰਮਾ ਹਰਿ ਜੀਉ ਨ ਪਾਈਐ
ਬਿਨੁ ਸਤਿਗੁਰ ਮਨੁਆ ਨ ਲਗੈ ॥ ਧਰਮੁ ਧੀਰਾ

! How could we be annoyed with the True Lord, who is ever worried about our needs and sustains us ? (2)

M - 5 : The persons, who are imbued with the love of the Lord, find the body and mind blossoming with His love, (like gugal) O Nanak ! Without the Lord's True Name, all other thoughts of worldly pleasures are vicious and mean; (so let us recite True Name all the time). (3)

Pour'i : O Lord ! I cannot have any grudge when You are friendly towards me, as You has cast away my vices like sexual desires, which have engrossed the whole world and robbed them of a successful life. You have enabled us to cross this ocean of life successfully through the Guru's guidance and curbed all the vicious thoughts or sinful actions. The human being enjoys all the worldly pleasures through the Guru's Word in this wonderful worldly drama of the Lord. The Lord-protector has enabled us to control our senses, so that they are engaged in fruitful activities as desired by us. Now I get all my desires fulfilled as desired by the mind and the Guru has enabled me to abide within me with tranquillity of mind and stability. O Brother ! Guru Nanak is now pleased with me and has enabled me to perceive the Lord, abiding within me. (O Nanak ! The Lord is now pleased with me, as His Presence is perceived very close to me). (10)

Dakhnai M - 5 (Ja mu ave'h chit tu ta habai.....)

O Lord ! I enjoy all the comforts and joy of life, when I remember You. O Nanak ! The Lord's True Name lends charm to the mind and I enjoy bliss of life by reciting True Name, O Lord ! (1)

M - 5 : The wearing of good clothes, enjoying worldly pleasures and sinful actions are finally worth nothing like ash. I seek the dust of the lotus-feet of those persons who are imbued with the love of the Lord and His visual perception. (2)

M - 5 : O Man ! Why do you not take the support of the True Lord ? Why are you always looking towards others for help ? Become the dust of the lotus-feet of the holy saints so that you may attain the Lord-benefactor. (3)

Pour'i : O Brother ! One cannot meet the True Guru without being fortunate and pre-destined by Lord's Will, and without the support of the Guru's guidance one cannot control one's mind, and stabilise it. In this age of Kal-Yug only a truly

ਕਲਿ ਅੰਦਰੇ ਇਹੁ ਪਾਪੀ ਮੂਲਿ ਨ ਤਰੈ ॥ ਅਹਿ
ਕਰੁ ਕਰੇ ਸੁ ਅਹਿ ਕਰੁ ਪਾਏ ਇਕ ਘੜੀ ਮੁਹਤੁ
ਨ ਲਗੈ ॥ ਚਾਰੇ ਜੁਗ ਮੈ ਸੋਧਿਆ ਵਿਣੁ ਸੰਗਤਿ
ਅਹੰਕਾਰੁ ਨ ਭਗੈ ॥ ਹਉਮੈ ਮੂਲਿ ਨ ਛੁਟਈ
ਵਿਣੁ ਸਾਧੂ ਸਤਸੰਗੈ ॥ ਤਿਚਰੁ ਥਾਹ ਨ ਪਾਵਈ
ਜਿਚਰੁ ਸਾਹਿਬ ਸਿਉ ਮਨ ਭੰਗੈ ॥ ਜਿਨਿ ਜਨਿ
ਗੁਰਮੁਖਿ ਸੇਵਿਆ ਤਿਸੁ ਘਰਿ ਦੀਬਾਣੁ ਅਭਗੈ
॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਇਆ ਗੁਰ ਸਤਿਗੁਰ
ਚਰਣੀ ਲਗੈ ॥ ੧੧ ॥

ਭਖਣੇ ਮ: ੫ ॥

ਲੋੜੀਏ ਹਭ ਜਾਇ ਸੋ ਮੀਰਾ ਮੀਰੰਨ ਸਿਰਿ ॥
ਹਠ ਮੰਝਾਹੂ ਸੋ ਧਣੀ ਚਉਦੇ ਮੁਖਿ ਅਲਾਇ ॥
੧ ॥

ਮ: ੫ ॥ ਮਾਣਿਕੂ ਮੋਹਿ ਮਾਉ ਡਿੰਨਾ ਧਣੀ
ਅਪਾਹਿ ॥ ਹਿਆਉ ਮਹਿਜਾ ਠੰਢੜਾ ਮੁਖਹੁ ਸਰੁ
ਅਲਾਇ ॥ ੨ ॥

ਮ: ੫ ॥ ਮੂ ਥੀਆਉ ਸੇਜ ਨੈਣਾ ਪਿਰੀ ਵਿਛਾਵਣਾ
॥ ਜੇ ਭੇਖੇ ਹਿਕ ਵਾਰ ਤਾ ਸੁਖ ਕੀਮਾ ਹੂ ਬਾਹਰੇ ॥
੩ ॥

ਪਉੜੀ ॥ ਮਨੁ ਲੋਚੈ ਹਰਿ ਮਿਲਣ ਕਉ ਕਿਉ
ਦਰਸਨੁ ਪਾਈਆ ॥ ਮੈ ਲਖ ਵਿੜਤੇ ਸਾਹਿਬਾ ਜੇ
ਬਿੰਦ ਬੁਲਾਈਆ ॥ ਮੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੀਆ
ਤੁਧੁ ਜੇਵਡੁ ਨ ਸਾਈਆ ॥ ਮੈ ਦਸਿਹੁ ਮਾਰਗੁ
ਸੰਤਹੋ ਕਿਉ ਪੁਛੁ ਮਿਲਾਈਆ ॥ ਮਨੁ ਅਰਪਿਹੁ
ਹਉਮੈ ਤਜਹੁ ਇਤੁ ਪੰਥਿ ਜੁਲਾਈਆ ॥ ਨਿਤ
ਸੇਵਿਹੁ ਸਾਹਿਬੁ ਆਪਣਾ ਸਤਸੰਗਿ ਮਿਲਾਈਆ

religious person can attain stability and peace of mind, and the sinner can never hope to have peace of mind. It takes hardly any time that one gets the reward of one's actions, as you sow with one hand you will reap it with the other hand. Having pondered over the actions or virtues of all the four ages, I have realised that without the company of holy saints, one cannot get rid of one's egoism. So long one shuns the remembrance of the Lord (worship) and one does not recite True Name, one cannot realise the Greatness and vastness of the Lord. The person, who has served the True Master in the company of Guru-minded persons, has attained the Lord within his inner soul, who does not desert him. One can enjoy the eternal bliss by taking refuge at the lotus-feet of the Guru, through the Grace of True Lord. (11)

Dakhnai M - 5 (*Lor'iendai habh ja'ie so mira.....*)

If one tries to seek the True Lord all over the world, one cannot trace the king of kings, the True Lord. But the Lord abides within our hearts, and if one were to join those persons who recite His True Name, one could surely attain the Lord within his innerself by reciting True Name. (1)

M - 5 : O Brother ! The Guru has bestowed on me the jewel of True Name of the Lord, who always stands aloof from us. I am speaking the Truth that I have been fully satiated and my heart is calmed (at peace) with the attainment of the Lord. (2)

M - 5 : O Lord-Spouse ! I would offer myself as Your abode for rest, with my eyes as the bed cover on it. If You went to bless me with Your Grace even once, I would have achieved all the pleasures of the world, which are hard to evaluate, being invaluable. (3)

Pour'i : I am longing to perceive my True Lord. How could I manage to have an (glimpse) inkling of Him? O Lord! If You were to beckon me in Your presence even for a while, I would have benefitted (millions) to the maximum. O True Master ! I have roamed all the four corners of the world and found that there is none else equal or on par with You. O holy saints ! Pray show me the path as to how to unite with the True Lord ! The answer is simple; self-surrender and ridding one of one's egoism is the right path to attain Him. Let us always serve the True Master in the company of holy saints. When the

॥ ਸਭੇ ਆਸਾ ਪੂਰੀਆ ਗੁਰ ਮਹਲਿ ਬੁਲਾਈਆ
॥ ਤੁਧੁ ਜੇਵਡੁ ਹੋਰੁ ਨ ਸੁਝਈ ਮੇਰੇ ਮਿਤ੍ਰੁ
ਗੋਸਾਈਆ ॥ ੧੨ ॥

ਡਖਣੇ ਮ: ੫ ॥

ਮੂ ਥੀਆਉ ਤਖਤੁ ਪਿਰੀ ਮਹਿਜੇ ਪਾਤਿਸਾਹ ॥

ਪਾਵ ਮਿਲਾਵੇ ਕੋਲਿ ਕਵਲ ਜਿਵੈ ਬਿਗਸਾਵਦੇ

॥ ੧ ॥

ਮ: ੫ ॥ ਪਿਰੀਆ ਸੰਦੜੀ ਭੁਖ ਮੂ ਲਾਵਣ ਬੀ

ਵਿਥਰਾ ॥ ਜਾਣੁ ਮਿਠਾਈ ਇਖ ਬੇਈ ਪੀੜੇ ਨਾ

ਹੁਣੈ ॥ ੨ ॥

ਮ: ੫ ॥ ਠਗਾ ਨੀਹੁ ਮਤੋੜਿ ਜਾਣੁ ਰੀਝਾ

ਨਗਰੀ ॥ ਸੁਖ ਘਟਾਉ ਡੂਇ ਇਸੁ ਪੰਧਾਣੁ ਘਰ

ਘਣੇ ॥ ੩ ॥

ਪਉੜੀ ॥ ਅਕਲ ਕਲਾ ਨਹ ਪਾਈਐ ਪ੍ਰਭੁ

ਅਲਖ ਅਲੇਖੰ ॥ ਖਟੁ ਦਰਸਨ ਭ੍ਰਮਤੇ ਫਿਰਹਿ

ਨਹ ਮਿਲੀਐ ਭੇਖੰ ॥ ਵਰਤ ਕਰਹਿ ਚੰਦਾਇਣਾ

ਸੇ ਕਿਤੈ ਨ ਲੇਖੰ ॥ ਬੇਦ ਪੜਹਿ ਸੰਪੂਰਨਾ ਤਤੁ

ਸਾਰ ਨ ਪੇਖੰ ॥ ਤਿਲਕੁ ਕਢਹਿ ਇਸਨਾਨੁ ਕਰਿ

ਅੰਤਰਿ ਕਾਲੇਖੰ ॥ ਭੇਖੀ ਪ੍ਰਭੁ ਨ ਲਭਈ ਵਿਣੁ

ਸਚੀ ਸਿਖੰ ॥ ਭੂਲਾ ਮਾਰਗਿ ਸੇ ਪਵੈ ਜਿਸੁ ਧਰਿ

ਮਸਤਕਿ ਲੇਖੰ ॥ ਤਿਨਿ ਜਨਮੁ ਸਵਾਰਿਆ

ਆਪਣਾ ਜਿਨਿ ਗੁਰੁ ਅਖੀ ਦੇਖੰ ॥ ੧੩ ॥

ਡਖਣੇ ਮ: ੫ ॥

ਸੇ ਨਿਵਾਹੁ ਗਡਿ ਜੋ ਚਲਾਉ ਨ ਥੀਐ ॥ ਕਾਰ

ਕੁੜਾਵੀ ਛਡਿ ਸੀਮਲੁ ਸਚੁ ਧਣੀ ॥ ੧ ॥

Lord beckoned me in His Presence, I felt that all my desires were fulfilled. O my dear friend and True Master ! There is no other power to be seen in the world on par with You. (12)

Dakhnai M -5 (*Mu bia'ou takhat piri*)

How I wish myself being the throne for my darling king the Lord-spouse so that I may blossom forth like the lotus flower when the Lord's holy feet meet my person. (1)

M - 5 : I would like to be close to the person, who is longing to attain the Lord. (having the hunger for Him) The saints always enjoy the bliss just as the sugarcane is not devoid of its essence when it is pressed between the rollers a second time. (2)

M - 5 : We should discard the love of the family as false, just as a township is formed, being an illusion, on the sky in the morning hours. The charm of these things is temporary, and in this company the human being passes through the cycle of births and deaths. (3)

Pour'i : We cannot attain the Lord's love through our clever and intelligent moves as the Lord is beyond our comprehension, nor the Lord could be attained through our wanderings according to the six Shastras or through various (rituals) formal observances. Even fasting during various phases of the moon does not lead anywhere. By studying completely all the four Vedas even one cannot realise the Lord's secrets or His real worth. Some people take baths (at various holy places of pilgrimage and put vermilion marks on their foreheads while their hearts are blackened with vicious thoughts, but it is definite that none could attain the Lord without the true teachings (of the Guru) even though one may be engaged in many formal religious practices. The person, who has lost his right path could be brought on the right path provided he is fortunate enough and pre-destined by Lord's Will. The persons, who have been united with the Guru and perceived Him with their eyes, have made a success of this life and crossed the ocean of life successfully. (13)

Dakhnai M - 5 (*So niva'hu ga'd jo chala'ou na thiai...*)

O Man ! Let us fix our mind on the Lord-sustainer, who is ever-existent and never perishes. Let us remember the True Lord always, leaving all false and unreal practices. (1)

ਮ: ੫ ॥ ਹਭ ਸਮਾਣੀ ਜੋਤਿ ਜਿਉ ਜਲ ਘਟਾਉ
ਚੰਦ੍ਰਮਾ ॥ ਪਰਗਟੁ ਥੀਆ ਆਪਿ ਨਾਨਕ ਮਸਤਕਿ
ਲਿਖਿਆ ॥ ੨ ॥

ਮ: ੫ ॥ ਮੁਖ ਸੁਹਾਵੇ ਨਾਮੁ ਚਉ ਆਨ ਪਹਰ
ਗੁਣ ਗਾਉ ॥ ਨਾਨਕ ਦਰਗਹ ਮੰਨੀਅਹਿ ਮਿਲੀ
ਨਿਬਾਵੇ ਥਾਉ ॥ ੩ ॥

ਪਉੜੀ ॥ ਬਾਹਰ ਭੇਖਿ ਨ ਪਾਈਐ ਪ੍ਰਭੁ
ਅੰਤਰਜਾਮੀ ॥ ਇਕਸੁ ਹਰਿ ਜੀਉ ਬਾਹਰੀ ਸਭ
ਫਿਰੈ ਨਿਕਾਮੀ ॥ ਮਨੁ ਰਤਾ ਕੁਟੰਬ ਸਿਉ ਨਿਤ
ਗਰਬਿ ਫਿਰਾਮੀ ॥ ਫਿਰਹਿ ਗੁਮਾਨੀ ਜਗ ਮਹਿ
ਕਿਆ ਗਰਬਹਿ ਦਾਮੀ ॥ ਚਲਦਿਆ ਨਾਲਿ ਨ
ਚਲਈ ਖਿਨ ਜਾਇ ਬਿਲਾਮੀ ॥ ਬਿਚਰਦੇ ਫਿਰਹਿ
ਸੰਸਾਰ ਮਹਿ ਹਰਿ ਜੀ ਹੁਕਾਮੀ ॥ ਕਰਮੁ ਖੁਲਾ
ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਮਿਲਿਆ ਸੁਆਮੀ ॥ ਜੋ ਜਨੁ
ਹਰਿ ਕਾ ਸੇਵਕੇ ਹਰਿ ਤਿਸ ਕੀ ਕਾਮੀ ॥ ੧੪ ॥

ਭਖਣੇ ਮ: ੫ ॥

ਮੁਖਹੁ ਅਲਾਏ ਹਭ ਮਰਨੁ ਪਛਾਣੈਦੇ ਕੋਇ ॥
ਨਾਨਕ ਤਿਨਾ ਖਾਕੁ ਜਿਨਾ ਯਕੀਨਾ ਹਿਕ ਸਿਉ
॥ ੧ ॥

ਮ: ੫ ॥ ਜਾਣੁ ਵਸੰਦੇ ਮੰਤ੍ਰਿ ਪਛਾਣੁ ਕੇ ਹੇਕੜੇ
॥ ਤੈ ਤਨਿ ਪੜਦਾ ਨਾਹਿ ਨਾਨਕ ਜੈ ਗੁਰੁ
ਭੋਇਆ ॥ ੨ ॥

ਮ: ੫ ॥ ਮਤੜੀ ਕਾਢਕੁ ਆਹ ਪਾਵ ਧੋਵੰਦੇ
ਪੀਵਸਾ ॥ ਮੂ ਤਨਿ ਪ੍ਰੇਮੁ ਅਬਾਹ ਪਸਣ ਕੂ ਸਚਾ
ਧਣੀ ॥ ੩ ॥

ਪਉੜੀ ॥ ਨਿਰਭਉ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾਲਿ

M - 5 : The Lord's light is shining within all the beings, as He pervades all beings just as the moon could be seen within all pitchers filled with water. O Nanak ! The person, who is fortunate and pre-destined by Lord's Will, gets a full realisation of the Lord's Greatness within himself. (as it is written on his forehead). (2)

M - 5 : O Nanak ! The person, who sings the praises of the Lord and recites His True Name all the twenty-four hours, is accepted in the Lord's Presence and even a person forsaken by the world, gets an honourable recognition by the Lord. (3)

Pour'i : The Lord-omniscient cannot be attained by outer appearances or formal practices, as without Lord's True Name, the whole world is lost in futile efforts. Normally this human being is so much engrossed in the love and worldly attachments of the family, that he is completely lost in egoism, and such haughty persons roam around the world with pride of their wealth, which has no meaning. This wealth does not accompany us at the time of death, and gets lost in a moment, and the human beings wander around the world as per the Lords' Will. (without achieving anything useful). But when one is fortunate and blessed with Lord's Grace, one meets the Guru and attains the True Master through the Guru's support, as the Lord fulfils the desires of a Guru-minded person, devoted to the service of the Lord, and all his actions are rewarded. (14)

Dakhnai M - 5 (*Mukh alai habh maran pachhando koie..*)

O Nanak ! I take the dust of a person's lotus feet, who has faith in the (one) True Lord alone, as most of us recite Lord's True Name with our tongues only without realising Him and the full significance of death is not understood by us. (1)

M - 5 : Let us realise that the Lord abides within our hearts, but this vital point is realised or understood by very few Guru-minded persons. O Nanak ! The person, who is united with the Guru, attains self-realisation as the curtain between the Lord and the human being is eliminated and all ignorance removed. (2)

M - 5 : I would wash the lotus-feet of the person and drink the washings, who has got over his vicious thoughts through the Guru's guidance as I have imbibed greatest love in my heart for the True visual perception of the Lord. (3)

Pour'i : The True Name of the fearless Lord has been

ਮਾਇਆ ਰਚਾ ॥ ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਬਹੁ
ਜੋਨੀ ਨਚਾ ॥ ਬਚਨੁ ਕਰੇ ਤੇ ਖਿਸਕਿ ਜਾਇ ਬੋਲੇ
ਸਭੁ ਕਚਾ ॥ ਅੰਦਰਹੁ ਬੋਥਾ ਕੂੜਿਆਹੁ ਕੂੜੀ
ਸਭ ਖਚਾ ॥ ਵੈਰੁ ਕਰੇ ਨਿਰਵੈਰ ਨਾਲਿ ਬੂਠੇ
ਲਾਲਚਾ ॥ ਮਾਰਿਆ ਸਚੈ ਪਾਤਿਸਾਹਿ ਵੇਖਿ ਧੁਰਿ
ਕਰਮਚਾ ॥ ਜਮਦੂਤੀ ਹੈ ਹੋਰਿਆ ਦੁਖ ਹੀ ਮਹਿ
ਪਚਾ ॥ ਹੋਆ ਤਪਾਵਸੁ ਧਰਮ ਕਾ ਨਾਨਕ ਦਰਿ
ਸਚਾ ॥ ੧੫ ॥

ਡਖਣੇ ਮ: ੫ ॥

ਪਰਭਾਤੇ ਪ੍ਰਭ ਨਾਮੁ ਜਪਿ ਗੁਰ ਕੇ ਚਰਣ ਧਿਆਇ
॥ ਜਨਮ ਮਰਣ ਮਲੁ ਉਤਰੈ ਸਚੇ ਕੇ ਗੁਣ ਗਾਇ
॥ ੧ ॥

ਮ: ੫ ॥ ਦੇਹ ਅੰਧਾਰੀ ਅੰਧੁ ਸੁੰਝੀ ਨਾਮ
ਵਿਹੁਣੀਆ ॥ ਨਾਨਕ ਸਫਲ ਜਨਮੁ ਜੈ ਘਟਿ
ਵੁਠਾ ਸਚੁ ਧਣੀ ॥ ੨ ॥

ਮ: ੫ ॥ ਲੋਇਣ ਲੋਈ ਡਿਠ ਪਿਆਸ ਨ ਬੁਝੈ
ਮੂ ਘਣੀ ॥ ਨਾਨਕ ਸੇ ਅਖੜੀਆ ਬਿਅੰਨਿ ਜਿਨੀ
ਡਿਸੰਦੇ ਮਾ ਪਿਰੀ ॥ ੩ ॥

ਪਉੜੀ ॥ ਜਿਨਿ ਜਨਿ ਗੁਰਮੁਖਿ ਸੇਵਿਆ ਤਿਨਿ
ਸਭਿ ਸੁਖ ਪਾਈ ॥ ਓਹੁ ਆਪਿ ਤਰਿਆ ਕੁਟੰਬ
ਸਿਉ ਸਭੁ ਜਗਤੁ ਤਰਾਈ ॥ ਓਨਿ ਹਰਿ ਨਾਮਾ
ਧਨੁ ਸੰਚਿਆ ਸਭ ਤਿਖਾ ਬੁਝਾਈ ॥ ਓਨਿ ਛਡੇ
ਲਾਲਚ ਦੁਨੀ ਕੇ ਅੰਤਰਿ ਲਿਵ ਲਾਈ ॥ ਓਸੁ
ਸਦਾ ਸਦਾ ਘਰਿ ਅਨੰਦੁ ਹੈ ਹਰਿ ਸਖਾ ਸਹਾਈ
॥ ਓਨਿ ਵੈਰੀ ਮਿਤ੍ਰੁ ਸਮ ਕੀਤਿਆ ਸਭ ਨਾਲਿ
ਸੁਭਾਈ ॥ ਹੋਆ ਓਹੀ ਅਲੁ ਜਗ ਮਹਿ ਗੁਰ
ਗਿਆਨੁ ਜਪਾਈ ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ

forgotten by us and we are engrossed in worldly falsehood (Maya) so that we are taking birth every time undergoing through the cycle of Rebirths. Such a person always speaks untruth and goes back on his word as well. He is an empty person within, engaged in false and tall talk. Being always engrossed in the greed of gaining more possessions, he is an enemy of the person without enmity. The True Lord has perished (destroyed) such a person, who is engrossed in false actions from the very beginning due to his pre-destined fate. He is being surrounded by Yama, god of death as such he undergoes sufferings always. O Nanak ! Full justice is imparted at the Lord's Court, as His Presence is based on Truth always. (15)

Dakhnai M - 5 (Parbhatai prabh Na'am jap gurke)

Let us recite Lord's True Name in the ambrosial hours of the morning by concentrating on the Guru's guidance and teachings, so that we may wash away the sins of our births and deaths. (1)

M - 5 : The body of the foolish man is empty and blind, without the remembrance of Lord's True Name, being completely useless and soulless. O Nanak ! The person, who has inculcated the love of the True Lord in his heart, leads a successful life in this world. (2)

M - 5 : O Nanak ! By perceiving the True Lord visually with my eyes my thirst has not been quenched as I am longing to be always close to Him. Infact, those eyes are different which manage to perceive the dear Lord all the time. (3)

Pour'i : The person, who has served the True Lord in the company of the Guru-minded person, always enjoys the bliss and joy of life. He has crossed this ocean of life successfully along with his family members and enables the whole world even to gain salvation. Having amassed the wealth of True Name of the Lord, he has been satiated fully. (and quenched his thirst). He has inculcated the love of the Lord in his heart, having cast away the worldly pleasures and greed for possessions. He always enjoys the bliss of life as the Lord abides within his heart, being his friend and supporter. Such a person treats equally both his friends and enemies and gets honoured by all wherever he goes. A person, who has recited True Name through the knowledge gained from the Guru's guidance, enjoys all the bliss and joy in this world, as he is

ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ ॥ ੧੬ ॥

ਡਖਣੇ ਮ: ੫ ॥

ਸਚੁ ਸੁਹਾਵਾ ਕਾਢੀਐ ਕੂੜੈ ਕੂੜੀ ਸੋਇ ॥ ਨਾਨਕ

ਵਿਰਲੇ ਜਾਣੀਅਹਿ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥੧॥

ਮ: ੫ ॥ ਸਜਣ ਮੁਖੁ ਅਨੂਪੁ ਅਠੇ ਪਹਰ

ਨਿਹਾਲਸਾ ॥ ਸੁਤੜੀ ਸੋ ਸਹੁ ਡਿਨੁ ਤੈ ਸੁਪਨੇ

ਹਉ ਖੰਨੀਐ ॥ ੨ ॥

ਮ: ੫ ॥ ਸਜਣ ਸਚੁ ਪਰਖਿ ਮੁਖਿ ਅਲਾਵਣੁ

ਬੋਥਰਾ ॥ ਮੰਨ ਮਝਾਹੁ ਲਖਿ ਤੁਧਹੁ ਦੂਰਿ ਨ ਸੁ

ਪਿਰੀ ॥ ੩ ॥

ਪਉੜੀ ॥ ਧਰਤਿ ਆਕਾਸੁ ਪਾਤਾਲੁ ਹੈ ਚੰਦੁ

ਸੂਰੁ ਬਿਨਾਸੀ ॥ ਬਾਦਿਸਾਹੁ ਸਾਹੁ ਉਮਰਾਵੁ ਖਾਨ

ਢਾਹਿ ਡੇਰੇ ਜਾਸੀ ॥ ਰੰਗੁ ਤੁੰਗੁ ਗਰੀਬੁ ਮਸਤ

ਸਭੁ ਲੋਕੁ ਸਿਧਾਸੀ ॥ ਕਾਜੀ ਸੇਖੁ ਮਸਾਇਕਾ ਸਭੇ

ਉਠਿ ਜਾਸੀ ॥ ਪੀਰੁ ਪੈਕਾਬਰੁ ਅਉਲੀਏ ਕੇ ਬਿਰੁ

ਨ ਰਹਾਸੀ ॥ ਰੋਜਾ ਬਾਗੁ ਨਿਵਾਜੁ ਕਤੇਬੁ ਵਿਣੁ

ਬੁਝੇ ਸਭ ਜਾਸੀ ॥ ਲਖ ਚਉਰਾਸੀਹੁ ਮੇਦਨੀ ਸਭ

ਆਵੈ ਜਾਸੀ ॥ ਨਿਹਚਲੁ ਸਚੁ ਖੁਦਾਇ ਏਕੁ

ਖੁਦਾਇ ਬੰਦਾ ਅਬਿਨਾਸੀ ॥ ੧੭ ॥

ਡਖਣੇ ਮ: ੫ ॥

ਡਿਠੀ ਹਭ ਢੰਢੋਲਿ ਹਿਕਸੁ ਬਾਝੁ ਨ ਕੋਇ ॥

ਆਉ ਸਜਣ ਤੂ ਮੁਖਿ ਲਗੁ ਮੇਰਾ ਤਨੁ ਮਨੁ ਠੰਢਾ

ਹੋਇ ॥ ੧ ॥

ਮ: ੫ ॥ ਆਸਕੁ ਆਸਾ ਬਾਹਰਾ ਮੂ ਮਨਿ ਵਡੀ

ਆਸ ॥ ਆਸ ਨਿਰਾਸਾ ਹਿਕੁ ਤੂ ਹਉ ਬਲਿ ਬਲਿ

pre-destined by Lord's Will so that he has imbibed the Lord's love in his heart. (16)

Dakhnai M - 5 (*Sach suhawa kadi ai kur'e kur'i soie....*)

The truthful person is always considered beautiful and praise-worthy whereas the false self-willed person carries dishonour and false reputation. O Nanak ! There are hardly few persons, who have inculcated True Name in their hearts. (1)

M - 5 : I would seek to perceive the person all the time, whose face is beautiful and friendly. I am a sacrifice to my dreams as well, since I got a chance to perceive my True Master during my sleep. (in dream). (2)

M - 5 : Let us try to distinguish the true friend clearly amongst our colleagues, as all others are engaged only in tall and empty talk. Let us perceive the True Lord within our hearts as the True Master does not abide far away from us.

Pour'i : The Earth, sky or nether lands including the Moon and the Sun are all perishable. All the kings, wealthy persons and landlords all shall leave this world empty handed after their kingly structures are demolished by the Lord. All the beautiful and colourful steeds, poor and wealthy persons, engrossed in false ego shall all leave this world for the next, including Kazi, Shekh or mendicants (engaged in formal observances) all will perish. Even religious leaders, (Pirs) worthy learned persons (god's Incarnations) and Virtuous persons, all will finally perish and removed from the scene. The whole world, including fasting, Muslim Call, (for prayers) muslim prayers (Namaz) or Koran (Sematic books of lore), without realising the Lords' True Name shall perish finally. The Lord alone is ever-existent, being omni-present alongwith the person who remembers Lord, whereas the rest of the world, in the form of eighty-four lakhs of species, undergoes the cycle of Rebirths. (17)

Dakhnai M - 5 (*Dithi hab dhandhol hiks bajh na koie....*)

I have tried to find the True secrets apart from the True Lord (Waheguru) but there is no other permanent thing in this world. O my True friend ! I would seek the company of the Lord and perceive Him visually so that my body and soul get satiated and I realise peace and harmony. (1)

M - 5 : The lover is without any hope of a successful love, whereas I have every hope of uniting with my True Lord.

ਬਲਿ ਗਈਆਸ ॥ ੨ ॥

ਮ: ੫ ॥ ਵਿਛੋੜਾ ਸੁਣੇ ਭੁਖੁ ਵਿਣੁ ਡਿਠੇ ਮਰਿਓਦਿ

॥ ਬਾਬੁ ਪਿਆਰੇ ਆਪਣੇ ਬਿਰਹੀ ਨਾ ਧੀਰੋਦਿ ॥ ੩ ॥

ਪਉੜੀ ॥ ਤਟ ਤੀਰਥ ਦੇਵ ਦੇਵਾਲਿਆ

ਕੇਦਾਰੁ ਮਥੁਰਾ ਕਾਸੀ ॥ ਕੋਟਿ ਤੇਤੀਸਾ ਦੇਵਤੇ

ਸਣੁ ਇੰਦ੍ਰੈ ਜਾਸੀ ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਚਾਰਿ

ਖਟੁ ਦਰਸ ਸਮਾਸੀ ॥ ਪੋਥੀ ਪੰਡਿਤ ਗੀਤ ਕਵਿਤ

ਕਵਤੇ ਭੀ ਜਾਸੀ ॥ ਜਤੀ ਸਤੀ ਸੰਨਿਆਸੀਆ

ਸਭਿ ਕਾਲੈ ਵਾਸੀ ॥ ਮੁਨਿ ਜੋਗੀ ਦਿਗੰਬਰਾ ਜਮੈ

ਸਣੁ ਜਾਸੀ ॥ ਜੋ ਦੀਸੈ ਸੇ ਵਿਣਸਣਾ ਸਭ ਬਿਨਾਸਿ

ਬਿਨਾਸੀ ॥ ਬਿਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੋ ਸੇਵਕੁ

ਬਿਰੁ ਹੋਸੀ ॥ ੧੮ ॥

ਸਲੋਕ ਡਖਣੇ ਮ: ੫ ॥

ਸੈ ਨੰਗੇ ਨਹ ਨੰਗ ਭੁਖੇ ਲਖ ਨ ਭੁਖਿਆ ॥ ਭੁਖੇ

ਕੋੜਿ ਨ ਭੁਖ ਨਾਨਕ ਪਿਰੀ ਪਿਖੰਦੇ ਸੁਭ ਦਿਸਤਿ

॥ ੧ ॥

ਮ: ੫ ॥ ਸੁਖ ਸਮੂਹਾ ਭੋਗ ਭੂਮਿ ਸਥਾਈ ਕੋ

ਧਣੀ ॥ ਨਾਨਕ ਹਭੋ ਰੋਗੁ ਮਿਰਤਕ ਨਾਮ

ਵਿਹੁਣਿਆ ॥ ੨ ॥

ਮ: ੫ ॥ ਹਿਕਸ ਕੂੰ ਤੂ ਆਹਿ ਪਛਾਣੂ ਭੀ ਹਿਰੁ

ਕਰਿ ॥ ਨਾਨਕ ਆਸਤੀ ਨਿਬਾਹਿ ਮਾਨੁਖ

ਪਰਥਾਈ ਲਜੀਵਦੇ ॥ ੩ ॥

ਪਉੜੀ ॥ ਨਿਹਚਲੁ ਏਕੁ ਨਰਾਇਣੋ ਹਰਿ

ਅਗਮ ਅਗਾਧਾ ॥ ਨਿਹਚਲੁ ਨਾਮੁ ਨਿਪਾਨੁ ਹੈ

ਜਿਸੁ ਸਿਮਰਤ ਹਰਿ ਲਾਧਾ ॥ ਨਿਹਚਲੁ ਕੀਰਤਨੁ

ਗੁਣ ਗੋਬਿੰਦ ਗੁਰਮੁਖਿ ਗਾਵਾਧਾ ॥ ਸਚੁ ਧਰਮੁ

ਤਪੁ ਨਿਹਚਲੇ ਦਿਨੁ ਰੈਨਿ ਅਰਾਧਾ ॥ ਦਇਆ

O Lord ! I offer myself as a sacrifice with body and soul to You, as I have entrusted all my hopes with You as my support. (2)

M - 5 : The separation from the Lord is very painful to bear and without perceiving Him one is like a dead soul-less person, as the lover cannot have any peace or satisfaction without seeing his beloved Lord. (3)

Pour'i : All the holy places (of pilgrimage) bathing places (ghats), gods, and holy places and temples like Kedar, Mathura, Kasi and thirty-three crores of gods including Indra god are also perishable. Even Simrits, Shastras, four vedas and six Shastras are all perishable. All the books, Pandits, songs, poetry and poets will also perish while all celibates, mendicants and sadhus will also face death, alongwith Yogis, learned Munis, or naked mendicants who have been removed by the Yama. Whatever is seen around will all perish as everything is liable to perish, except the True Lord who is ever-existent along with His followers who also become immortal. (18)

Slok Dakhnai M - 5 (*Sai nangai neh rang bhukhai....*)

O Nanak ! The Guru-minded persons never feel the pain of sufferings, even if they were made to suffer as the Lords' Grace is showered on them; they are not considered naked even when they have to face such naked and shameless situation nor they feel hungry even though facing different types of hunger. (1)

M - 5 : O Nanak ! The person, who enjoys all the comforts or controls the whole world, but without the support of True Name undergoes sufferings and behaves like a dead person. (2)

M - 5 : O Nanak ! We should be longing to attain the Lord and realise His secrets, as He is there to fulfil all our desires and we feel ashamed of begging any favours from faithless persons. (3)

Pour'i : The Lord, deep and beyond our reach, is everlasting alongwith Lord's True Name, which is our infinite treasure and through its remembrance the Lord is attained. The Lord's praises and values along with singing His praises are everlasting and permanent which the Guru-minded persons are always singing, and His remembrance alongwith His meditation are both permanent whom we are remembering and

ਧਰਮੁ ਤਪੁ ਨਿਹਚਲੇ ਜਿਸੁ ਕਰਮਿ ਲਿਖਾਧਾ ॥
ਨਿਹਚਲੁ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਿਆ ਸੇ ਟਲੈ ਨ
ਟਲਾਧਾ ॥ ਨਿਹਚਲ ਸੰਗਤਿ ਸਾਧ ਜਨ ਬਚਨ
ਨਿਹਚਲੁ ਗੁਰ ਸਾਧਾ ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ
ਲਿਖਿਆ ਤਿਨ ਸਦਾ ਸਦਾ ਆਰਾਧਾ ॥ ੧੯ ॥

ਸਲੋਕ ਡਖਣੇ ਮ: ੫ ॥

ਜੇ ਡੁਬੰਦੇ ਆਪਿ ਸੇ ਤਰਾਏ ਕਿਨੁ ਖੇ ॥ ਤਾਰੇਦੜੇ
ਭੀ ਤਾਰਿ ਨਾਨਕ ਪਿਰ ਸਿਉ ਰਤਿਆ ॥ ੧ ॥
ਮ: ੫ ॥ ਜਿਥੈ ਕੋਇ ਕਬੀਨਿ ਨਾਉ ਸੁਣੰਦੇ ਮਾ
ਪਿਰੀ ॥ ਮੂੰ ਜੁਲਾਊਂ ਤਬਿ ਨਾਨਕ ਪਿਰੀ ਪਸੰਦੇ
ਹਰਿਓ ਥੀਓਸਿ ॥ ੨ ॥

ਮ: ੫ ॥ ਮੇਰੀ ਮੇਰੀ ਕਿਆ ਕਰਹਿ ਪੁਤ੍ਰ ਕਲਤ੍ਰ
ਸਨੇਹ ॥ ਨਾਨਕ ਨਾਮ ਵਿਹੁਣੀਆ ਨਿਮੁਣੀਆਦੀ
ਦੇਹ ॥ ੩ ॥

ਪਉੜੀ ॥ ਨੈਨੀ ਦੇਖਉ ਗੁਰ ਦਰਸਨੇ ਗੁਰ
ਚਰਣੀ ਮਥਾ ॥ ਪੈਰੀ ਮਾਰਗਿ ਗੁਰ ਚਲਦਾ ਪਖਾ
ਫੇਰੀ ਹਥਾ ॥ ਅਕਾਲ ਮੂਰਤਿ ਰਿਵੈ ਧਿਆਇਦਾ
ਦਿਨੁ ਰੈਨਿ ਜਪੰਥਾ ॥ ਮੈ ਛਡਿਆ ਸਗਲ
ਅਪਾਇਣੋ ਭਰਵਾਸੈ ਗੁਰ ਸਮਰਥਾ ॥ ਗੁਰਿ
ਬਖਸਿਆ ਨਾਮੁ ਨਿਧਾਨੁ ਸਭੇ ਦੁਖੁ ਲਥਾ ॥ ਭੋਗਹੁ
ਭੁੰਚਹੁ ਭਾਈਹੋ ਪਲੈ ਨਾਮੁ ਅਗਥਾ ॥ ਨਾਮੁ ਦਾਨੁ
ਇਸਨਾਨੁ ਦਿਤੁ ਸਦਾ ਕਰਹੁ ਗੁਰ ਕਥਾ ॥ ਸਹਜੁ
ਭਇਆ ਪ੍ਰਭੁ ਪਾਇਆ ਜਮ ਕਾ ਭਉ ਲਥਾ ॥
੨੦ ॥

ਸਲੋਕ ਡਖਣੇ ਮ: ੫ ॥

ਲਗੜੀਆ ਪਿਰੀਅੰਨਿ ਪੇਖੰਦੀਆ ਨਾ ਤਿਪੀਆ
॥ ਹਭ ਮੰਝਾਹੁ ਸੇ ਧਣੀ ਬਿਆ ਨ ਡਿਠੇ ਕੋਇ ॥

meditating day and night. The person, who is destined by the Lord, has his mercy, religious fervour and meditation ever lasting alongwith his fortune and destiny inscribed on his forehead, which can never be altered. The company of holy saints is everlasting alongwith the sayings of the holy saints and the Guru, and they have remembered the Lord always as per their fortune and Will of the Lord inscribed on their forehead. (19)

Slok Dakh'nai M - 5 (*Jo dobando a'ap so traie' kin ..*)

How could a person enable another person to swim across this ocean of life successfully while he himself is drowning ? O Nanak ! The person who is imbued with the love of the Lord could enable another person to swim across this ocean by being his guide or saviour.

M - 5 : O Nanak ! I would like to visit the place, where someone recites or listens to the True Name of my Lord and perceiving the holy saints of the Lord, I would benefit and flourish myself. (2)

M - 5 : O Nanak ! Having developed love of the wife and the son, why are you making noise about Your egoism and I-am-ness; infact without the help of True Name, this body is perishable and gets destroyed. (3)

Pour'i : With my eyes, I perceive the Guru with a glance, and place my head at the lotus-feet of the Guru. Then I follow the path shown by the Guru with my feet and I would offer breeze to the Guru with a fan in my hands. I have inculcated the Lord's love in my heart and then recite True Name day and night. I have completely resorted to self-surrender by offering my body to the Guru's support, and all my sufferings have vanished with the treasure of True Name, bestowed by the Guru. O Brother ! By inculcating the love of the Lord in your heart, you should recite True Name and make others as well do the same. By remembering the Lord's True Name and engaging in recitation of the nectar of True Name, let us praise the Lord through His discourses. With these activities, my mind is illumined with the Guru's knowledge and light, resulting in attainment of the Lord an ridding myself of the fear of Yama, god of death. (20)

Slok Dakh'nai M - 5 (*Lagriain pirian paikhandia' na ..*)

The eyes are glued to the glance of the dear Lord, and are not satiated with the sight of the Lord. The True Lord pervades every being, and there is no second power to be seen. (1)

੧॥

ਮ: ੫॥ ਕਥੜੀਆ ਸੰਤਾਹ ਤੇ ਸੁਖਾਊ ਪੰਧੀਆ
॥ ਨਾਨਕ ਲਧੜੀਆ ਤਿਨਾਹ ਜਿਨਾ ਭਾਗੁ
ਮਥਾਹੜੈ ॥ ੨॥

ਮ: ੫॥ ਭੂੰਗਰਿ ਜਲਾ ਥਲਾ ਭੂਮਿ ਬਨਾ ਫਲਾ
ਕੰਦਰਾ ॥ ਪਾਤਾਲਾ ਆਕਾਸ ਪੂਰਨੁ ਹਭ ਘਟਾ ॥
ਨਾਨਕ ਪੇਖਿ ਜੀਓ ਇਕਤੁ ਸੁਤਿ ਪਰੋਤੀਆ ॥੩॥
ਪਉੜੀ ॥ ਹਰਿ ਜੀ ਮਾਤਾ ਹਰਿ ਜੀ ਪਿਤਾ ਹਰਿ
ਜੀਉ ਪ੍ਰਤਿਪਾਲਕ ॥ ਹਰਿ ਜੀ ਮੇਰੀ ਸਾਰ ਕਰੇ
ਹਮ ਹਰਿ ਕੇ ਬਾਲਕ ॥ ਸਹਜੇ ਸਹਜਿ
ਖਿਲਾਇਦਾ ਨਹੀ ਕਰਦਾ ਆਲਕ ॥ ਅਉਗਣੁ
ਕੇ ਨ ਚਿਤਾਰਦਾ ਗਲ ਸੇਤੀ ਲਾਇਕ ॥ ਮੁਹਿ
ਮੰਗਾਂ ਸੋਈ ਦੇਵਦਾ ਹਰਿ ਪਿਤਾ ਸੁਖਦਾਇਕ ॥
ਗਿਆਨੁ ਰਾਸਿ ਨਾਮੁ ਧਨੁ ਸਉਪਿਓਨੁ ਇਸੁ
ਸਉਦੇ ਲਾਇਕ ॥ ਸਾਝੀ ਗੁਰ ਨਾਲਿ ਬਹਾਲਿਆ
ਸਰਬ ਸੁਖ ਪਾਇਕ ॥ ਮੈ ਨਾਲਹੁ ਕਦੇ ਨ ਵਿਛੁੜੈ
ਹਰਿ ਪਿਤਾ ਸਭਨਾ ਗਲਾ ਲਾਇਕ ॥ ੨੧॥

ਸਲੋਕ ਭਖਣੇ ਮ: ੫॥

ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੋੜਿ ਢੂਢਿ ਸਜਣ ਸੰਤ
ਪਕਿਆ ॥ ਓਇ ਜੀਵੰਦੇ ਵਿਛੁੜਹਿ ਓਇ
ਮੁਇਆ ਨ ਜਾਹੀ ਛੋੜਿ ॥ ੧॥

ਮ: ੫॥ ਨਾਨਕ ਬਿਜੁਲੀਆ ਚਮਕੰਨਿ ਘੁਗਨਿ
ਘਟਾ ਅਤਿ ਕਾਲੀਆ ॥ ਬਰਸਨਿ ਮੇਘ ਅਪਾਰ
ਨਾਨਕ ਸੰਗਮਿ ਪਿਰੀ ਸੁਰੰਦੀਆ ॥ ੨॥

ਮ: ੫॥ ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਸੀਤਲ ਪਵਣ

M - 5 : The discourses of the Lord in the midst of holy saints are really the stepping stones to property and peaceful existence. O Nanak ! These comforts are enjoyed by those persons who are fortunate and pre-destined by the Lord's Will with good fortune. (2)

M - 5 : The Lord pervades all beings equally, for example He is omni-present in mountains, lands, oceans, earth, jungles, orchards of fruits and prevails equally the Netherlands and skies, the perfect Lord is seen everywhere. O Nanak ! I am alive only when I perceive the True Lord as all the living souls are sewn in the (necklace) garlands of Lord's True Name like beads. (3)

Pour'i : The Lord is my mother and my father, and the benefactor of our sustenance through His Grace, so that the True Master looks after our care as we are His children. The True Master teaches us to play our part in the worldly drama slowly but steadily, and does not protract (or dilly dally). The Lord does not bother about our shortcomings or ills and embraces us with full faith. The Lord-father, our benefactor of all comforts, has granted us all pleasures as we desire in life. He has bestowed us with the capital of True Name in the business of life as He has enabled us to be worthy of this merchandise of knowledge. The Lord also has arranged to make me sit in the company of the Guru, so that the joy and bliss of life has served me like my slave and now the Lord never separated me from Himself, as the god-father is capable of everything and empowered to do anything for me. (21)

Slok Dakh'nai M - 5 (Nanak kachrian siun tor')

O Nanak ! Let us seek the friendship of truly holy saints and discontinue our company with false and temporary friends, as the saints will not part company even at the time of death whereas the other comrades would leave us even in our life time. (1)

M - 5 : O Nanak ! The worldly falsehood (Maya) appears shining like lightning in the sky when the dark clouds of ignorance and worldly attachment are gathering all over the sky of life. O Nanak ! The rain of worldly possessions and pleasures in falling in torrents whereas the Guru-minded persons enjoy the love and embrace of the Lord-spouse and receive all the honour as everything (as per Lord's Will) is welcome for them. (2)

M - 5 : The holy saints are engaged in delivering the Guru's message and teachings like the cool breeze in the form

ਝੁਲਾਰਦੇ ॥ ਸੇਜੜੀਆ ਸੋਇੰਨ ਹੀਰੇ ਲਾਲ
ਜੜੀਦੀਆ ॥ ਸੁਭਰ ਕਪੜ ਭੋਗ ਨਾਨਕ ਪਿਰੀ
ਵਿਹੂਣੀ ਤਤੀਆ ॥ ੩ ॥
ਪਉੜੀ ॥ ਕਾਰਣੁ ਕਰਤੈ ਜੇ ਕੀਆ ਸੋਈ ਹੈ
ਕਰਣਾ ॥ ਜੇ ਸਉ ਧਾਵਹਿ ਪ੍ਰਾਣੀਆ ਪਾਵਹਿ
ਧੁਰਿ ਲਹਣਾ ॥ ਬਿਨੁ ਕਰਮਾ ਕਿਛੁ ਨ ਲਭਈ
ਜੇ ਫਿਰਹਿ ਸਭ ਧਰਣਾ ॥ ਗੁਰ ਮਿਲਿ ਭਉ
ਗੋਵਿੰਦ ਕਾ ਭੈ ਡਰੁ ਦੂਰਿ ਕਰਣਾ ॥ ਭੈ ਤੇ ਬੈਰਾਗੁ
ਊਪਜੈ ਹਰਿ ਖੋਜਤ ਫਿਰਣਾ ॥ ਖੋਜਤ ਖੋਜਤ ਸਹਜੁ
ਉਪਜਿਆ ਫਿਰਿ ਜਨਮਿ ਨ ਮਰਣਾ ॥ ਹਿਆਇ
ਕਮਾਇ ਧਿਆਇਆ ਪਾਇਆ ਸਾਧ ਸਰਣਾ ॥
ਬੋਹਿਥੁ ਨਾਨਕ ਦੇਉ ਗੁਰੁ ਜਿਸੁ ਹਰਿ ਚੜਾਏ
ਤਿਸੁ ਭਉਜਲੁ ਤਰਣਾ ॥ ੨੨ ॥

ਸਲੋਕ ਮ: ੫ ॥

ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ
॥ ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ
ਪਾਸਿ ॥ ੧ ॥

ਮ: ੫ ॥ ਮੁਆ ਜੀਵੰਦਾ ਪੇਖੁ ਜੀਵੰਦੇ ਮਰਿ
ਜਾਨਿ ॥ ਜਿਨ੍ਹਾ ਮੁਹਬਤਿ ਇਕ ਸਿਉ ਤੇ ਮਾਣਸ
ਪਰਧਾਨ ॥ ੨ ॥

ਮ: ੫ ॥ ਜਿਸੁ ਮਨਿ ਵਸੈ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ
ਨ ਆਵੈ ਪੀਰ ॥ ਭੁਖ ਤਿਖ ਤਿਸੁ ਨ ਵਿਆਪਈ
ਜਮੁ ਨਹੀ ਆਵੈ ਨੀਰ ॥ ੩ ॥

of singing Lord's praises while the whole Earth is flooded with (the rain water of) discourses of the holy saints on the Guru's Word. The whole set up is bedecked with golden words of the Guru's message and the jewels of knowledge about the Lord's secrets and His praises. O Nanak ! The human being burns within due to the obeisance of the Lord-spouse, even though he is gifted with all the worldly pleasures and costly apparels of worldly possessions just as a wife feels lost in the absence of her spouse, in spite of all other pleasures of joy. (3)

Pour'i : The Lord has created this Universe and causes every human being to function as directed by the Lord's dictates as it pleases Him as He is the cause and effect of everything in the world. O human being ! You will receive only whatever pleases the Lord as pre-destined for you as per His Will, even though you may be running around making all sorts of efforts. Without the Lord's Grace and as per your actions you will be rewarded accordingly, even though you may be wandering all over the world, nothing will be of any avail except as it pleases Him. The persons, who have imbibed the wonder-awe of the Lord in the company of the Guru, have cast away their fear of Yama, the god of death. We could seek the Lord only with our efforts by developing His fear, which leads to worldly detachment and love of the Lord. By seeking the Lord, we develop the knowledge about Lord's secrets so that we do not pass through the cycle of births and death, and recite the Lord's True Name with the support of holy saints. Whosoever boards the ship of Guru Nanak through the Lord's Grace, is enabled to cross this ocean of life successfully. (22)

Slok M - 5 (Pehla'n marn kabool jivan ki....)

O Brother ! First of all you should accept the certainty of death, leaving all hopes of life (self-surrender completely) and then become the dust of the feet of all (humility) then come to us. (seek our company) (Having accepted complete self-surrender and humility, then you may seek our company). (1)

M - 5 : Try to perceive those persons as living, who have behaved like dead persons while still alive (complete humility) whereas those faithless persons who feel proud, are as good as dead. Moreover, the persons who are imbued with the love of the Lord in their hearts, are considered truly great and grand. (2)

M - 5 : The persons, who have inculcated the Lord's love in their hearts, are not faced with any suffering or afflictions, and they do not face the Yama, the god of death, as they have lost attraction towards worldly possession. (hunger for possessions) (3)

ਪਉੜੀ ॥ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈਐ ਸਚੁ
ਸਾਹ ਅਡੋਲੈ ॥ ਸਿਧ ਸਾਧਿਕ ਗਿਆਨੀ
ਧਿਆਨੀਆ ਕਉਣੁ ਤੁਧਨੋ ਤੋਲੈ ॥ ਭੰਨਣ ਘੜਣ
ਸਮਰਥੁ ਹੈ ਓਪਤਿ ਸਭ ਪਰਲੈ ॥ ਕਰਣ ਕਾਰਣ
ਸਮਰਥੁ ਹੈ ਘਟਿ ਘਟਿ ਸਭ ਬੋਲੈ ॥ ਰਿਜਕੁ
ਸਮਾਹੇ ਸਭਸੈ ਕਿਆ ਮਾਣਸੁ ਡੋਲੈ ॥ ਗਹਿਰ
ਗਭੀਰੁ ਅਥਾਹੁ ਤੂ ਗੁਣੁ ਗਿਆਨ ਅਮੋਲੈ ॥
ਸੋਈ ਕੰਮੁ ਕਮਾਵਣਾ ਕੀਆ ਧੁਰਿ ਮਉਲੈ ॥ ਤੁਧਹੁ
ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਨਾਨਕੁ ਗੁਣ ਬੋਲੈ ॥ ੨੩ ॥
੧ ॥ ੨ ॥

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪਡੀਆ ਕਵਨ ਕੁਮਤਿ ਤੁਮ ਲਾਗੇ ॥ ਬੂਝਹੁਰੇ
ਪਰਵਾਰ ਸਕਲ ਸਿਉ ਰਾਮੁ ਨ ਜਪਹੁ ਅਭਾਗੇ ॥
੧ ॥ ਰਹਾਉ ॥ ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕਾ ਕਿਆ ਗੁਣੁ
ਖਰ ਚੰਦਨ ਜਸ ਭਾਰਾ ॥ ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ
ਨਹੀ ਜਾਨੀ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਾ ॥ ੧ ॥ ਜੀਅ
ਬਧਹੁ ਸੁ ਧਰਮੁ ਕਰਿ ਥਾਪਹੁ ਅਧਰਮੁ ਕਹਹੁ
ਕਤ ਭਾਈ ॥ ਆਪਸ ਕਉ ਮੁਨਿਵਰ ਕਰਿ ਥਾਪਹੁ
ਕਾ ਕਉ ਕਹਹੁ ਕਸਾਈ ॥ ੨ ॥ ਮਨ ਕੇ ਅੰਧੇ
ਆਪਿ ਨ ਬੂਝਹੁ ਕਾਹਿ ਬੁਝਾਵਹੁ ਭਾਈ ॥
ਮਾਇਆ ਕਾਰਨ ਬਿਦਿਆ ਬੇਚਹੁ ਜਨਮੁ
ਅਬਿਰਥਾ ਜਾਈ ॥ ੩ ॥ ਨਾਰਦ ਬਚਨ ਬਿਆਸੁ
ਕਹਤ ਹੈ ਸੁਕ ਕਉ ਪੂਛਹੁ ਜਾਈ ॥ ਕਹਿ ਕਬੀਰ
ਰਾਮੈ ਰਾਮਿ ਛੁਟਹੁ ਨਾਹਿ ਤ ਬੂਝੇ ਭਾਈ ॥ ੪ ॥
੧ ॥

Pour'i : O True and ever-existent Lord ! We cannot evaluate Your Greatness ! Even the most learned persons, sidhas and sadaks (mendicants) or those meditating on You can never try to probe Your depth or vastness. You are capable of destruction after creation, or making known or even causing death infact, everything in the world. You are the cause and effect of everything and You alone are present in everyone's speech or are saying everything and making us speak. The human being is unnecessarily worried about his needs as You are sustaining us all providing with food or other requirements. O Lord ! You are too deep for a probe, limitless and Greatest (power) having all virtues and invaluable knowledge (of everything). O Lord ! The human being performs only those actions as are pre-destined by Your Will for him. O Nanak ! You are the only True Master, and nothing is hidden from You or nothing happens without Your knowledge. (23 - 1 - 2)

Rag Ma'ru Ba'ni Kabir Jiu Ki Ik onkar satgur prasad
(Pandia kavan kumit tum la'gai.. .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brahmin ! What type of false guidance have you accepted, so that you have never meditated and recited Lord's True Name, resulting in your drowning along with the whole family in the ocean of life ? (Pause - 1)

What is the benefit of your hearing and studying all the Vedas, without having real knowledge, as it amounts to loading a donkey with sandal wood ? (as he cannot enjoy its aroma). How could you cross this ocean successfully without realising the importance and value of Lord's True Name ? (1)

O Brother ! What is non-religious act ? I would like to know, when you are killing animals for a religious act and then offer them as a good gesture. You are calling yourself as a good Muni, (mendicant) then whom are you blaming as a killer? (2)

O Blind Men ! You are having a guilty mind and do not understand anything yourself. What sort of discourses are you giving to other people, when you do not know the truth ? You are selling your knowledge for gaining wealth and in the bargain you are wasting your life without achieving anything. (3)

Bias (Vyas) is repeating the words of Narad, which could be confirmed by Sukdev also. (By reading their books, this knowledge could be gained) O Kabir ! By reciting Lord's True Name one may be drowned in this ocean of life. (4 - 1)

ਬਨਹਿ ਬਸੇ ਕਿਉ ਪਾਈਐ ਜਉ ਲਉ ਮਨਹੁ ਨ

ਤਜਹਿ ਬਿਕਾਰ ॥ ਜਿਹ ਘਰੁ ਬਨੁ ਸਮਸਰਿ ਕੀਆ

ਤੇ ਪੂਰੇ ਸੀਸਾਰ ॥ ੧ ॥ ਸਾਰ ਸੁਖੁ ਪਾਈਐ ਰਾਮਾ

॥ ਰੰਗਿ ਰਵਹੁ ਆਤਮੈ ਰਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਟਾ ਭਸਮ ਲੇਪਨ ਕੀਆ ਕਹਾ ਗੁਫਾ ਮਹਿ

ਬਾਸੁ ॥ ਮਨੁ ਜੀਤੇ ਜਗੁ ਜੀਤਿਆ ਜਾਂ ਤੇ ਬਿਖਿਆ

ਤੇ ਹੋਇ ਉਦਾਸੁ ॥ ੨ ॥ ਅੰਜਨੁ ਦੇਇ ਸਭੈ ਕੋਈ

ਟੁਕੁ ਚਾਹਨ ਮਾਹਿ ਬਿਡਾਨੁ ॥ ਗਿਆਨ ਅੰਜਨੁ

ਜਿਹ ਪਾਇਆ ਤੇ ਲੇਇਨ ਪਰਵਾਨੁ ॥ ੩ ॥

ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ਗੁਰਿ ਗਿਆਨੁ ਦੀਆ

ਸਮਝਾਇ ॥ ਅੰਤਰਗਤਿ ਹਰਿ ਭੇਟਿਆ ਅਬ

ਮੇਰਾ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ ॥ ੪ ॥ ੨ ॥

ਰਿਧਿ ਸਿਧਿ ਜਾ ਕਉ ਫੁਰੀ ਤਬ ਕਾਹੂ ਸਿਉ ਕਿਆ

ਕਾਜ ॥ ਤੇਰੇ ਕਹਨੇ ਕੀ ਗਤਿ ਕਿਆ ਕਹਉ ਮੈ

ਬੋਲਤ ਹੀ ਬਡ ਲਾਜ ॥ ੧ ॥ ਰਾਮੁ ਜਿਹ

ਪਾਇਆ ਰਾਮ ॥ ਤੇ ਭਵਹਿ ਨ ਬਾਰੈ ਬਾਰ ॥ ੧

॥ ਰਹਾਉ ॥ ਝੂਠਾ ਜਗੁ ਡਹਕੈ ਘਨਾ ਦਿਨ ਦੁਇ

ਬਰਤਨ ਕੀ ਆਸ ॥ ਰਾਮ ਉਦਕੁ ਜਿਹ ਜਨ

ਪੀਆ ਤਿਹਿ ਬਹੁਰਿ ਨ ਭਈ ਪਿਆਸ ॥ ੨ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਿਹ ਬੁਝਿਆ ਆਸਾ ਤੇ ਭਇਆ

ਨਿਰਾਸੁ ॥ ਸਭੁ ਸਚੁ ਨਦਰੀ ਆਇਆ ਜਉ

(Baneh basai kiu paiyeeai.....)

How could anyone attain the Lord by living in jungles, when one cannot rid one's mind of one's vicious thoughts. The persons, who have made their mind like the jungle (with perfect peace and concentration) are truly perfect men in this world. (1)

O dear friends ! One could find perfect peace and joy only if one inculcates Lord's love in one's heart. (Pause - 1)

What is the use of putting the ash cover on your long hair ? What is the meaning of abiding in the caves ? Unless one controls one's mind one cannot have (any control over the cycle of births and deaths) any check on the world, as one becomes disillusioned by getting engrossed in vicious and sinful actions. (2)

I am fully surprised to find that everyone says that he has used the collyrium of knowledge for his inner eyes in the company of the Guru, but then everyone is engrossed in the worldly desires for very small possessions or pleasures. The person, who has used the collyrium of knowledge and enlightenment in his eyes, has his eyes acceptable in the Lord's Presence. (3)

O Kabir ! Now I have realised it as the Guru has made me understand the truth through His message and my mind, has been enlightened by the Lord's unison as my mind does not wander around any more and is stabilised in His remembrance. (4 - 2)

(Ridh sidh ja'kau phuri.....)

The person, who has attained the occult powers, (through True Name) has nothing to do with other activities or formal observances. O Brahmin ! There is no truth in what you are saying, so I do not believe it, infact, I feel ashamed of myself even in talking to you. (1)

O Brother ! Whosoever has attained the True Lord, does not roam around like you at each house for alms. (does not pass through the cycle of Rebirths). (Pause -1)

The whole false world is lost in collecting such possessions like you while these worldly acquisitions and their craving lasts for a short period being temporary whereas the persons, who have partaken the nectar of True Name, do not have any more thirst left, being fully satiated. (2)

The whole false world is lost in collecting such possessions like you while these worldly acquisition and their craving lasts for a short period being temporary whereas the persons, who have partaken the nectar of True Name, do not have any more thirst left, being fully satiated. (2)

The person, who has realised the Lord's secrets through the Grace of the Guru, remains disillusioned with the worldly

ਆਤਮ ਭਇਆ ਉਦਾਸੁ ॥ ੩ ॥ ਰਾਮ ਨਾਮ

ਰਸੁ ਚਾਖਿਆ ਹਰਿ ਨਾਮਾ ਹਰ ਤਾਰਿ ॥ ਕਹੁ

ਕਬੀਰ ਕੰਚਨੁ ਭਇਆ ਭ੍ਰਮੁ ਗਇਆ ਸਮੁਦੈ

ਪਾਰਿ ॥ ੪ ॥ ੩ ॥

ਉਦਕ ਸਮੁੰਦ ਸਲਲ ਕੀ ਸਾਖਿਆ ਨਦੀ ਤਰੰਗ

ਸਮਾਵਹਿਗੇ ॥ ਸੁੰਨਹਿ ਸੁੰਨ ਮਿਲਿਆ ਸਮਦਰਸੀ

ਪਵਨ ਰੂਪ ਹੋਇ ਜਾਵਹਿਗੇ ॥ ੧ ॥ ਬਹੁਰਿ ਹਮ

ਕਾਹੇ ਆਵਹਿਗੇ ॥ ਆਵਨ ਜਾਨਾ ਹੁਕਮੁ ਤਿਸੈ

ਕਾ ਹੁਕਮੈ ਬੁਝਿ ਸਮਾਵਹਿਗੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਬ ਚੂਕੈ ਪੰਚ ਧਾਤੁ ਕੀ ਰਚਨਾ ਐਸੇ ਭਰਮੁ

ਚੁਕਾਵਹਿਗੇ ॥ ਦਰਸਨੁ ਛੋਡਿ ਭਏ ਸਮਦਰਸੀ

ਏਕੋ ਨਾਮੁ ਧਿਆਵਹਿਗੇ ॥ ੨ ॥ ਜਿਤ ਹਮ ਲਾਏ

ਤਿਤ ਹੀ ਲਾਗੇ ਤੈਸੇ ਕਰਮ ਕਮਾਵਹਿਗੇ ॥ ਹਰਿ

ਜੀ ਕ੍ਰਿਪਾ ਕਰੇ ਜਉ ਅਪਨੀ ਤੋ ਗੁਰ ਕੇ ਸਬਦਿ

ਸਮਾਵਹਿਗੇ ॥ ੩ ॥ ਜੀਵਤ ਮਰਹੁ ਮਰਹੁ ਫੁਨਿ

ਜੀਵਹੁ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਹੋਈ ॥ ਕਹੁ ਕਬੀਰ

ਜੋ ਨਾਮਿ ਸਮਾਨੇ ਸੁੰਨ ਰਹਿਆ ਲਿਵ ਸੋਈ ॥ ੪

॥ ੪ ॥

ਜਉ ਤੁਮ ਮੇ ਕਉ ਦੂਰਿ ਕਰਤ ਹਉ ਤਉ ਤੁਮ

ਮੁਕਤਿ ਬਤਾਵਹੁ ॥ ਏਕ ਅਨੇਕ ਹੋਇ ਰਹਿਓ

ਸਗਲ ਮਹਿ ਅਬ ਕੈਸੇ ਭਰਮਾਵਹੁ ॥ ੧ ॥

pleasures, and detaches himself from all worldly hopes. He realises the Truth and perceives everything in the right perspective, with the mind disillusioned from worldly falsehood. (3)

Whosoever, has partaken of the nectar of Lord's True Name, realises that it is through True Name alone that one could cross this ocean of life successfully. O Kabir ! The mind has been illumined through the Guru's guidance like the iron being converted into gold with the golden touch of Pa'ras, and all the misgivings and dual-mindedness are thrown across the seas. (4 - 3)

(Udak samund salil ki sa'khia....)

We will merge with the Lord, completely just as there are different types of water, for example river water or sea water but all waters on mingling become one only. We will also mingle with the Lord like the air in the atmosphere, just as the Lord, in a state of nothingness, enables us to unite with Him to have the same state of equal perception and merge with Him completely, without any distinction. (1)

Why should we come again in this world ? (by being born again) The cycle of births and deaths is under the control of the Lord, and having realised His Will, we would merge with Him. (Pause - 1)

When this creation of the world and human beings through the five basic elements ceases, then all our doubts and misgivings about the creation will be cast away. Once we engage ourselves in reciting Lord's True Name, then we will realise the Lord pervading everywhere and in every being, forgetting about our separate existence due to our egoism as per six Shastras. (2)

We will be engaged in functions as directed by the Lord, and we will perform similar actions as per His Will. If the Lord were to bestow His Grace on us then we will follow the Guru's teachings and merge with the Guru's Word. (3)

Once we learn to rid ourselves of our egoism by behaving like a dead person, while living this life, then we will not continue passing through the cycle of births and deaths. O Kabir ! The persons, who are immersed in Lord's True Name, are completely united with the Lord and remain merged with the formless Lord in a state of nothingness. (4 - 4)

(Jou tu'm mokou du'r karat hou.....)

O Lord ! What is salvation in this world ? Once You keep me away from Your unison then how could I attain salvation ? How could I be misled into any misgivings, once I have realised the Truth that You are pervading in different forms Yourself though You are having Your single and separate existence ? (1)

ਰਾਮ ਮੇ ਕਉ ਤਾਰਿ ਕਹਾ ਲੈ ਜਈ ਹੈ ॥ ਸੋਧਉ
ਮੁਕਤਿ ਕਹਾ ਦੇਉ ਕੈਸੀ ਕਰਿ ਪ੍ਰਸਾਦੁ ਮੋਹਿ ਪਾਈ
ਹੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਾਰਨ ਤਰਨੁ ਤਬੈ ਲਗੁ
ਕਹੀਐ ਜਬ ਲਗੁ ਤਤੁ ਨ ਜਾਨਿਆ ॥ ਅਬ
ਤਉ ਬਿਮਲ ਭਏ ਘਟ ਹੀ ਮਹਿ ਕਹਿ ਕਬੀਰ
ਮਨੁ ਮਾਨਿਆ ॥ ੨ ॥ ੫ ॥

ਜਿਨਿ ਗੜ ਕੋਟ ਕੀਏ ਕੰਚਨ ਕੇ ਛੋਡਿ ਗਇਆ
ਸੋ ਰਾਵਨੁ ॥ ੧ ॥ ਕਾਹੇ ਕੀਜਤੁ ਹੈ ਮਨਿ ਭਾਵਨੁ
॥ ਜਬ ਜਮੁ ਆਇ ਕੇਸ ਤੇ ਪਕਰੈ ਤਹ ਹਰਿ ਕੇ
ਨਾਮੁ ਛਡਾਵਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਲੁ ਅਕਾਲੁ
ਖਸਮ ਕਾ ਕੀਨਾ ਇਹੁ ਪਰਪੰਚੁ ਬਧਾਵਨੁ ॥ ਕਹਿ
ਕਬੀਰ ਤੇ ਅੰਤੇ ਮੁਕਤੇ ਜਿਨ੍ਹ ਹਿਰਦੈ ਰਾਮ
ਰਸਾਇਨੁ ॥ ੨ ॥ ੬ ॥

ਦੇਹੀ ਗਾਵਾ ਜੀਉ ਧਰ ਮਹਤਉ ਬਸਹਿ ਪੰਚ
ਕਿਰਸਾਨਾ ॥ ਨੈਨੁ ਨਕਟੁ ਸ੍ਵਨੁ ਰਸਪਤਿ ਇੰਦ੍ਰੀ
ਕਹਿਆ ਨ ਮਾਨਾ ॥ ੧ ॥ ਬਾਬਾ ਅਬ ਨ ਬਸਉ
ਇਹ ਗਾਉ ॥ ਘਰੀ ਘਰੀ ਕਾ ਲੇਖਾ ਮਾਰੈ ਕਾਇਬੁ
ਚੇਤੁ ਨਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਧਰਮ ਰਾਇ ਜਬ
ਲੇਖਾ ਮਾਰੈ ਬਾਕੀ ਨਿਕਸੀ ਭਾਰੀ ॥ ਪੰਚ
ਕ੍ਰਿਸਾਨਵਾ ਭਾਗਿ ਗਏ ਲੈ ਬਾਧਿਓ ਜੀਉ
ਦਰਬਾਰੀ ॥ ੨ ॥ ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ

ਖੇਤ ਹੀ ਕਰਹੁ ਨਿਬੇਰਾ ॥ ਅਬ ਕੀ ਬਾਰ ਬਖਸਿ
ਬੰਦੇ ਕਉ ਬਹੁਰਿ ਨ ਭਉਜਲਿ ਫੇਰਾ ॥ ੩ ॥ ੭ ॥

O Lord ! Where will You take me after granting me salvation. Pray, consider what type of salvation wilt You bestow on me, when I have already attained that salvation through the Grace of the Guru? (Pause - 1)

So long we do not realise Your secrets and the Truth (about this creation), We feel, the person getting salvation and the Lord granting salvation are two distinct forms. O Kabir ! Now I have attained the Truth and purity of my innerself (self-realisation), so I am fully convinced about the Greatness of the Lord. (2 - 5)

(Jin ga'rh kot kiai kanchanke.....)

The Ravana, who had built forts of gold, even had left this world without anything accompanying him at the time of death. (1)

O Man ! Why do you indulge in self-aggrandisement and perform actions according to your own Will ? It is only Lord's True Name which could help you out from the grasp (clutches) of the Yama (god of death) catching hold of your tuft of hair. (Pause - 1)

The Lord-spouse alone has created this system of death (or Yama) to run the affairs of this Universe. O Kabir ! The persons, who have inculcated the Lord's love in their hearts, will attain salvation in this world. (2 - 6)

(Dehi gava jiu dhar mehtou.....)

This body is like a township, the human being is the controller, with Earth as the most outstanding commodity, wherein the five senses function like the farmer. All the five organs like eyes, nose, ears, tongue and the productive organs, do not follow the dictates of the controller the being or mind. (1)

O Brother ! I would not like to abide in this village, where the clerks chitar gupat ask my explanation and account ability for my actions every moment. (Pause - 1) (I do not want to live this life, if every moment has to be accounted for) When the god of justice (Dharam Raj) would ask for accounts of my actions in life, there will be lots of things against me, as all the five organs (responsible for various acts in life) will desert me, and only my soul will be held responsible to give accounts of the actions in life. (2)

O Kabir ! Let the accountability be done in this life itself, O Saints ! So that one does not go through the cycle of births and deaths again. O Lord ! May You forgive Man this time, so that he does not have to go through this cycle of Rebirths again. (3 - 7)

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਨਭਉ ਕਿਨੈ ਨ ਦੇਖਿਆ ਬੈਰਾਗੀਅੜੇ ॥ ਬਿਨੁ
ਭੈ ਅਨਭਉ ਹੋਇ ਵਣਾਹੈ ॥ ੧ ॥ ਸਹੁ ਹਦੂਰਿ
ਦੇਖੈ ਤਾਂ ਭਉ ਪਵੈ ਬੈਰਾਗੀਅੜੇ ॥ ਹੁਕਮੈ ਬੂਝੈ
ਤ ਨਿਰਭਉ ਹੋਇ ਵਣਾਹੈ ॥ ੨ ॥ ਹਰਿ ਪਾਖੰਡੁ
ਨ ਕੀਜਈ ਬੈਰਾਗੀਅੜੇ ॥ ਪਾਖੰਡਿ ਰਤਾ ਸਭੁ
ਲੋਕੁ ਵਣਾਹੈ ॥ ੩ ॥ ਤ੍ਰਿਸਨਾ ਪਾਸੁ ਨ ਛੋਡਈ
ਬੈਰਾਗੀਅੜੇ ॥ ਮਮਤਾ ਜਾਲਿਆ ਪਿੰਡੁ ਵਣਾਹੈ
॥ ੪ ॥ ਚਿੰਤਾ ਜਾਲਿ ਤਨੁ ਜਾਲਿਆ ਬੈਰਾਗੀਅੜੇ
॥ ਜੇ ਮਨੁ ਮਿਰਤਕੁ ਹੋਇ ਵਣਾਹੈ ॥ ੫ ॥
ਸਤਿਗੁਰ ਬਿਨੁ ਬੈਰਾਗੁ ਨ ਹੋਵਈ ਬੈਰਾਗੀਅੜੇ
॥ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ਵਣਾਹੈ ॥ ੬ ॥ ਕਰਮੁ
ਹੋਵੈ ਸਤਿਗੁਰੁ ਮਿਲੈ ਬੈਰਾਗੀਅੜੇ ॥ ਸਹਜੇ ਪਾਵੈ
ਸੋਇ ਵਣਾਹੈ ॥ ੭ ॥ ਕਹੁ ਕਬੀਰ ਇਕ
ਬੇਨਤੀ ਬੈਰਾਗੀਅੜੇ ॥ ਮੇ ਕਉ ਭਉਜਲੁ ਪਾਰਿ
ਉਤਾਰਿ ਵਣਾਹੈ ॥ ੮ ॥ ੧ ॥ ੮ ॥
ਰਾਜਨ ਕਉਨੁ ਤੁਮਾਰੈ ਆਵੈ ॥ ਐਸੇ ਭਾਉ ਬਿਦਰ
ਕੇ ਦੇਖਿਓ ਓਹੁ ਗਰੀਬੁ ਮੋਹਿ ਭਾਵੈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਹਸਤੀ ਦੇਖਿ ਭਰਮ ਤੇ ਭੁਲਾ ਸ੍ਰੀ
ਭਗਵਾਨੁ ਨ ਜਾਨਿਆ ॥ ਤੁਮਰੇ ਦੂਧੁ ਬਿਦਰ ਕੇ
ਪਾਨ੍ਹੇ ਅੰਮ੍ਰਿਤੁ ਕਰਿ ਮੈ ਮਾਨਿਆ ॥ ੧ ॥ ਖੀਰ

Rag Ma'ru Ba'ni Kabir Jiu Ki Ik onkar satgur prasad
(Anbhau kinai na dekhia baira'gar'iai.....)

"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."

O detached person ! No one has ever seen the True Lord,
and without having His fear (wonder-awe) in the heart none
could possibly perceive the fearless Lord . (1)

By following the Lord's Will alone, one could even, become
fearless and perceive the Lord. O detached person ! Realising
the Lord beside us, rather within us, we could perceive the fearless
Lord appearing before us. (2)

O mendicant ! Let us not perform any useless formalities
or rituals for attaining the Lord, as the whole world is engrossed
in such meaningless formal observances, which are not at all
helpful. (3)

O Mendicant ! No one gets over his worldly desires, and
the whole body is burning within due to worldly attachments
or desires. (4)

O detached person ! The body is always belabouring under
worries and burning in this fire within, and one could lead a
successful life only by having humility and behaving like a
dead person though being alive. (5)

O Mendicant ! One could never become detached without
the guidance of the Guru, even though everyone may desire
so and try to become detached. (6)

O Mendicant ! The unity with the True Guru is attained
only through the Grace of the Lord, which could be achieved
by one in the state of Equipoise and being detached. (7)

O Kabir ! Let us make one prayer or request to the Lord
for becoming detached in the world, and seek His support to
cross this tortuous ocean of life successfully. Such a person is
truly a detached person ! (8 - 1 - 8)

(Rajan kaun tuma'rai a'vai.....)

O Proud (Great) King ! How could anyone like to stay in
your palace, as I have been impressed with the humility of
Bidar so much that I would prefer to stay with him alone ?
(Pause - 1)

You are completely engrossed in your pride and egoism
like the haughty and mighty elephants and have not realised
the Lord at all. I have found the water of Bidar better than
your milk and appears like nectar to me so I have preferred his
company. (1)

ਸਮਾਨਿ ਸਾਗੁ ਮੈ ਪਾਇਆ ਗੁਨ ਗਾਵਤ ਰੈਨਿ
ਬਿਹਾਨੀ ॥ ਕਬੀਰ ਕੋ ਠਾਕੁਰੁ ਅਨਦ ਬਿਨੋਦੀ
ਜਾਤਿ ਨ ਕਾਹੂ ਕੀ ਮਾਨੀ ॥ ੨ ॥ ੯ ॥

ਸਲੋਕ ਕਬੀਰ ॥

ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਉ
॥ ਖੇਤੁ ਜੁ ਮਾਡਿਓ ਸੂਰਮਾ ਅਬ ਜੂਝਨ ਕੋ ਦਾਉ
॥ ੧ ॥ ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ
ਹੇਤ ॥ ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ
ਖੇਤੁ ॥ ੨ ॥ ੨ ॥

ਕਬੀਰ ਕਾ ਸਬਦੁ ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ
ਨਾਮਦੇਉ ਜੀ ਕੀ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਚਾਰਿ ਮੁਕਤਿ ਚਾਰੈ ਸਿਧਿ ਮਿਲਿ ਕੈ ਦੁਲਹ ਪ੍ਰਭ
ਕੀ ਸਰਨਿ ਪਰਿਓ ॥ ਮੁਕਤਿ ਭਇਓ ਚਉਹੂੰ ਜੁਗ
ਜਾਨਿਓ ਜਸੁ ਕੀਰਤਿ ਮਾਥੈ ਛਤ੍ਰੁ ਪਰਿਓ ॥ ੧ ॥
ਰਾਜਾ ਰਾਮ ਜਪਤ ਕੋ ਕੋ ਨ ਤਰਿਓ ॥ ਗੁਰ
ਉਪਦੇਸਿ ਸਾਧ ਕੀ ਸੰਗਤਿ ਭਗਤੁ ਭਗਤੁ ਤਾ ਕੋ
ਨਾਮੁ ਪਰਿਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਖ ਚਕ੍ਰ ਮਾਲਾ
ਤਿਲਕੁ ਬਿਰਾਜਿਤ ਦੇਖਿ ਪ੍ਰਤਾਪੁ ਜਮੁ ਡਰਿਓ ॥

ਨਿਰਭਉ ਭਏ ਰਾਮ ਬਲ ਗਰਜਿਤ ਜਨਮ ਮਰਨ
ਸੰਤਾਪ ਹਿਰਿਓ ॥ ੨ ॥ ਅੰਬਰੀਕ ਕਉ ਦੀਰਿ
ਅਭੈ ਪਦੁ ਰਾਜੁ ਭਭੀਖਨ ਅਧਿਕ ਕਰਿਓ ॥ ਨਉ
ਨਿਧਿ ਠਾਕੁਰਿ ਦਈ ਸੁਦਾਮੈ ਧੂਮ ਅਟਲੁ ਅਜਹੂ

I have tasted his vegetable like the sweetened milk (with rice) and the whole night has been spent in singing the Lord's praises. O Kabir ! My True Master enjoys the eternal bliss in the company of humble persons only, without having any regard for the high Caste or high status. (2 - 9)

Slok Kabir (*Gagan damama ba'jiou pariou nisanai....*)

Once the sound of Guru's Word (Sabad) is heard in the tenth outlet (dasam duar) of the body with one continuous note, like the unstrung music of Nature, then it sounds like having attacked the target (the mind) rightly. The warrior, who has landed in the battle field of life to wage a war against the five vices like sexual desires, it is a battle of life and death to make a success of this life. The true warrior is one who wages a war of true worship against vicious worldly desires by following the Guru's guidance to attain the Lord and curbing all the vices wages the war till death in this battlefield of life. Such a true warrior will fight against vicious or sinful actions to the extent of being cut into pieces but would not leave the battle field and continue the fight till martyrdom and success is achieved. (2 - 2)

Kabir Ka Sabad Rag Ma'ru Ba'ni Namdeo Jiu Ki Ik onkar satgur prasad (*Cha'r mukat cha'rai sidh milkai..* .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The person, who seeks refuge at the lotus-feet of the Lord attains all the eight occult powers (sidhis) which are willing to function at his behest. Such a person is supposed to have attained salvation and known in the four ages of the Universe, as he is singing the praises of the Lord, thus having Lord's support as his saviour. (1)

Who is there in the world, not having attained salvation through the recitation of True Name of the Lord Almighty ? (There is none) Such a person comes to be known as a holy saint in the world, having recited Lord's True Name in the company of holy saints. (Pause - 1)

Even the Yama dreads the sight of such a person, having a shell (sankh), halo, with a necklace of lead around the neck and a saffron mark on the forehead as signs of his greatness and honour. Such persons feel fearless having the total support of the Lord (at their back) in their favour, so that they have no fear of the cycle of births and deaths even having cast it away alongwith all the suffering. (2)

Ambrik became immortal and Babikhan was made a king

ਨ ਟਰਿਓ ॥ ੩ ॥ ਭਗਤ ਹੇਤਿ ਮਾਰਿਓ
ਹਰਨਾਖਸੁ ਨਰਸਿੰਘ ਰੂਪ ਹੋਇ ਦੇਹ ਧਰਿਓ ॥

ਨਾਮਾ ਕਹੈ ਭਗਤਿ ਬਸਿ ਕੇਸਵ ਅਜਹੂੰ ਬਲਿ
ਕੇ ਦੁਆਰ ਖਰੇ ॥ ੪ ॥ ੧ ॥

ਮਾਰੂ ਕਬੀਰ ਜੀਉ ॥

ਦੀਨੁ ਬਿਸਾਰਿਓ ਰੇ ਦਿਵਾਨੇ ਦੀਨੁ ਬਿਸਾਰਿਓ ਰੇ
॥ ਪੇਟ ਭਰਿਓ ਪਸੂਆ ਜਿਉ ਸੋਇਓ ਮਨੁਖੁ ਜਨਮੁ

ਹੈ ਹਾਰਿਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਧਸੰਗਤਿ ਕਬਹੂ
ਨਹੀ ਕੀਨੀ ਰਚਿਓ ਧੰਧੈ ਝੂਠ ॥ ਸੁਆਨ ਸੂਕਰ

ਬਾਇਸ ਜਿਵੈ ਭਟਕਤੁ ਚਾਲਿਓ ਉਠਿ ॥ ੧ ॥

ਆਪਸ ਕਉ ਦੀਰਘੁ ਕਰਿ ਜਾਨੈ ਅਉਰਨ ਕਉ
ਲਗ ਮਾਤ ॥ ਮਨਸਾ ਬਾਚਾ ਕਰਮਨਾ ਮੈ ਦੇਖੇ

ਦੋਜਕ ਜਾਤ ॥ ੨ ॥ ਕਾਮੀ ਕ੍ਰੋਧੀ ਚਾਤੁਰੀ
ਬਾਜੀਗਰ ਬੇਕਾਮ ॥ ਨਿੰਦਾ ਕਰਤੇ ਜਨਮੁ ਸਿਰਾਨੇ

ਕਬਹੂ ਨ ਸਿਮਰਿਓ ਰਾਮੁ ॥ ੩ ॥ ਕਹਿ ਕਬੀਰ
ਚੇਤੇ ਨਹੀ ਮੂਰਖੁ ਮੁਗਧੁ ਗਵਾਹੁ ॥ ਰਾਮ ਨਾਮੁ

ਜਾਨਿਓ ਨਹੀ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਿ ॥ ੪ ॥ ੧ ॥

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਜੈਦੇਉ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਚੰਦ ਸਤ ਭੇਦਿਆ ਨਾਦ ਸਤ ਪੂਰਿਆ ਸੂਰ ਸਤ

ਖੇੜਸਾ ਦਤੁ ਕੀਆ ॥ ਅਬਲ ਬਲੁ ਤੋੜਿਆ

ਅਚਲ ਚਲੁ ਬਪਿਆ ਅਘਤੁ ਘੜਿਆ ਤਹਾ

ਅਪਿਉ ਪੀਆ ॥ ੧ ॥ ਮਨ ਆਦਿ ਗੁਣ ਆਦਿ

(of Lanka) for a long time just as Sudama (Lord Krishna's friend) got all the nine treasures of the world from the True Master (Lord Krishna) and the saint Dhruv had become immortal, being established eternally. (as Pole Star) (3)

The Lord, in protection of His saint, Prahlad, had killed Narsingh (half man and half lion) and saved Prahlad. O Namdeo! The Lord always protects His saints and is under their control, just as He has protected Bal Raja till to date. (4 - 1)

Maru Kabir Jio (*Deen bisa'riou re diwane' deen.....*)

O foolish Person ! You have forgotten your true religion, (duty) without any doubts. You are filling your belly like on animal and are asleep in your egoism; having wasted this human life without purpose. (Pause - 1)

O Man ! You have joined the company of holy saints, being engrossed in false and temporary worldly chores, and have lived the life of an animal like a dog, pig, or crow and wandering in dual-mindedness you have lost this valuable life. (1)

Due to your egoism, you feel yourself great and important while the rest are considered insignificant or important. The persons, who are engrossed in egoism in body and mind are seen by us going to hell due to their actions. (2)

O Man ! You have never remembered the Lord or recited Lord's True Name, being engrossed in vilification of others, due to Your cleverness, anger and sexual desires or cheating and futile involvements. (3)

O Kabir ! This foolish man does not remember the Lord due to his foolish and childish behaviour as a ignorant person. How could he cross this ocean of life successfully without realising Lord's True Name ? (4 - 1)

Rag Ma'ru Ba'ni Jaideo Jiu Ki Ik onkar satgur prasad (*Chand sat bhe'dia na'd sat pooria.. .*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

I have tried to control my breaths (breathing cycle) by completely stopping my breathing process sixteen times (and then stalled them sixteen times) and then allowed my breathing coming out (of the body) sixteen times. Then I tackled the body strength, making it lose its strength completely, then stabilised my breathing process and enjoyed partaking the nectar of True Name by controlling my mind. (1)

Once I recited and sang the praises of the Lord, who abides

ਵਖਾਣਿਆ ॥ ਤੇਰੀ ਦੁਬਿਧਾ ਦ੍ਰਿਸ਼ਟਿ ਸੰਮਾਨਿਆ

॥ ੧ ॥ ਰਹਾਉ ॥ ਅਰਧਿ ਕਉ ਅਰਧਿਆ ਸਰਧਿ

ਕਉ ਸਰਧਿਆ ਸਲਲ ਕਉ ਸਲਲਿ ਸੰਮਾਨਿ

ਆਇਆ ॥ ਬਦਤਿ ਜੈਦੇਉ ਜੈਦੇਵ ਕਉ ਰੰਮਿਆ

ਬ੍ਰਹਮੁ ਨਿਰਬਾਣੁ ਲਿਵ ਲੀਨੁ ਪਾਇਆ ॥੨॥੧॥

ਕਬੀਰ ॥ ਮਾਰੂ ॥

ਰਾਮੁ ਸਿਮਰੁ ਪਛੁਤਾਹਿਗਾ ਮਨ ॥ ਪਾਪੀ ਜੀਅਰਾ

ਲੋਭੁ ਕਰਤੁ ਹੈ ਆਜੁ ਕਾਲਿ ਉਠਿ ਜਾਹਿਗਾ ॥

੧ ॥ ਰਹਾਉ ॥ ਲਾਲਚ ਲਾਗੇ ਜਨਮੁ ਰਾਵਾਇਆ

ਮਾਇਆ ਭਰਮ ਭੁਲਾਹਿਗਾ ॥ ਧਨ ਜੋਬਨ ਕਾ

ਰਾਰਬੁ ਨ ਕੀਜੈ ਕਾਰਾਦ ਜਿਉ ਗਲਿ ਜਾਹਿਗਾ

॥ ੧ ॥ ਜਉ ਜਮੁ ਆਇ ਕੇਸ ਗਹਿ ਪਟਕੈ ਤਾ

ਦਿਨ ਕਿਛੁ ਨ ਬਸਾਹਿਗਾ ॥ ਸਿਮਰਨੁ ਭਜਨੁ

ਦਇਆ ਨਹੀ ਕੀਨੀ ਤਉ ਮੁਖਿ ਚੋਟਾ ਖਾਹਿਗਾ

॥ ੨ ॥ ਧਰਮ ਰਾਇ ਜਬ ਲੇਖਾ ਮਾਗੈ ਕਿਆ

ਮੁਖੁ ਲੈ ਕੈ ਜਾਹਿਗਾ ॥ ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ

ਸੰਤਹੁ ਸਾਧਸੰਗਤਿ ਤਰਿ ਜਾਹਿਗਾ ॥ ੩ ॥੧॥

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਐਸੀ ਲਾਲ ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਕਰੈ ॥ ਗਰੀਬ

ਨਿਵਾਜੁ ਗੁਸਈਆ ਮੇਰਾ ਮਾਥੈ ਛਤੂ ਪਰੈ ॥ ੧ ॥

ਰਹਾਉ ॥ ਜਾ ਕੀ ਛੋਤਿ ਜਗਤ ਕਉ ਲਾਗੈ ਤਾ

ਪਰ ਤੁਹੀ ਢਰੈ ॥ ਨੀਚਹੁ ਉਚ ਕਰੈ ਮੇਰਾ ਗੋਬਿੰਦੁ

ਕਾਹੂ ਤੇ ਨ ਡਰੈ ॥ ੧ ॥ ਨਾਮਦੇਵ ਕਬੀਰੁ

within my heart, and ridding myself of the dual-mindedness and I-am-ness, I got immersed in the love of Your True Name, with a perception where everyone appears having attained the Lord's vision. (Pause - 1)

Then I remembered the Lord worthy of worship, and placed my faith in the Lord, worthy of our faith and confidence and the water mingled with water, completely merging with the True Lord.

O Jaidēv ! The person, who has recited True Name of the Lord-conqueror of the world, has imbued the love of the Lord and attained unison with Him. (1)

Kabir Ma'ru ((*Ram simar pachhta'vaing man.....*))

O my mind ! Let us remember the Lord, lest we have to repent later. O Sinner ! You are liable to die anytime (to day or tomorrow) then why are you entertaining greed in your mind (Pause - 1)

You have wasted this life, being engrossed in greed and worldly falsehood (Maya), so try to recite True Name. There is no need to be proud of your youth or wealth as these will perish like paper in contact with water. (1)

Once the Yama catches hold of Your hair and thrashes you on the ground nothing could be done by you to debar him, as without recitation of True Name and prayers, you are sure to be punished. (with slaps on face) (2)

When the god of justice (Dharma Raj) demands accounts of your actions in life, how will you face Him ? O Kabir ! Listen to me. O Saints ! By joining holy saints, you will cross this ocean. (3 - 1)

Rag Ma'ru Ba'ni Ravidas Jiu Ki Ik onkar satgur prasad
(*Aisi lal tujh bin koun karai. .*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my dear Lord ! Who else could be so helpful except You? My Lord is the only protector of the poor and meek, who has made me greater than everybody else. (Who has placed a canopy of status over my head). (Pause - 1)

O Lord ! The person, who was considered untouchable and the whole world showed him disrespect, has been blessed with Your Grace. My Lord does not fear anyone, who makes even the down-trodden and poor people (like me) greater with status, deserving everyone's respect. (1)

ਤਿਲੋਚਨੁ ਸਧਨਾ ਸੈਨੁ ਤਰੈ ॥ ਕਹਿ ਰਵਿਦਾਸੁ

ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਹਰਿ ਜੀਉ ਤੇ ਸਭੈ ਸਰੈ ॥੨॥੧॥

ਮਾਰੂ ॥

ਸੁਖ ਸਾਗਰ ਸੁਰਿਤਰੁ ਚਿੰਤਾਮਨਿ ਕਾਮਧੇਨ ਬਸਿ

ਜਾ ਕੇ ਰੇ ॥ ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਮਹਾ ਸਿਧਿ

ਨਵ ਨਿਧਿ ਕਰ ਤਲ ਤਾ ਕੈ ॥ ੧ ॥ ਹਰਿ ਹਰਿ

ਹਰਿ ਨ ਜਪਸਿ ਰਸਨਾ ॥ ਅਵਰ ਸਭ ਛਾਡਿ

ਬਚਨ ਰਚਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਨਾ ਖਿਆਨ

ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ ਚਉਤੀਸ ਅਛਰ ਮਾਹੀ ॥

ਬਿਆਸ ਬੀਚਾਰਿ ਕਹਿਓ ਪਰਮਾਰਥੁ ਰਾਮ ਨਾਮ

ਸਰਿ ਨਾਹੀ ॥ ੨ ॥ ਸਹਜ ਸਮਾਧਿ ਉਪਾਧਿ ਰਹਤ

ਹੋਇ ਬਡੇ ਭਾਗਿ ਲਿਵ ਲਾਗੀ ॥ ਕਹਿ ਰਵਿਦਾਸ

ਉਦਾਸ ਦਾਸ ਮਤਿ ਜਨਮ ਮਰਨ ਭੈ ਭਾਗੀ ॥ ੩

॥ ੨ ॥ ੧੫ ॥

ਤੁਖਾਰੀ ਛੱਤ ਮਹਲਾ ੧ ਬਾਰਹ ਮਾਹਾ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੂ ਸੁਣਿ ਕਿਰਤ ਕਰੀਮਾ ਪੁਰਬਿ ਕਮਾਇਆ ॥

ਸਿਰਿ ਸਿਰਿ ਸੁਖ ਸਹੀਮਾ ਦੇਹਿ ਸੁ ਤੂ ਭਲਾ ॥

ਹਰਿ ਰਚਨਾ ਤੇਰੀ ਕਿਆ ਗਤਿ ਮੇਰੀ ਹਰਿ ਬਿਨੁ

ਘੜੀ ਨ ਜੀਵਾ ॥ ਪ੍ਰਿਅ ਬਾਝੁ ਦੁਹੇਲੀ ਕੋਇ ਨ

ਬੋਲੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾਂ ॥ ਰਚਨਾ ਰਾਚਿ

O Ravidas ! Namdev, Kabir, Trilochan Sadhna and Sain have all attained salvation. O Saints ! Listen to me, the Lord is capable of doing everything and anything is possible with Him. (2 - 1)

Ma'ru (*Sukh sa'gar surtar chintaman.....*)

The Lord, the benefactor and Ocean of bliss, who controls the 'Kalap tree', and Ka'm dhen cow (these two are symbols of perfection and empowered of granting us anything, we desire) and has all the four worldly attainments, (Ka'm Mokh, Arth and Dharma) and eight Sidhis and nine treasures or occult powers, available (on His Hand) with Him for granting to mankind. (1)

O human being ! Why do you not recite and repeat Lord's True Name every moment with Your tongue ? If you want to be saved from this worldly falsehood, then you should avoid all futile talk. (Pause - 1)

All the various types of discourses and books of learning like Puranas, Vedas, and Shastras (Hindu books of lore) are written with the thirty-four letters only; but the (Rishi) venerable Vyas has explained with full thought and consideration that none of them comes on par with the True Name of the Lord. (2)

The person, who is fortunate enough being pre-destined by Lord's Will, and is free from all sorts of worldly worries and afflictions, enjoys the bliss of Lord's love in the fourth stage of Equipoise.

O Ravidas ! I have detached my mind from the worldly falsehood and worldly pleasures, so that the fear of the torture of the cycle of (Rebirths) births and deaths has been cast away. (3 - 2 -15)

Tukhari Chhant Mahala - 1 BaraMaha Ik onkar satgur prasad (*Tu suni kirt karam purab kamaya... .*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! Pray listen to our supplication ! Whatever actions have been performed by the human beings earlier, are rewarded by You in terms of our comforts or sufferings, which we accept in good faith. O Lord ! I am completely lost in thinking about Your creation. What will be my state of mind then ?

I cannot feel at rest (alive) even for a moment without attaining Your love and True Name. O Lord ! I am suffering badly without Your love, as there is no other friend of mine. May You bestow on me Your Grace so that I could partake of the nectar of True Name in the company of the Guru. O formless Lord ! We are completely absorbed in Your creation and our noble action lies in accepting Your Will, which will be the best

ਰਹੇ ਨਿਰੰਕਾਰੀ ਪ੍ਰਭ ਮਨਿ ਕਰਮ ਸੁਕਰਮਾ ॥

function for us. O Nanak ! I am seeking the path leading to unity with the Lord ! Pray listen to my prayer, O Lord ! And unite we with Yourself. (1)

ਨਾਨਕ ਪੰਥੁ ਨਿਹਾਲੇ ਸਾ ਧਨ ਤੂ ਸੁਣਿ ਆਤਮ

O Lord! I am pining for You like the papiya (toad) for rain-water and singing Your praises like the sweet song of Koe'l (bird). I have merged with my Lord- spouse like a devoted wife who enjoys the conjugal bliss of her spouse, I have also enjoyed unison with my beloved Lord. But the person, whom the Lord is pleased with, enjoys unity with the Lord-spouse like the wife having the company of her spouse. O Lord ! You have created this human body with nine outlets, with Your abode in the tenth state (Dasam Dwar) of mind, which is the highest place in human body and You abide in Your prideless form. O Lord ! The whole Universe is Your own creation which functions according to Your dictates as per Your Will and I enjoy the company of my beloved Lord day and night. O Nanak! I always am pining for You like papiya, reciting Your True Name and my tongue repeats and sings Your praises, thus presenting a beautiful posture. (2)

ਰਾਮਾ ॥ ੧ ॥ ਬਾਬੀਹਾ ਪ੍ਰਿਉ ਬੋਲੇ ਕੋਕਿਲ

ਬਾਣੀਆ ॥ ਸਾ ਧਨ ਸਭਿ ਰਸ ਚੋਲੈ ਅੰਕਿ

ਸਮਾਣੀਆ ॥ ਹਰਿ ਅੰਕਿ ਸਮਾਣੀ ਜਾ ਪ੍ਰਭ

ਭਾਣੀ ਸਾ ਸੋਹਾਗਾਣਿ ਨਾਰੇ ॥ ਨਵ ਘਰ ਥਾਪਿ

ਮਹਲ ਘਰੁ ਉਚਉ ਨਿਜ ਘਰਿ ਵਾਸੁ ਮੁਰਾਰੇ

॥ ਸਭ ਤੇਰੀ ਤੂ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਨਿਸਿ ਬਾਸੁਰ

ਰੰਗਿ ਰਾਵੈ ॥ ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਚਵੈ ਬਬੀਹਾ

ਕੋਕਿਲ ਸਬਦਿ ਸੁਹਾਵੈ ॥ ੨ ॥ ਤੂ ਸੁਣਿ ਹਰਿ

O dear Lord ! I am completely immersed in the bliss of Your unison. Pray listen to my prayers ! I am always imbued with Your love and engaged in reciting Your True Name, without forgetting Your love and True Name even for a moment. I am always offering myself as a sacrifice to You without forsaking Your remembrance for a second and am actively engaged in singing Your praises (and feel alive then).

ਰਸ ਭਿੰਨੇ ਪ੍ਰੀਤਮੁ ਆਪਣੇ ॥ ਮਨਿ ਤਨਿ ਰਵਤ

ਰਵੰਨੇ ਘੜੀ ਨ ਬੀਸਰੈ ॥ ਕਿਉ ਘੜੀ ਬਿਸਾਰੀ

ਹਉ ਬਲਿਹਾਰੀ ਹਉ ਜੀਵਾ ਗੁਣ ਗਾਏ ॥ ਨਾ

ਕੋਈ ਮੇਰਾ ਹਉ ਕਿਸੁ ਕੇਰਾ ਹਰਿ ਬਿਨੁ ਰਹਣੁ

ਨ ਜਾਏ ॥ ਓਟ ਗਹੀ ਹਰਿ ਚਰਣ ਨਿਵਾਸੇ

ਭਏ ਪਵਿਤ੍ਰ ਸਰੀਰਾ ॥ ਨਾਨਕ ਦ੍ਰਿਸਟਿ ਦੀਰਘ

ਸੁਖੁ ਪਾਵੈ ਗੁਰ ਸਬਦੀ ਮਨੁ ਧੀਰਾ ॥ ੩ ॥

ਬਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰ ਬੂੰਦ ਸੁਹਾਵਣੀ ॥ ਸਾਜਨ

O Lord ! I cannot feel my existence worthwhile without Your company and love and none else in the world is my friend nor I have befriended anyone else except You. O Lord ! I have offered my body and mind at Your lotus-feet, seeking Your support always, and my body has been purified by serving You. O Nanak ! The persons, whose mind has experienced the bliss of Your benign Grace, have enjoyed peace and tranquillity of mind through the Guru's guidance and message. (3)

O Lord ! The Guru's message and Guru's Word is being offered to us as the nectar of True Name like the much sought after rain-drop (by the papiya) and the persons who have inculcated Lord's love in their hearts, have united with the Lord in the fourth stage of Equipose. O Lord ! You present (abides) Yourself within our innerself, only when it pleases You, as such I am trying to safeguard Your virtues day and night (singing Your praises) being alert all the time. O Lord-spouse ! You bless all Your beloved saints with Your bliss through Your Presence within their souls, as such how could I afford to forget You and feel happy without Your Presence beside me ? The Guru's guidance in the form of clouds of Guru's message, shower their blessings in the form of nectar of True Name, while I have imbibed the love of the Lord within my heart (body and

ਮਿਲੇ ਸਹਜਿ ਸੁਭਾਇ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਬਣੀ

soul). O Nanak ! The Lord's Grace is bestowed on us through the Guru's Word and then the Lord abides within our soul through His benevolence, showering His love on us. (4)

॥ ਹਰਿ ਮੰਦਰਿ ਆਵੈ ਜਾ ਪ੍ਰਭ ਭਾਵੈ ਧਨ ਉਭੀ

(Chet basant bhala bhavar.....)

ਗੁਣ ਸਾਰੀ ॥ ਘਰਿ ਘਰਿ ਕੰਤੁ ਰਵੈ ਸੋਹਾਗਣਿ

The month of Chet, a symbol of Lord's love, is beautiful whence the mind of the sikh (Guru's follower) looks equally beautiful like the wasp in this human life, enjoying the aroma of the flowers, in the form of virtuous actions of reciting True Name, in this season of Basant (spring). O My Lord-spouse !

ਹਉ ਕਿਉ ਕੰਤਿ ਵਿਸਾਰੀ ॥ ਉਨਵਿ ਘਨ ਛਾਏ

The whole life is blossoming forth with the virtues of singing Lord's praises in the company of holy saints just like the flowers blooming all over the forest. If we were not to attain the Lord's

ਬਰਸੁ ਸੁਭਾਏ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਸੁਖਾਵੈ ॥ ਨਾਨਕ

love in this season of beauty and joy with discourses and Kirtan (singing Lord's praises) then what other opportune time shall we find for this union ? Till such time, the Lord-spouse is not

ਵਰਸੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਵੈ

perceived within the innerself, the human being cannot have any joy or peace like the woman in the absence of her spouse,

॥ ੪ ॥ ਚੇਤੁ ਬਸੰਤੁ ਭਲਾ ਭਵਰ ਸੁਹਾਵਰੈ ॥

as the separation from the Lord is causing great misery and the body gets smitten into pieces with desperation. O Lord !

ਬਨ ਫੂਲੇ ਮੰਝ ਬਾਰਿ ਮੈ ਪਿਰੁ ਘਰਿ ਬਾਹੁੜੈ ॥

Your follower (Sikh) gets honoured by singing Your praises in the company of holy saints like the koel chirruping in the grove

ਪਿਰੁ ਘਰਿ ਨਹੀ ਆਵੈ ਧਨ ਕਿਉ ਸੁਖੁ ਪਾਵੈ

of mangoes. How could we bear the torture of Your separation in our heart ? O my friend ! How could I feel happy in this

ਬਿਰਹਿ ਬਿਰੋਧੁ ਤਨੁ ਛੀਜੈ ॥ ਕੋਕਿਲ ਅੰਬਿ

separation, which is like virtual death, when I see the wasp enjoying the flower's fragrance by moving around (or the Sikh in the company of the holy saints) and the beauty is casting its

ਸੁਹਾਵੀ ਬੋਲੈ ਕਿਉ ਦੁਖੁ ਅੰਕਿ ਸਹੀਜੈ ॥ ਭਵਰੁ

spell everywhere?

ਭਵੰਤਾ ਫੂਲੀ ਡਾਲੀ ਕਿਉ ਜੀਵਾ ਮਰੁ ਮਾਏ ॥

O Nanak ! The Sikh (Follower) could enjoy the bliss of life by having the presence of the Lord-spouse within the heart in this season of flowers and beauty during the month of Chet, with the love of the Lord inculcated in his heart. (5)

(Vaisakh bhala sa'kha ve's karai.....)

ਨਾਨਕ ਚੇਤਿ ਸਹਜਿ ਸੁਖੁ ਪਾਵੈ ਜੇ ਹਰਿ ਵਰੁ

The month of Vaisa'kh is beautiful, if the human being lives a life of virtuous actions in remembering the Lord, like the branches of trees sprouting with green leaves in this month.

ਘਰਿ ਧਨ ਪਾਏ ॥ ੫ ॥ ਵੈਸਾਖੁ ਭਲਾ ਸਾਖਾ

O Lord ! May You bless me with Your Grace and Presence within my heart, in the company of holy congregations, when I am anxiously waiting and longing for Your glimpse, just like

ਵੇਸ ਕਰੇ ॥ ਧਨ ਦੇਖੈ ਹਰਿ ਦੁਆਰਿ ਆਵਰੁ

the woman longing to see her spouse ! O Lord ! Without Your Presence within I have no value in this life, so I would beseech

ਦਇਆ ਕਰੇ ॥ ਘਰਿ ਆਉ ਪਿਆਰੇ ਦੁਤਰ

You to bless me with Your glimpse. Then I would be enabled

ਤਾਰੇ ਤੁਧੁ ਬਿਨੁ ਅਵੁ ਨ ਮੋਲੇ ॥ ਕੀਮਤਿ ਕਉਣ

to cross this ocean of life successfully. O Lord ! If I were to please You with my virtues, then nobody could really visualise

ਕਰੇ ਤੁਧੁ ਭਾਵਾਂ ਦੇਖਿ ਦਿਖਾਵੈ ਢੋਲੇ ॥ ਦੂਰਿ ਨ

my happiness or inner thrill. You are always present within us, but Your perception through Your knowledge would be really

worthwhile. Pray grant me this favour !

O Lord ! May I perceive You pervading everywhere, within and without me, and not considering You as a distant

ਜਾਨਾ ਅੰਤਰਿ ਮਾਨਾ ਹਰਿ ਕਾ ਮਹਲੁ ਪਛਾਨਾ

॥ ਨਾਨਕ ਵੈਸਾਖੀ ਪ੍ਰਭੁ ਪਾਵੈ ਸੁਰਤਿ ਸਬਦਿ

ਮਨੁ ਮਾਨਾ ॥ ੬ ॥ ਮਾਹੁ ਜੇਨੁ ਭਲਾ ਪ੍ਰੀਤਮੁ

ਕਿਉ ਬਿਸਰੈ ॥ ਥਲ ਤਾਪਹਿ ਸਰ ਭਾਰ ਸਾ

ਧਨ ਬਿਨਉ ਕਰੈ ॥ ਧਨ ਬਿਨਉ ਕਰੇਦੀ ਗੁਣ

ਸਾਰੇਦੀ ਗੁਣ ਸਾਰੀ ਪ੍ਰਭ ਭਾਵਾ ॥ ਸਾਚੈ ਮਹਲਿ

ਰਹੈ ਬੈਰਾਗੀ ਆਵਣ ਦੇਹਿ ਤ ਆਵਾ ॥

ਨਿਮਾਣੀ ਨਿਤਾਣੀ ਹਰਿ ਬਿਨੁ ਕਿਉ ਪਾਵੈ ਸੁਖ

ਮਹਲੀ ॥ ਨਾਨਕ ਜੇਨਿ ਜਾਣੈ ਤਿਸੁ ਜੈਸੀ ਕਰਮਿ

ਮਿਲੈ ਗੁਣ ਗਹਿਲੀ ॥ ੭ ॥ ਆਸਾੜੁ ਭਲਾ

ਸੂਰਜੁ ਗਗਨਿ ਤਪੈ ॥ ਧਰਤੀ ਦੁਖ ਸਹੈ ਸੋਧੈ

ਅਗਨਿ ਭਧੈ ॥ ਅਗਨਿ ਰਸੁ ਸੋਧੈ ਮਰੀਐ ਧੋਧੈ

ਭੀ ਸੋ ਕਿਰਤੁ ਨ ਹਾਰੇ ॥ ਰਬੁ ਫਿਰੈ ਛਾਇਆ

ਧਨ ਤਾਕੈ ਟੀਡੁ ਲਵੈ ਮੰਝਿ ਬਾਰੇ ॥ ਅਵਗਣ

ਬਾਧਿ ਚਲੀ ਦੁਖੁ ਆਗੈ ਸੁਖੁ ਤਿਸੁ ਸਾਚੁ ਸਮਾਲੇ

॥ ਨਾਨਕ ਜਿਸ ਨੋ ਇਹੁ ਮਨੁ ਦੀਆ ਮਰਣੁ

ਜੀਵਣੁ ਪ੍ਰਭ ਨਾਲੇ ॥ ੮ ॥ ਸਾਵਣਿ ਸਰਸ ਮਨਾ

ਘਣ ਵਰਸਹਿ ਰੁਤਿ ਆਏ ॥ ਮੈ ਮਨਿ ਤਨਿ

vision ! Then I may be enabled to attain self-realisation with the knowledge of Your secrets.

O Nanak ! During this month of Vaisakh, the Guru-minded persons are enabled to attain the Lord through His love, by accepting the Guru's Word and following His teachings in good faith. (6)

(Maha jeth bhala pritam kio bisraie.....)

O Lord ! The month of Jeth is so beautiful if I do not forsake You, and the craving for You burning like a furnace, and the heart is pining for Your glimpse, so I would make this request to my Lord- Spouse, remembering His virtues and I have been able to please the Lord by singing His praises. (The Lord has appreciated and liked me with my efforts at singing His praises)

O Lord ! You are remaining detached and aloof in Your True Abode in the company of holy saints (or holy congregations) and I would also be inclined towards Your True Name, only if it pleases You.

O Lord ! How could I enjoy the bliss of Your unison without Your Grace, as I am too weak and meek ? O Nanak ! The person, who remembers the Lord-spouse in the month of Jeth, through His Grace and benevolence, unites with the Lord and becomes a part and parcel of His person, imbibing all His virtues. (7)

(Asa'r bhala suraj gagan tapai.....)

During the month of Asar', my heart is burning within due to my ignorance and lack of True Name, like the hot sun which is casting its hot rays from the sky. O Lord ! My conscience is being made to suffer due to my ignorance about You, like Earth, devoid of water, becomes parched with the hot rays of sun, and my heart is pining for You, without having any knowledge of Your Greatness and secrets. The sun of ignorance does not diminish its effects on my mind, engrossed in dual-mindedness and whims or doubts, just as the absence of water causing the Earth to suffer from corrosion and parching with the heat of the Sun. The faithless person suffers from the ill effects of vices like sexual desires, due to his ignorance (about True Name) in this month seeks peace, just as a woman would be seeking the cool shade of trees with the rising sun to avoid its heat and looking for water in the vast expanse of the jungle. The person, who gathers vices and sins around him is bound to suffer while the person who seeks Truth in the world enjoys the bliss of Lord's union, just as the woman engrossed in vicious and sinful actions suffers in the presence of her spouse whereas the virtuous woman enjoys the conjugal bliss of her spouse. O Nanak ! Having surrendered this mind to the Lord's Will, my life or death is governed by the Lord as per His Will. (I feel alive in His remembrance and death scares me

in the forgetfulness). (8)

(*Sawan saras mana ghan varseh ru't aie'.....*)

In the month of Sawan the clouds in the form of the Guru's Message shower its blessings in the form of rain which inculcate, Lord's love in our heart. The Lord's glimpse is not available to us though the body and mind is pining for the Lord, as the Lord is not perceived by us, (being away in distant lands) being unhappy with our behaviour. When the Lord is not perceived within our heart; the life becomes miserable, because of the frightening attitude of worldly falsehood, prevailing around us like the lightning streak in the sky causing fear. O my mother ! I am feeling very lonely and depressed in the absence of my Lord-spouse beside me and it appears like my virtual death. Without the presence of my Lord-spouse beside me, it appears like my virtual death. Without the presence of my Lord-spouse next to me, how could I get any sleep or feel hungry ? O Lord! Without Your remembrance even my body does not approve of any fine clothes. O Nanak! The person, who has merged with the Lord-spouse, could be called the true follower of the Lord, just like the wedded wife of her spouse if she is accepted by her spouse. (9)

(*Bha'don bharm bhuli bhar joban pachhtani.....*)

O Lord ! During the month of Bha'don the person, who has forgotten the Lord's love and True Name, feels completely lost in dual-mindedness and later repents having wasted the years of youth in totally missing the love of the Lord-spouse or enjoying the bliss of His union. During this season man is engrossed in worldly falsehood enjoying worldly possessions and pleasures due to his worldly attachments instead of the bliss of the Lord's love which is over flowering like the rain water covering all places high and low resulting in greenery all around.

O Lord ! How could I have peace and tranquillity of mind with my ignorance and without Your love whereas there is abundance of worldly possessions, in the dark night of ignorance and the frogs of frustration are making noise while the peacock of virtuous thoughts is pouncing upon the snake of vicious actions ?

In this month of Bha'do, the Guru-minded person is pining for the Lord's love and His glimpse like the papiya (toad) craving for the rain-water, whereas the five vices like sexual desires are attacking the human mind with their venom like the snake.

O Lord ! How could I have peace without Your remembrance and True Name, when the mosquito of jealousy is biting its sting in the ocean of life, over flowing with worldly pleasures ? O Nanak ! I would seek the advice and guidance of my Guru in conducting my worldly affairs and follow His

ਸਹੁ ਭਾਵੈ ਪਿਰ ਪਰਦੇਸਿ ਸਿਧਾਏ ॥ ਪਿਰੁ ਘਰਿ

ਨਹੀ ਆਵੈ ਮਰੀਐ ਹਾਵੈ ਦਾਮਨਿ ਚਮਕਿ ਡਰਾਏ

॥ ਸੇਜ ਇਕੋਲੀ ਖਰੀ ਦੁਹੇਲੀ ਮਰਣੁ ਭਇਆ

ਦੁਖੁ ਮਾਏ ॥ ਹਰਿ ਬਿਨੁ ਨੀਦ ਭੂਖ ਕਹੁ ਕੈਸੀ

ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਖਾਵਾਏ ॥ ਨਾਨਕ ਸਾ

ਸੋਹਾਗਾਣਿ ਕੰਤੀ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਵਾਏ ॥ ੯

॥ ਭਾਦਉ ਭਰਮਿ ਭੁਲੀ ਭਰਿ ਜੋਬਨਿ ਪਛੁਤਾਣੀ

॥ ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਬਰਸ ਰੁਤੇ ਰੰਗੁ ਮਾਣੀ

॥ ਬਰਸੈ ਨਿਸਿ ਕਾਲੀ ਕਿਉ ਸੁਖੁ ਬਾਲੀ

ਦਾਦਰ ਮੋਰ ਲਵੰਤੇ ॥ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਚਵੈ ਬਬੀਹਾ

ਬੋਲੇ ਭੁਇਅੰਗਮ ਫਿਰਹਿ ਡਸੰਤੇ ॥ ਮਛਰ ਡੰਗ

ਸਾਇਰ ਭਰ ਸੁਭਰ ਬਿਨੁ ਹਰਿ ਕਿਉ ਸੁਖੁ

ਪਾਈਐ ॥ ਨਾਨਕ ਪੂਛਿ ਚਲਉ ਗੁਰੁ ਅਪੁਨੇ

ਜਹ ਪ੍ਰਭੁ ਤਹ ਹੀ ਜਾਈਐ ॥ ੧੦ ॥ ਅਸੁਨਿ

ਆਉ ਪਿਰਾ ਸਾ ਧਨ ਬੁਰਿ ਮੁਈ ॥ ਤਾ ਮਿਲੀਐ

ਪ੍ਰਭੁ ਮੇਲੇ ਦੂਜੈ ਭਾਇ ਖੁਈ ॥ ਬੁਨਿ ਵਿਗੁਤੀ

ਤਾ ਪਿਰ ਮੁਤੀ ਕੁਕਹ ਕਾਹ ਸਿ ਫੁਲੇ ॥ ਆਰੈ

ਘਾਮ ਪਿਛੈ ਰੁਤਿ ਜਾਡਾ ਦੇਖਿ ਚਲਤੁ ਮਨੁ ਡੋਲੇ

॥ ਦਹ ਦਿਸਿ ਸਾਖ ਹਰੀ ਹਰੀਆਵਲ ਸਹਜਿ

teachings to abide by the Lord's Will and feel satisfied as it pleases Him. (10)

(Asun aou pira sa dhan.....)

ਪਕੈ ਸੇ ਮੀਠਾ ॥ ਨਾਨਕ ਅਸੁਨਿ ਮਿਲਹੁ ਪਿਆਰੇ

O Lord ! In this month of Asun, I am craving hopefully for meeting You. Pray unite me with You as Your separation has caused me desperation and misery like approaching death. O Lord ! I am engrossed in dual-mindedness and I could merge with You only if it pleases You. (provided You arrange my unison with You) Having been deserted by my Lord-spouse, I am lost in worldly falsehood and my hair and beard is turning grey in separation just as the grass turns green in this month. The mind is totally upset and unstabilised with the feeling that youth is gone and old age is approaching fast just as after hot sunny days, severe cold has started.

ਸਤਿਗੁਰ ਭਏ ਬਸੀਠਾ ॥ ੧੧ ॥ ਕਤਕਿ

ਕਿਰਤੁ ਪਇਆ ਜੋ ਪ੍ਰਭ ਭਾਇਆ ॥ ਦੀਪਕੁ

ਸਹਜਿ ਬਲੈ ਤਤਿ ਜਲਾਇਆ ॥ ਦੀਪਕ ਰਸ

ਤੇਲੋ ਧਨ ਪਿਰ ਮੇਲੋ ਧਨ ਓਮਾਹੈ ਸਰਸੀ ॥

The light of knowledge gained in the course of time tastes sweeter now as the company of holy saints is transforming my mind towards love of True Name just as the tree's branches all over are blossoming into greenery or the food cooked on slow fire tastes sweeter. O Nanak ! I am longing for a glimpse of the Lord-spouse, and beseech the Lord for His unison in Asun through the guidance of the Guru, who is acting as an intermediary between us. (11)

ਅਵਗਣ ਮਾਰੀ ਮਰੈ ਨ ਸੀਝੈ ਗੁਣਿ ਮਾਰੀ ਤਾ

ਮਰਸੀ ॥ ਨਾਮੁ ਭਗਤਿ ਦੇ ਨਿਜ ਘਰਿ ਬੈਠੇ

ਅਜਹੁ ਤਿਨਾੜੀ ਆਸਾ ॥ ਨਾਨਕ ਮਿਲਹੁ ਕਪਟ

(Katik kirat peya jo prabh bhaya....)

ਦਰ ਖੋਲਹੁ ਏਕ ਘੜੀ ਖਟੁ ਮਾਸਾ ॥ ੧੨ ॥

O Lord ! In this month of Kartik, the human beings are engaged in such chores as are liked and directed by the Lord's Will just as men burn certain lamps at the water reservoirs or tanks for fulfillment of their desires. The persons, who are accepted by the Lord, burn within their inner selves the lamps of knowledge, thus inculcating virtues and good deeds. Thus the human being gets merged with the Lord-spouse and enjoys the bliss by the light of knowledge gained through the Guru's Word just as the wife enjoys conjugal bliss of her spouse. The person diverts his mind from worldly pleasures towards love of True Name, thus attaining salvation by becoming humble and devoid of ego, like a dead person, and inculcated virtues and Lord's love in his heart. O Lord ! The persons, who have been blessed with recitation of True Name, are united with You, with full faith and hopes pinned on You. O Nanak ! May the Lord help me to remove the barriers of falsehood between me and Him as His separation causes me such suffering that every moment of separation gives the idea of (six) months of separation from the Lord ! (12)

ਮੰਘਰ ਮਾਹੁ ਭਲਾ ਹਰਿ ਗੁਣ ਅੰਕਿ ਸਮਾਵਏ

॥ ਗੁਣਵੰਤੀ ਗੁਣ ਰਵੈ ਮੈ ਪਿਰੁ ਨਿਹਚਲੁ

ਭਾਵਏ ॥ ਨਿਹਚਲੁ ਚਤੁਰੁ ਸੁਜਾਣੁ ਬਿਧਾਤਾ

ਚੰਚਲੁ ਜਗਤੁ ਸਬਾਇਆ ॥ ਗਿਆਨੁ ਧਿਆਨੁ

ਗੁਣ ਅੰਕਿ ਸਮਾਣੇ ਪ੍ਰਭ ਭਾਣੇ ਤਾ ਭਾਇਆ ॥

ਗੀਤ ਨਾਦ ਕਵਿਤ ਕਵੇ ਸੁਣਿ ਰਾਮ ਨਾਮਿ ਦੁਖੁ

(Maghar mahu bhala har gunn ank samaveai.....)

ਭਾਗੈ ॥ ਨਾਨਕ ਸਾ ਧਨ ਨਾਹ ਪਿਆਰੀ ਅਭ

O Lord ! The person, who have inculcated Your love and virtues in their hearts, appreciate and like the month of Maghar, as they have made a success of this human life. O ever-existent Lord ! I entertain love and deep respect for You, just as the virtuous wife enjoys the bliss of her union with the spouse O

ਭਗਤੀ ਪਿਰ ਆਗੈ ॥ ੧੩ ॥ ਪੋਖਿ ਤੁਖਾਰੁ

ਪੜੈ ਵਣੁ ਤ੍ਰਿਣੁ ਰਸੁ ਸੋਧੈ ॥ ਆਵਤ ਕੀ ਨਾਹੀ

ਮਨਿ ਤਨਿ ਵਸਹਿ ਮੁਖੇ ॥ ਮਨਿ ਤਨਿ ਰਵਿ

ਰਹਿਆ ਜਗਜੀਵਨੁ ਗੁਰ ਸਬਦੀ ਰੰਗੁ ਮਾਣੀ

॥ ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਘਟਿ ਘਟਿ

ਜੋਤਿ ਸਮਾਣੀ ॥ ਦਰਸਨੁ ਦੇਹੁ ਦਇਆਪਤਿ

ਦਾਤੇ ਗਤਿ ਪਾਵਉ ਮਤਿ ਦੇਹੋ ॥ ਨਾਨਕ ਰੰਗਿ

ਰਵੈ ਰਸਿ ਰਸੀਆ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਸਨੇਹੋ

॥ ੧੪ ॥ ਮਾਘਿ ਪੁਨੀਤ ਭਈ ਤੀਰਥ ਅੰਤਰਿ

ਜਾਨਿਆ ॥ ਸਾਜਨ ਸਹਜਿ ਮਿਲੇ ਗੁਣ ਗਹਿ

ਅੰਕਿ ਸਮਾਨਿਆ ॥ ਪ੍ਰੀਤਮ ਗੁਣ ਅੰਕੇ ਸੁਣਿ

ਪ੍ਰਭ ਬੰਕੇ ਤੁਧੁ ਭਾਵਾ ਸਰਿ ਨਾਵਾ ॥ ਗੰਗ

ਜਮੁਨ ਤਹ ਬੇਣੀ ਸੰਗਮ ਸਾਤ ਸਮੁੰਦ

ਸਮਾਵਾ ॥ ਪੁੰਨ ਦਾਨ ਪੂਜਾ ਪਰਮੇਸੁਰ ਜੁਗਿ

ਜੁਗਿ ਏਕੇ ਜਾਤਾ ॥ ਨਾਨਕ ਮਾਘਿ ਮਹਾ ਰਸੁ

ਹਰਿ ਜਪਿ ਅਠਸਠਿ ਤੀਰਥ ਨਾਤਾ ॥ ੧੫ ॥

ਫਲਗੁਨਿ ਮਨਿ ਰਹਸੀ ਪ੍ਰੇਮੁ ਸੁਭਾਇਆ ॥

ਅਨਦਿਨੁ ਰਹਸੁ ਭਾਇਆ ਆਪੁ ਗਵਾਇਆ

॥ ਮਨ ਮੋਹੁ ਚੁਕਾਇਆ ਜਾ ਤਿਸੁ ਭਾਇਆ

Lord ! The whole world is perishable whereas You are ever-existent, most clever and intelligent, and omni-scient, knowing the feelings of individuals, thus rewarding our actions. O Lord! You are pleased with those saints who are virtuous, following Your Will and have imbibed Your virtues of knowledge and worship. We find that we could not rid ourselves of our afflictions by listening to Music in different Ragas and forms, or poetry of different types whereas all our suffering came to an end with recitation of Lord's-True Name.

O Nanak ! The Guru-minded persons, who have worshipped You by inculcating Your love in their hearts are accepted and liked by You just as the obedient faithful wife is loved by her spouse. (13)

(*Pokh Tukha'r pariai....*)

In the month of Poh it snows heavily and all the green leaves and plant get dried up or there is too much suffering in the old age as all the faculties get weakened. O Lord ! I have realised that You are very close to me being present in my body, mind and speech and are not distant from me in this age of suffering, as this body is sustained with Your support only. O Lord-Sustainer of the world ! We enjoy the bliss of life by following the Guru's Word, through His guidance and realising that You are pervading my body and soul. The whole creation of four sources of life, (through eggs, semen, perspiration and the earth) is sustained by You with Your light pervades every form of life. O Lord-benefactor ! May You bestow on me a glimpse and union of the Guru and through it the right understanding so that I could attain salvation in this world. O Nanak ! May the Lord enable me to inculcate His love in my heart through His Grace so that I could remember the Lord and enjoy the bliss of His True Name ! (14)

(*Maga, puneet bhaiee.....*)

O Lord ! In the month of Magh, people consider bathing at holy places as worthwhile, whereas I have realised You within my heart through the company of holy saints. Thus I have gained unity with the Lord in the company of holy saints in the routine manner of my life, having ingrained within my innerself Your virtues and love. O My dear Lord ! Pray listen to my prayer, and bestow on me Your Grace so that I could inculcate Your love in my heart. I find the company of holy saints as the best holy place where we could gain all Your virtues and win Your pleasure and acceptance. The human being could unite with the Lord in the company of holy congregations just as Ganga, Jamuna and Saraswati mingle with each other at Pra'g raj and then all the waters merge with the waters of the ocean. By realising the presence of the Lord in all the four ages and praying to Him with devotion is my way of giving alms or worship of the Lord. O Nanak ! One

ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਓ ॥ ਬਹੁਤੇ ਵੇਸ ਕਰੀ

gets the same benefit of life as bathing at all the sixty-eight holy places of pilgrimage by enjoying the bliss of Lord's love in the company of holy saints. (15)

(Phal gu'nn ma'n rehsi.....)

ਪਿਰ ਬਾਝਹੁ ਮਹਲੀ ਲਹਾ ਨ ਥਾਓ ॥ ਹਾਰ

O Lord ! In the month of Pha'gun, I enjoyed the bliss of Your unison, as a result of my inculcating Your virtues and Your love in my heart which I have liked most, (in the form of Your beautiful love) Having got rid of my egoism, I have enjoyed the eternal bliss. (of Your union) O lord ! When it pleases You, I was got rid of my worldly attachments. Now I would pray to You to abide within my heart through Your Grace, as without Your benevolence I could never enjoy the bliss of Your union in spite of my best efforts or all sorts of penance. When You were pleased with me, I was embellished with Your knowledge, (of Your secrets) and True Name in the form of worldly pleasures, silken clothes or other comforts of joy. O Nanak ! When I was united with the Lord- spouse through the Grace and guidance of the Guru, I inculcated Lord's love in my heart, like the woman enjoying the bliss of her spouse. (16)

(Bedas ma'h ru'ti thiti.....)

ਸਾਰੇ ਕਰਤਾ ਸਭ ਬਿਧਿ ਜਾਣੈ ॥ ਜਿਨਿ ਸੀਗਾਰੀ

All the twelve months, six seasons, fifteen phases of the moon (thitis) and all the (seven) days of the week were made beautiful, in fact, every moment of the year, was made enjoyable and successful through the Lord's Grace with His unison and His presence within me. With the union of the beloved Lord, all my functions were made successful, through Lord's Grace which is nothing unusual for Him as He is the omni-potent Lord-creator knowing all my requirements. Having gained unity with the Lord, I am enjoying the bliss of life, as I have been liked and approved by the Lord who has bestowed all these comforts. Once the Lord was pleased with me, I was honoured with His love in my heart through the Guru's Grace and united with Him. O Nanak ! Now I am enjoying the eternal bliss of the Lord's unison by singing Lord's praises day and night continuously. (17-1)

ਤਿਸਹਿ ਪਿਆਰੀ ਮੇਲੁ ਭਇਆ ਰੰਗੁ ਮਾਣੈ ॥

ਘਰਿ ਸੇਜ ਸੁਹਾਵੀ ਜਾ ਪਿਰਿ ਰਾਵੀ ਗੁਰਮੁਖਿ

ਮਸਤਕਿ ਭਾਗੋ ॥ ਨਾਨਕ ਅਹਿਨਿਸਿ

ਰਾਵੈ ਪ੍ਰੀਤਮੁ ਹਰਿ ਵਰੁ ਬਿਰੁ ਸੋਹਾਗੋ ॥ ੧੭ ॥

੧ ॥

ਤੁਥਾਰੀ ਮਹਲਾ ੧ ॥

Tu'khari Mahala - 1 (Pehlai pe'hrai neain salonariai....)

ਪਹਿਲੈ ਪਹਰੈ ਨੈਣੁ ਸਲੋਨੜੀਏ ਰੈਣਿ ਅੰਧਿਆਰੀ

O human-being with beautiful eyes ! The first phase of Your life i.e. childhood, is full of darkness of ignorance having no idea about the Lord's worship. O Man ! Try to obey the Lord's Will and inculcate Lord's love in your heart, as you are liable to face death any time. When your turn comes, then how will you be awakened from your slumber of ignorance as the Yama, the god of death, will suck away Your life or blood, causing end of Your joy ? Your life's span, full of the darkness of ignorance (about the Lord) is likely to come to an end, how could you have any honorable place in the Lord's presence,

ਰਾਮ ॥ ਵਖਰੁ ਰਾਖੁ ਮੁਈਏ ਆਵੈ ਵਾਰੀ ਰਾਮ ॥

ਵਾਰੀ ਆਵੈ ਕਵਣੁ ਜਗਾਵੈ ਸੂਤੀ ਜਮ ਰਸੁ ਚੂਸੇ

॥ ਰੈਣਿ ਅੰਧਿਰੀ ਕਿਆ ਪਤਿ ਤੇਰੀ ਚੋਰੁ ਪੜੈ ਘਰੁ

ਮੂਸੇ ॥ ਰਾਖਣਹਾਰਾ ਅਗਮ ਅਪਾਰਾ ਸੁਣਿ

ਬੇਨਤੀ ਮੇਰੀਆ ॥ ਨਾਨਕ ਮੂਰਖੁ ਕਬਹਿ ਨ ਚੇਤੇ
ਕਿਆ ਸੂਝੈ ਰੈਣਿ ਅਧਿਰੀਆ ॥ ੧ ॥ ਦੂਜਾ ਪਹਰੁ
ਭਇਆ ਜਾਗੁ ਅਚੇਤੀ ਰਾਮ ॥ ਵਖਰੁ ਰਾਖੁ ਮੁਈਏ
ਖਾਜੈ ਖੇਤੀ ਰਾਮ ॥ ਰਾਖਹੁ ਖੇਤੀ ਹਰਿ ਗੁਰ ਹੇਤੀ
ਜਾਗਤ ਚੇਰੁ ਨ ਲਾਗੈ ॥ ਜਮ ਮਹਿ ਨ ਜਾਵਹੁ
ਨਾ ਦੁਖੁ ਪਾਵਹੁ ਜਮ ਕਾ ਡਰੁ ਭਉ ਭਾਗੈ ॥ ਰਵਿ
ਸਸਿ ਦੀਪਕ ਗੁਰਮਤਿ ਦੁਆਰੈ ਮਨਿ ਸਾਚਾ ਮੁਖਿ
ਧਿਆਵਏ ॥ ਨਾਨਕ ਮੂਰਖੁ ਅਜਹੁ ਨ ਚੇਤੇ ਕਿਵ
ਦੂਜੈ ਸੁਖੁ ਪਾਵਏ ॥ ੨ ॥ ਤੀਜਾ ਪਹਰੁ ਭਇਆ
ਨੀਦ ਵਿਆਪੀ ਰਾਮ ॥ ਮਾਇਆ ਸੁਤ ਦਾਰਾ
ਦੂਖਿ ਸੰਤਾਪੀ ਰਾਮ ॥ ਮਾਇਆ ਸੁਤ ਦਾਰਾ ਜਗਤ
ਪਿਆਰਾ ਚੋਗ ਚੁਗੈ ਨਿਤ ਫਾਸੈ ॥ ਨਾਮੁ ਧਿਆਵੈ
ਤਾ ਸੁਖੁ ਪਾਵੈ ਗੁਰਮਤਿ ਕਾਲੁ ਨ ਗ੍ਰਾਸੈ ॥ ਜੰਮਣੁ
ਮਰਣੁ ਕਾਲੁ ਨਹੀ ਛੋਡੈ ਵਿਣੁ ਨਾਵੈ ਸੰਤਾਪੀ ॥
ਨਾਨਕ ਤੀਜੈ ਤ੍ਰਿਬਿਧਿ ਲੋਕਾ ਮਾਇਆ ਮੋਹਿ
ਵਿਆਪੀ ॥ ੩ ॥ ਚਉਥਾ ਪਹਰੁ ਭਇਆ ਦਉਤੁ
ਬਿਹਾਗੈ ਰਾਮ ॥ ਤਿਨ ਘਰੁ ਰਾਖਿਅੜਾ ਜੋ
ਅਨੁਦਿਨੁ ਜਾਗੈ ਰਾਮ ॥ ਗੁਰ ਪੂਛਿ ਜਾਗੈ ਨਾਮਿ
ਲਾਗੈ ਤਿਨਾ ਰੈਣਿ ਸੁਹੇਲੀਆ ॥ ਗੁਰ ਸਬਦੁ

when the thieves like sexual desires are robbing your inner self slowly but regularly) ? O Lord-Saviour ! You are beyond our reach and comprehension. Pray listen to my supplication ! O Nanak ! This foolish man does not remember the Lord's True Name any time. As in this age of childhood, he is completely incompetent to understand Lord's love due to the darkness of his ignorance. (1) (about Lord's secrets)

O human being, engulfed in the slumber of ignorance ! Better awaken from Your sleep in the second phase of your life (which is considered between the ages of 25 to 50 years) and recite the True Name of the Lord during this period. O human being, facing death anytime ! Try to safeguard your interests (of life) from the robbers like sexual desires, as Your life's span is being cut short by the approaching death without realising the Lord's love or worship. (The crop of life is being wasted by vicious actions) O Man ! Try to save your life (field with crops) by inculcating Lord's love in your heart through the Guru's guidance by keeping awake from this slumber of ignorance, as no thieves would dare rob you, if you are awake. You will not suffer the pangs of torture by the Yama, god of death, in case you remember the Lord and avoid all sufferings by ridding Yourself of the fear of death or Yama. O Man ! Try to recite Lord's True Name with your tongue through the Guru's guidance, acquiring knowledge and worldly detachment. These lamps, the Sun and the Moon, are shining providing light of knowledge. O Nanak ! This foolish man does not recite the True Name of the Lord even now, so how could he have peace of mind due to his dual-mindedness, during the second phase of life ? (2)

In the third phase of life, (between 60 and 70 year of age) the man becomes weak and helpless, thus engrossed in sleep (of worldly attachments) he suffers the pangs of separation from the Lord. O Lord. This man, engulfed in the worldly love of wealth, son or wife, undergoes all sorts of suffering, being forgetful of the Lord. So this human being, gets more and more interested in vicious thoughts of worldly falsehood (Maya) including love of the wife and son, and thus gets caught in the snare of falsehood and worldly desires. But if this man were to recite True Name of the Lord, he would enjoy all the bliss and joy of life, by following the Guru's teachings even the fear of death will not bother him or deter him from the right path. But without True Name, no one gets rid of the fear of death, or the cycle of Rebirths, thus suffering

ਕਮਾਵਹਿ ਜਨਮਿ ਨ ਆਵਹਿ ਤਿਨਾ ਹਰਿ ਪ੍ਰਭੁ

ਬੇਲੀਆ ॥ ਕਰ ਕੰਧਿ ਚਰਣ ਸਰੀਰੁ ਕੰਧੈ ਨੈਣ

ਅੰਧੁਲੇ ਤਨੁ ਭਸਮ ਸੇ ॥ ਨਾਨਕ ਦੁਖੀਆ ਜੁਗ

ਚਾਰੇ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਮਨਿ ਵਸੇ ॥ ੪ ॥

ਖੂਲੀ ਗੰਠਿ ਉਠੇ ਲਿਖਿਆ ਆਇਆ ਰਾਮ ॥

ਰਸ ਕਸ ਸੁਖ ਠਾਕੇ ਬੰਧਿ ਚਲਾਇਆ ਰਾਮ ॥

ਬੰਧਿ ਚਲਾਇਆ ਜਾ ਪ੍ਰਭ ਭਾਇਆ ਨਾ ਦੀਸੈ

ਨਾ ਸੁਣੀਐ ॥ ਆਪਣ ਵਾਰੀ ਸਭਸੈ ਆਵੈ ਪਕੀ

ਖੇਤੀ ਲੁਣੀਐ ॥ ਘੜੀ ਚਸੇ ਕਾ ਲੇਖਾ ਲੀਜੈ

ਬੁਰਾ ਭਲਾ ਸਹੁ ਜੀਆ ॥ ਨਾਨਕ ਸੁਰਿ ਨਰ

ਸਬਦਿ ਮਿਲਾਏ ਤਿਨਿ ਪ੍ਰਭਿ ਕਾਰਣੁ ਕੀਆ ॥

੫ ॥ ੨ ॥

ਤੁਖਾਰੀ ਮਹਲਾ ੧ ॥

ਤਾਰਾ ਚੜਿਆ ਲੀਮਾ ਕਿਉ ਨਦਰਿ ਨਿਹਾਲਿਆ

ਰਾਮ ॥ ਸੇਵਕ ਪੂਰ ਕਰੀਮਾ ਸਤਿਗੁਰਿ ਸਬਦਿ

ਦਿਖਾਲਿਆ ਰਾਮ ॥ ਗੁਰ ਸਬਦਿ ਦਿਖਾਲਿਆ

ਸਚੁ ਸਮਾਲਿਆ ਅਹਿਨਿਸਿ ਦੇਖਿ ਬੀਚਾਰਿਆ

॥ ਧਾਵਤ ਪੰਚ ਰਹੇ ਘਰੁ ਜਾਣਿਆ ਕਾਮੁ ਕ੍ਰੋਧੁ

ਬਿਖੁ ਮਾਰਿਆ ॥ ਅੰਤਰਿ ਜੋਤਿ ਭਈ ਗੁਰ ਸਾਖੀ

badly. O Nanak ! During this third phase of life, man gets engrossed in the love of the three pronged Maya (lust for power, greed and peace) thus wasting this precious life. (3).

O dear Brother ! Now the fourth phase of life the old age (of 100 years) has come and the day of death is approaching fast; only the persons who are awake day and night in the remembrance of the Lord, could save themselves from its onslaught. The persons, who have awakened themselves in the recitation of Lord's True Name through the Guru's guidance, have spent their (night of) age in peace and comforts. The persons, who follow the Guru's Word, are not born again as they have befriended the Lord. But in this age, the human being becomes feeble as his hands are shaky, with the body equally unbalanced, when the eyes cannot see properly and this body is almost like dust. O Nanak! This man thus faces sufferings all through the four ages without inculcating True Name in his heart. (4)

When the soul leaves the body, the Yama, god of death, approaches the body and directs it to accompany him as per Lord's dictates or His Will. O Brother ! At this stage, man is deprived of all comforts and the Yama clutches this body directing it to accompany him. Then the man is taken along with Yama as it pleases the Lord, and at this stage this sinner neither could see anything nor hear anything. Everyone has to follow this path and face this day of judgement, whereas in the old age one has to face death definitely. (just as the ripe crop will always be cut) Then the man has to account for every moment of his life and his deeds, and has to bear the fruit of his actions (in life.) O Nanak ! The human beings and the gods are united with the Lord through the Guru's guidance, as per the Lord's Will, who is controlling the cause and effect of everything. (5 - 2)

Tukhari Mahala - 1 (Tara char'ia lama kiun.....)

O Brother ! The big star of the Lord-Almighty is shining brightly, how could I seek Lord's blessings ? The person, who serves the Lord with his good deeds, gets the Lord's knowledge through the Guru's teachings; Such a person has realised Truth (about Lord) through the Guru's guidance and has also realised the star (of God) by remembering the Lord day and night. Once a person attains self-realisation, all the five vices like sexual desires and anger are controlled, which are like poison in the body. With the Guru's guidance the mind gets enlightened and all the Lord's secrets are realised through good deeds. O Nanak! We have perceived the Lord pervading all over the Universe by ridding our selves of egoism, thus getting

ਚੀਨੇ ਰਾਮ ਕਰੀਮਾ ॥ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਪਤੀਣੇ
ਤਾਰਾ ਚੜਿਆ ਲੀਮਾ ॥ ੧ ॥ ਗੁਰਮੁਖਿ ਜਾਗਿ
ਰਹੇ ਚੂਕੀ ਅਭਿਮਾਨੀ ਰਾਮ ॥ ਅਨਦਿਨੁ ਭੋਰੁ
ਭਇਆ ਸਾਚਿ ਸਮਾਨੀ ਰਾਮ ॥ ਸਾਚਿ ਸਮਾਨੀ
ਗੁਰਮੁਖਿ ਮਨਿ ਭਾਨੀ ਗੁਰਮੁਖਿ ਸਾਬਤੁ ਜਾਗੇ ॥
ਸਾਚੁ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਦੀਆ ਹਰਿ ਚਰਨੀ
ਲਿਵ ਲਾਗੇ ॥ ਪ੍ਰਗਟੀ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ
ਮਨਮੁਖਿ ਭਰਮਿ ਭੁਲਾਣੀ ॥ ਨਾਨਕ ਭੋਰੁ ਭਇਆ
ਮਨੁ ਮਾਨਿਆ ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ ॥ ੨ ॥
ਅਉਗਣ ਵੀਸਰਿਆ ਗੁਣੀ ਘਰੁ ਕੀਆ ਰਾਮ ॥
ਏਕੋ ਰਵਿ ਰਹਿਆ ਅਵਰੁ ਨ ਬੀਆ ਰਾਮ ॥
ਰਵਿ ਰਹਿਆ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ ਮਨ ਹੀ ਤੇ
ਮਨੁ ਮਾਨਿਆ ॥ ਜਿਨਿ ਜਲ ਥਲ ਤ੍ਰਿਭਵਣ
ਘਟੁ ਘਟੁ ਥਾਪਿਆ ਸੋ ਪ੍ਰਭੁ ਗੁਰਮੁਖਿ ਜਾਨਿਆ
॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਅਪਾਰਾ ਤ੍ਰਿਬਿਧਿ
ਮੇਟਿ ਸਮਾਈ ॥ ਨਾਨਕ ਅਵਗਣ ਗੁਣਹ ਸਮਾਣੇ
ਐਸੀ ਗੁਰਮਤਿ ਪਾਈ ॥ ੩ ॥ ਆਵਣ ਜਾਣ
ਰਹੇ ਚੂਕਾ ਭੋਲਾ ਰਾਮ ॥ ਹਉਮੈ ਮਾਰਿ ਮਿਲੇ
ਸਾਚਾ ਚੋਲਾ ਰਾਮ ॥ ਹਉਮੈ ਗੁਰਿ ਖੋਈ ਪਰਗਟੁ
ਹੋਈ ਚੂਕੇ ਸੋਗ ਸੰਤਾਪੈ ॥ ਜੋਤੀ ਅੰਦਰਿ ਜੋਤਿ
ਸਮਾਣੀ ਆਪੁ ਪਛਾਤਾ ਆਪੈ ॥ ਪੇਈਅੜੈ ਘਰਿ
ਸਬਦਿ ਪਤੀਣੀ ਸਾਹੁਰੜੈ ਪਿਰ ਭਾਣੀ ॥ ਨਾਨਕ

fully satisfied by seeing the big star. (1)

The Guru-minded persons are always awake in the recitation of True Name, having rid themselves of their ego. They are always immersed in the remembrance of the True Lord, as they have been enlightened and perceive the Lord continuously (day and night). Such Guru-minded persons are fully alive to Truth and the True Lord being awakened through the Guru's guidance and are always imbued with the love of the Lord. The persons, who are bestowed with the nectar of True Name, are always seeking the lotus-feet of the Lord, through the company of the Guru. Thus the Guru-minded persons get enlightened with a glimpse of the Lord whereas the self willed (faithless) persons are always engrossed in whims and doubts or dual-mindedness. O Nanak ! The Guru-minded persons are fully enlightened with the knowledge of the Lord's secrets like the day dawn, as such they make a success of their lives by keeping awake in Lord's remembrance. (2)

O Lord ! The Guru-minded persons have inculcated virtues and love of the Lord in their hearts having got rid of the vicious thoughts, as they perceive the same Lord pervading everywhere without any other power equal to Him. Having accepted the fact that the same Lord Almighty is present everywhere and there is none else, the mind has realised the importance of the Lord's Name through the Guru's guidance. The Guru-minded persons have thus attained the Lord, who has created this universe with lands, oceans and the three regions alongwith various beings. O Nanak ! The Lord is all powerful, controlling the cause and effect of everything and the three-pronged Maya (worldly falsehood) which is prevailing all over. We have been able to inculcate virtues, rejecting all vices and sinful actions through the Guru's teachings. (3)

O Lord ! We have got rid of all our doubts and misgivings, thus avoiding (going through) the cycle of births and deaths, and have finally merged with the True Lord ridding ourselves of egoism, thus making this life successful. The Guru has enabled us to overcome our egoism with attaining self-realisation and all our afflictions and sorrow have disappeared. The mind has been illumined with the light of Lord's knowledge, thus realising the Lord's secrets automatically. The person, whom the Lord is pleased with in this world, gets His

ਸਤਿਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ਚੂਕੀ ਕਾਣਿ ਲੋਕਾਣੀ

॥ ੪ ॥ ੩ ॥

ਤੁਖਾਰੀ ਮਹਲਾ ੧ ॥

ਭੋਲਾਵਡੈ ਭੁਲੀ ਭੁਲਿ ਭੁਲਿ ਪਛੋਤਾਣੀ ॥ ਪਿਰਿ

ਛੋਡਿਅੜੀ ਸੁਤੀ ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣੀ ॥ ਪਿਰਿ

ਛੋਡੀ ਸੁਤੀ ਅਵਗਣਿ ਮੁਤੀ ਤਿਸੁ ਧਨ ਵਿਧਣ

ਰਾਤੇ ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਵਿਗੁਤੀ ਹਉਮੈ

ਲਗੀ ਤਾਤੇ ॥ ਉਡਰਿ ਹੰਸੁ ਚਲਿਆ ਫੁਰਮਾਇਆ

ਭਸਮੈ ਭਸਮ ਸਮਾਣੀ ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ

ਵਿਹੁਣੀ ਭੁਲਿ ਭੁਲਿ ਪਛੋਤਾਣੀ ॥ ੧ ॥ ਸੁਣਿ

ਨਾਹ ਪਿਆਰੇ ਇਕ ਬੇਨੰਤੀ ਮੇਰੀ ॥ ਤੂ ਨਿਜ

ਘਰਿ ਵਸਿਅੜਾ ਹਉ ਭੁਲਿ ਭਸਮੈ ਢੇਰੀ ॥ ਬਿਨੁ

ਅਪਨੇ ਨਾਹੈ ਕੋਇ ਨ ਚਾਹੈ ਕਿਆ ਕਹੀਐ ਕਿਆ

ਕੀਜੈ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਸਨ ਰਸੁ ਰਸਨਾ ਗੁਰ

ਸਬਦੀ ਰਸੁ ਪੀਜੈ ॥ ਵਿਣੁ ਨਾਵੈ ਕੇ ਸੰਗਿ ਨ

ਸਾਥੀ ਆਵੈ ਜਾਇ ਘਨੇਰੀ ॥ ਨਾਨਕ ਲਾਹਾ ਲੈ

ਘਰਿ ਜਾਈਐ ਸਾਚੀ ਸਚੁ ਮਤਿ ਤੇਰੀ ॥ ੨ ॥

ਸਾਜਨ ਦੇਸਿ ਵਿਦੇਸੀਅੜੇ ਸਾਨੇਹੜੇ ਦੇਦੀ ॥

ਸਾਰਿ ਸਮਾਲੇ ਤਿਨ ਸਜਣਾ ਮੁੰਧ ਨੈਣ ਭਰੇਦੀ ॥

ਮੁੰਧ ਨੈਣ ਭਰੇਦੀ ਗੁਣ ਸਾਰੇਦੀ ਕਿਉ ਪ੍ਰਭ ਮਿਲਾ

ਪਿਆਰੇ ॥ ਮਾਰਗੁ ਪੰਥੁ ਨ ਜਾਣਉ ਵਿਖੜਾ ਕਿਉ

ਪਾਈਐ ਪਿਰੁ ਪਾਰੇ ॥ ਸਤਿਗੁਰ ਸਬਦੀ ਮਿਲੈ

recognition, and acceptance in the next world as well by following the Guru's Word and guidance. O Nanak ! The Lord has united me with Himself in the company of holy saints, thus saving me from the obligations of others. (4 - 3)

Tukha'ri Mahala - 1 (*Bhola'var'ai bhuli bhu'l bhu'l....*)

The self-willed faithless person repent later, having forsaken the Lord due to their ignorance or lack of knowledge and misgivings. Such a faithless person has not realised the Lord's secrets, and True Name as such he has been given up by the Lord, being engrossed in the slumber of ignorance. Further more this person suffers in this life and wastes his time due to his ignorance, having been deserted by the Lord-spouse due to his misdeeds and lack of knowledge. He is engrossed in the vices of sexual desires, anger and egoism, thus facing the heat and suffering due to his egoism. When the Lord ordains, the soul leaves the human frame as per His Will, and his body is reduced to ashes mingling with the dust. O Nanak! This faithless person repents for his failures and forgetfulness, being ignorant about Lord's True Name. (1)

O dear Lord-spouse ! Pray listen to my prayers and abide within my inner-self as without Your presence in my being, I am lost completely, being reduced to dust. Without the Prime-soul (Lord) being present within my soul, no one even looks at me or respects me. Whom shall we approach as nothing can be done now? Let us, therefore, enjoy the bliss of the nectar of True Name by partaking it through the Guru's Word in the company of holy saints. But without reciting Lord's True Name, no one keeps company with you and the whole world undergoes the torture of the cycle of Rebirths. O Nanak ! Let us accept the True message of the Guru, thus making a success of this life and proceed to Lord's Presence with honour. (2)

The Lord does not lend glimpse of His Vision and I am seeking the support of holy saints (asking everyone I happen to meet) to enable me perceive my Lord. I am pining for having His glimpse through the friendly saints, and am wailing singing Lord's praises for uniting with my dear beloved Lord, not knowing how to unite with Him. How could I gain merger with my Lord-spouse, as the path leading to His union is rather full of problems and obstacles ? How could I cross this tortuous ocean of life successfully ? If one were to surrender one's body and mind to the Lord-spouse through the Guru's guidance, one could get over this separation and unite with the Lord. O

ਵਿਛੁੰਨੀ ਤਨੁ ਮਨੁ ਆਰੈ ਰਾਖੈ ॥ ਨਾਨਕ ਅੰਮ੍ਰਿਤ
ਬਿਰਖੁ ਮਹਾ ਰਸ ਫਲਿਆ ਮਿਲਿ ਪ੍ਰੀਤਮ ਰਸੁ
ਚਾਖੈ ॥ ੩ ॥ ਮਹਲਿ ਬੁਲਾਇਕੀਏ ਬਿਲਮੁ ਨ
ਕੀਜੈ ॥ ਅਨਦਿਨੁ ਰਤਕੀਏ ਸਹਜਿ ਮਿਲੀਜੈ ॥
ਸੁਖਿ ਸਹਜਿ ਮਿਲੀਜੈ ਰੋਸੁ ਨ ਕੀਜੈ ਗਰਬੁ
ਨਿਵਾਰਿ ਸਮਾਣੀ ॥ ਸਾਚੈ ਰਾਤੀ ਮਿਲੈ ਮਿਲਾਈ
ਮਨਮੁਖਿ ਆਵਣ ਜਾਣੀ ॥ ਜਬ ਨਾਚੀ ਤਬ
ਘੁਘਟੁ ਕੈਸਾ ਮਟੁਕੀ ਫੋੜਿ ਨਿਰਾਰੀ ॥ ਨਾਨਕ
ਆਪੈ ਆਪੁ ਪਛਾਣੈ ਗੁਰਮੁਖਿ ਤਤੁ ਬੀਚਾਰੀ ॥
੪ ॥ ੪ ॥

ਤੁਖਾਰੀ ਮਹਲਾ ੧ ॥

ਮੇਰੇ ਲਾਲ ਰੰਗੀਲੇ ਹਮ ਲਾਲਨ ਕੇ ਲਾਲੇ ॥
ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਲੇ
॥ ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ਜਾ ਤਿਸੁ ਭਾਇਆ
ਜਾ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥ ਜਗਜੀਵਨੁ ਦਾਤਾ
ਪੁਰਖੁ ਬਿਧਾਤਾ ਸਹਜਿ ਮਿਲੇ ਬਨਵਾਰੀ ॥
ਨਦਰਿ ਕਰਹਿ ਤੂ ਤਾਰਹਿ ਤਰੀਐ ਸਚੁ ਦੇਵਰੁ
ਦੀਨ ਦਇਆਲਾ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਦਾਸਨਿ
ਦਾਸਾ ਤੂ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਾ ॥ ੧ ॥
ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹੇ ਅਤਿ ਪਿਆਰੇ ॥ ਸਬਦੇ
ਰਵਿ ਰਹਿਆ ਗੁਰ ਰੂਪਿ ਮੁਰਾਰੇ ॥ ਗੁਰ ਰੂਪ
ਮੁਰਾਰੇ ਤ੍ਰਿਭਵਣ ਧਾਰੇ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ

Nanak ! The Lord is like a tree laden with the nectar (fruit) of True Name and one could experience this delicious taste of True Name through the company of the beloved Guru. (3)

O lucky human being ! Having been sent for by the Lord to proceed His Presence, please do not delay this process of uniting with the Lord-spouse. Now you could attain unison with the Lord by singing His praises day and night in the state of Equipose. The person, who has got rid of his egoism and anger, could merge with the Lord and enjoy the bliss of the union through His knowledge, in the state of Equipose. The Guru-minded person merges with the Lord through the Guru's guidance by practising truthful living, whereas the faithless person goes endlessly through the cycle of births and deaths. When we are singing the praises of the Lord, we should not feel any hesitation, ridding ourselves of all shame or prestige just as a dancer need not cover her face while dancing, throwing all prestige or shame to the winds.

O Nanak ! ! The Guru-minded persons, who have realised the difference between Truth and falsehood, attain self-realisation and unity with the Lord. (4 - 4)

Tukhari Mahala - 1 (*Mera lal rangilai hum lalan ke ..*)

O my blissful Lord ! I am the slave of Your slaves, and I have realised the Lord, who is beyond our reach and comprehension, as such I need not seek another power's help. When the Lord has bestowed His Grace on me, I was united with the Guru, who enabled me to attain the limitless and unfathomable Lord, when my love was approved by Him. O Lord-benefactor ! You are our life-giver, bestowing all bliss on us through Your Grace and we could unite with You through Your light and knowledge. O Lord-Merciful ! You are enabling us to attain Truth and salvation through Your Grace and mercy, thus crossing this ocean of life successfully. O Nanak ! I am a slave of the Lord, who is sustainer of all beings. (1)

O Lord ! Pray grant me the gift of True Name. O dear Lord ! You are full of Your love, bestowing Your True Name on us. You are pervading the whole Universe, but this fact could be realised only through the Guru's guidance and the Guru's Word.

O Lord-Almighty ! You are the creator of all the three worlds, and no one has been able to gauge Your depth or Greatness. You have created this world with different types and forms of human beings, while Your Greatness and Vastness

॥ ਰੰਗੀ ਜਿਨਸੀ ਜੰਤ ਉਪਾਏ ਨਿਤ ਦੇਵੈ ਚੜੈ
ਸਵਾਇਆ ॥ ਅਪਰੰਪਰੁ ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਤਿਸੁ
ਭਾਵੈ ਸੇ ਹੋਵੈ ॥ ਨਾਨਕ ਹੀਰਾ ਹੀਰੈ ਬੇਧਿਆ
ਗੁਣ ਕੈ ਹਾਰਿ ਪਰੋਵੈ ॥ ੨ ॥ ਗੁਣ ਗੁਣਹਿ
ਸਮਾਣੇ ਮਸਤਕਿ ਨਾਮ ਨੀਸਾਣੇ ॥ ਸਚੁ ਸਾਚਿ
ਸਮਾਇਆ ਚੂਕਾ ਆਵਣ ਜਾਣੇ ॥ ਸਚੁ ਸਾਚਿ
ਪਛਾਤਾ ਸਾਚੈ ਰਾਤਾ ਸਾਚੁ ਮਿਲੈ ਮਨਿ ਭਾਵੈ ॥
ਸਾਚੇ ਉਪਰਿ ਅਵਰੁ ਨ ਦੀਸੈ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵੈ
॥ ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੇਰਾ ਬੰਧਨ ਖੋਲਿ
ਨਿਰਾਰੇ ॥ ਨਾਨਕ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ਜਾ
ਮਿਲਿਆ ਅਤਿ ਪਿਆਰੇ ॥ ੩ ॥ ਸਚ ਘਰੁ ਖੋਜਿ
ਲਹੇ ਸਾਚਾ ਗੁਰ ਥਾਨੋ ॥ ਮਨਮੁਖਿ ਨਹ ਪਾਈਐ
ਗੁਰਮੁਖਿ ਗਿਆਨੋ ॥ ਦੇਵੈ ਸਚੁ ਦਾਨੋ ਸੇ ਪਰਵਾਨੋ
ਸਦ ਦਾਤਾ ਵਡ ਦਾਣਾ ॥ ਅਮਰੁ ਅਜੋਨੀ
ਅਸਥਿਰੁ ਜਾਪੈ ਸਾਚਾ ਮਹਲੁ ਚਿਰਾਣਾ ॥ ਦੇਤਿ
ਉਚਾਪਤਿ ਲੇਖੁ ਨ ਲਿਖੀਐ ਪ੍ਰਗਟੀ ਜੋਤਿ ਮੁਰਾਰੀ
॥ ਨਾਨਕ ਸਾਚਾ ਸਾਚੈ ਰਾਚਾ ਗੁਰਮੁਖਿ ਤਰੀਐ
ਤਾਰੀ ॥ ੪ ॥ ੫ ॥

ਤੁਖਾਰੀ ਮਹਲਾ ੧ ॥

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਮਝੁ ਅਚੇਤ ਇਆਨਿਆ
ਰਾਮ ॥ ਏ ਮਨ ਮੇਰਿਆ ਛਡਿ ਅਵਗਣ ਗੁਣੀ
ਸਮਾਣਿਆ ਰਾਮ ॥ ਬਹੁ ਸਾਦ ਲੁਭਾਣੇ ਕਿਰਤ

knows no bounds, as You are limitless.

O Lord ! You create this Universe and then destroy it as it pleases You, as You are limitless and beyond our comprehension. O Nanak ! The person who has inculcated Lord's love in his heart and sings His praises, finally merges with Him, just as a diamond could be linked with another diamond only. (2)

The person, who is fortunate and pre-destined by Lord's Will to attain True Name, gains all the virtues, by ridding himself of all his failings and shortcomings. Thus the person, who has attained Truth and truthful living, gets away from going through the cycle of births and deaths. The person, who has realised Truth, finally unites with the True Lord as well, as he is imbued with His love through the pleasure and Grace of the Lord. When such a truthful person unites with the True Lord, he does not perceive any other power equal to His Greatness. The beloved Lord has enamoured me into His fold and love by bewitching my mind, having cast off all my worldly bondage. O Nanak ! My soul has merged with the Prime-soul, the True Lord, once I joined the company of the Guru. (3)

The person, who has approached the True and perfect Guru, finally attains the True Lord, having realised His secrets. If is through following Guru's teachings by the Guru-minded persons that they gain all the knowledge whereas the self-willed persons cannot gain any insight into Lord's secrets. The person, who is bestowed with the gift of True Name by the Lord, is acceptable in the Lord's Presence and his abode of Truthful life is existing since long. The person, who is blessed with the light of knowledge by the Lord-Almighty, the destroyer of egoism, is enlightened by the Lord according to His Will, but nobody could account for all this. O Nanak ! The Guru-minded person, imbued with the love of True Lord and Truthfulness, helps others as well to cross this ocean of life successfully. (4-5)

Tukhari Mahala - 1 (E'ai ma'n meria tu samajh.....)

O my foolish Mind ! Try to understand the secrets of the Lord. O my mind ! By leaving aside your shortcomings and vicious thoughts, you should merge with the virtuous Lord by following His virtues (and singing His praises). The faithless persons, who have been separated from the Lord, due to their earlier sinful actions and vicious tastes of worldly pleasures,

ਕਮਾਣੇ ਵਿਛੜਿਆ ਨਹੀ ਮੇਲਾ ॥ ਕਿਉ ਦੁਤਰੁ
ਤਰੀਐ ਜਮ ਡਰਿ ਮਰੀਐ ਜਮ ਕਾ ਪੰਥੁ ਦੁਹੇਲਾ
॥ ਮਨਿ ਰਾਮੁ ਨਹੀ ਜਾਤਾ ਸਾਝ ਪ੍ਰਭਾਤਾ ਅਵਘਟਿ
ਰੁਧਾ ਕਿਆ ਕਰੇ ॥ ਬੰਧਨਿ ਬਾਧਿਆ ਇਨ ਬਿਧਿ
ਛੁਟੈ ਗੁਰਮੁਖਿ ਸੇਵੈ ਨਰਹਰੇ ॥ ੧ ॥ ਏ ਮਨ
ਮੇਰਿਆ ਤੂ ਛੋਡਿ ਆਲ ਜੰਜਾਲਾ ਰਾਮ ॥ ਏ ਮਨ
ਮੇਰਿਆ ਹਰਿ ਸੇਵਹੁ ਪੁਰਖੁ ਨਿਰਾਲਾ ਰਾਮ ॥
ਹਰਿ ਸਿਮਰਿ ਦੇਕੰਕਾਰੁ ਸਾਚਾ ਸਭੁ ਜਗਤੁ ਜਿੰਨਿ
ਉਪਾਇਆ ॥ ਪਉਣੁ ਪਾਣੀ ਅਗਨਿ ਬਾਧੇ ਗੁਰਿ
ਖੇਲੁ ਜਗਤਿ ਦਿਖਾਇਆ ॥ ਆਚਾਰਿ ਤੂ ਵੀਚਾਰਿ
ਆਪੇ ਹਰਿ ਨਾਮੁ ਸੰਜਮ ਜਪੁ ਤਪੇ ॥ ਸਖਾ ਸੈਨੁ
ਪਿਆਰੁ ਪ੍ਰੀਤਮੁ ਨਾਮੁ ਹਰਿ ਕਾ ਜਪੁ ਜਪੇ ॥ ੨ ॥
ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਥਿਰੁ ਰਹੁ ਚੋਟ ਨ ਖਾਵਹੀ
ਰਾਮ ॥ ਏ ਮਨ ਮੇਰਿਆ ਗੁਣ ਗਾਵਹਿ ਸਹਜਿ
ਸਮਾਵਹੀ ਰਾਮ ॥ ਗੁਣ ਗਾਇ ਰਾਮ ਰਸਾਇ
ਰਸੀਅਹਿ ਗੁਰ ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਹੇ ॥ ੩ ॥
ਲੋਕ ਦੀਪਕੁ ਸਬਦਿ ਚਾਨਣੁ ਪੰਚ ਦੂਤ ਸੰਘਾਰਹੇ
॥ ਭੈ ਕਾਟਿ ਨਿਰਭਉ ਤਰਹਿ ਦੁਤਰੁ ਗੁਰਿ
ਮਿਲਿਐ ਕਾਰਜ ਸਾਰਹੇ ॥ ਰੂਪੁ ਰੰਗੁ ਪਿਆਰੁ
ਹਰਿ ਸਿਉ ਹਰਿ ਆਪਿ ਕਿਰਪਾ ਧਾਰਹੇ ॥ ੪ ॥
ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਕਿਆ ਲੈ ਆਇਆ ਕਿਆ
ਲੈ ਜਾਇਸੀ ਰਾਮ ॥ ਏ ਮਨ ਮੇਰਿਆ ਤਾ ਛੁਟਸੀ
ਜਾ ਭਰਮੁ ਚੁਕਾਇਸੀ ਰਾਮ ॥ ਧਨੁ ਸੰਚਿ ਹਰਿ

cannot get unison with the Lord again. How could we cross this tortuous ocean of life successfully, as we are dying with the fear of Yama, the god of death, whose path of punishment is too dreadful ? O My mind ! You are such a fool as to have completely ignored the remembrance of the Lord either in the morning of the evenings. How would you face the Yama, with all the problems of his punishing attitude ? The only possibility of escaping this bondage of vices, and punishment is through reciting Lord's True Name with the Guru's guidance, by becoming Guru-minded and worshipping the Lord Almighty. (1)

O my mind ! Let us recite the True Name by discarding all the worldly bondage and entanglements. O my mind ! Try to serve the Lord, who remains aloof, secluded, and distinct from the world ! Try to remember the one formless Lord, who has created this Universe by combining the elements of air, water and fire and then enacting this worldly drama for us to perceive. Try to engage yourself in the noble deeds by controlling your various senses and pondering over the means of reciting True Name through meditation, penance and a life of discipline. O my mind ! Let us recite the True Name of the beloved Lord, who is our sincere friend and a trusted companion through His True Name. (2)

O my mind ! Try to remain stead-fast in your remembrance of the Lord, so that you could rid yourself from the punishment of the Yama. O my mind ! You could merge with the Lord in the (fourth) state of Equipose by singing His praises. Let us get immersed in the True Name of the Lord-wonderful, by using the collyrium of knowledge through the Guru's guidance and singing His praises. We could over come the five vices like sexual desires by getting enlightened with the knowledge of the Lord who is the shining star of all the three worlds, through the Guru's Word. By joining the company of the Guru we could cross this ocean of life successfully by ridding ourselves of the fear of Death and becoming fearless. The Lord would bestow His Grace on You, so that You may inculcate Lord's love in your heart and recite His True Name. (3)

O my mind! Deliberate on the fact, as to what you had brought alongwith yourself at the time of birth and what will accompany you at the time of death. O my mind ! Remember that we could escape from the worldly bondage only by ridding ourselves of dual-mindedness and other misgivings. We could also attain self-realisation through following the Guru's Word,

ਹਰਿ ਨਾਮ ਵਖਰੁ ਗੁਰ ਸਬਦਿ ਭਾਉ ਪਛਾਣਹੇ ॥
 ਮੈਲੁ ਪਰਹਰਿ ਸਬਦਿ ਨਿਰਮਲੁ ਮਹਲੁ ਘਰੁ
 ਸਚੁ ਜਾਣਹੇ ॥ ਪਤਿ ਨਾਮੁ ਪਾਵਹਿ ਘਰਿ
 ਸਿਧਾਵਹਿ ਝੋਲਿ ਅੰਮ੍ਰਿਤੁ ਪੀ ਰਸੈ ॥ ਹਰਿ ਨਾਮੁ
 ਧਿਆਈਐ ਸਬਦਿ ਰਸੁ ਪਾਈਐ ਵਡਭਾਗਿ
 ਜਪੀਐ ਹਰਿ ਜਸੈ ॥ ੪ ॥ ਏ ਮਨ ਮੇਰਿਆ ਬਿਨੁ
 ਪਉੜੀਆ ਮੰਦਰਿ ਕਿਉ ਚੜੈ ਰਾਮ ॥ ਏ ਮਨ
 ਮੇਰਿਆ ਬਿਨੁ ਬੇੜੀ ਪਾਰਿ ਨ ਅੰਬੜੈ ਰਾਮ ॥
 ਪਾਰਿ ਸਾਜਨੁ ਅਪਾਰੁ ਪ੍ਰੀਤਮੁ ਗੁਰ ਸਬਦ ਸੁਰਤਿ
 ਲੰਘਾਵਏ ॥ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਕਰਹਿ ਰਲੀਆ
 ਫਿਰਿ ਨ ਪਛੋਤਾਵਏ ॥ ਕਰਿ ਦਇਆ ਦਾਨੁ
 ਦਇਆਲ ਸਾਚਾ ਹਰਿ ਨਾਮ ਸੰਗਤਿ ਪਾਵਹਿ ॥
 ਨਾਨਕੁ ਪਇਅੰਧੈ ਸੁਣਹੁ ਪ੍ਰੀਤਮ ਗੁਰ ਸਬਦਿ
 ਮਨੁ ਸਮਝਾਵਹਿ ॥ ੫ ॥ ੬ ॥

ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅੰਤਰਿ ਪਿਰੀ ਪਿਆਰੁ ਕਿਉ ਪਿਰ ਬਿਨੁ ਜੀਵੀਐ
 ਰਾਮ ॥ ਜਬ ਲਗੁ ਦਰਸੁ ਨ ਹੋਇ ਕਿਉ ਅੰਮ੍ਰਿਤੁ
 ਪੀਵੀਐ ਰਾਮ ॥ ਕਿਉ ਅੰਮ੍ਰਿਤੁ ਪੀਵੀਐ ਹਰਿ
 ਬਿਨੁ ਜੀਵੀਐ ਤਿਸੁ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਏ ॥
 ਅਨਦਿਨੁ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਪਿਰ ਬਿਨੁ
 ਪਿਆਸ ਨ ਜਾਏ ॥ ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਹਰਿ
 ਪਿਆਰੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦ ਸਾਰਿਆ ॥ ਗੁਰ
 ਕੈ ਸਬਦਿ ਮਿਲਿਆ ਮੈ ਪ੍ਰੀਤਮੁ ਹਉ ਸਤਿਗੁਰ

and amassing the treasure of Lord's True Name as our merchandise in the business of life. We could purify ourselves of the filth of worldly falsehood through the Guru's message of love and Tenth, thus realising the Lord's presence within our inner selves. We could drink the nectar of True Name and satiate ourselves by attaining True Name through the Guru's guidance by ridding ourselves of the dirt of vices, thus proceeding to the Lord's Presence with honour and flying colours. O Brother ! Let us recite True Name and enjoy the bliss of singing Lord's Praises through our good fortune and Lord's pre-destined Will with the Guru's guidance. (4)

O my mind ! How could you attain the Lord and climb the stairs leading to the Lord's place without gaining the knowledge of His Greatness ?

O my mind ! We cannot gain access to the limitless Lord's Presence without the means (help) of the boat of Lord's worship, and True Name. The beloved Lord, the friend of our body and soul, is keeping Himself aloof from this vast world and could enable us to cross this ocean of life through the Guru's Word and His Grace. So the best course to enjoy the bliss of life is to join the company of holy saints so that we do not have to repent later (at the end of life) O Lord-benefactor ! Pray bless me with this boon that I could recite Your True Name in the company of holy congregations and holy Saints ! (5 - 6)

Tukhari Chhant Mahala - 1 *Ik onkar satgur prasad*
(Antar piri piar kiun pir bin...)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my Lord-Spouse ! I have imbibed Your love in my heart. How could I exist without Your Presence within me ? O Lord ! How could I partake of the nectar of True Name till such time I get Your glimpse ? O Lord ! How could I live without You, as I cannot feel alive without Your love ? How could I drink the nectar of Your True Name without Your support ?

O Lord ! I am continuously pining for Your glimpse day in and day out, as my thirst cannot be quenched without Your love. O beloved Lord ! May I be bestowed with Your Grace so that I could recite Your True Name all the time ! O dear beloved Lord ! I offer myself as a sacrifice to the Guru who has enabled me to unite with You through the Guru's guidance. (1)

ਵਿਟਹੁ ਵਾਰਿਆ ॥ ੧ ॥ ਜਬ ਦੇਖਾ ਪਿਰੁ ਪਿਆਰਾ
ਹਰਿ ਗੁਣ ਰਸਿ ਰਵਾ ਰਾਮ ॥ ਮੇਰੈ ਅੰਤਰਿ ਹੋਇ
ਵਿਗਾਸੁ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਸਚੁ ਨਿਤ ਚਵਾ ਰਾਮ ॥
ਪ੍ਰਿਉ ਚਵਾ ਪਿਆਰੇ ਸਬਦਿ ਨਿਸਤਾਰੇ ਬਿਨੁ
ਦੇਖੇ ਤ੍ਰਿਪਤਿ ਨ ਆਵਏ ॥ ਸਬਦਿ ਸੀਗਾਰੁ ਹੋਵੈ
ਨਿਤ ਕਾਮਣਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਏ ॥
ਦਇਆ ਦਾਨੁ ਮੰਗਤ ਜਨ ਦੀਜੈ ਮੈ ਪ੍ਰੀਤਮੁ
ਦੇਹੁ ਮਿਲਾਏ ॥ ਅਨਦਿਨੁ ਗੁਰੁ ਗੋਪਾਲੁ ਧਿਆਈ
ਹਮ ਸਤਿਗੁਰੁ ਵਿਟਹੁ ਘੁਮਾਏ ॥ ੨ ॥ ਹਮ
ਪਾਥਰ ਗੁਰੁ ਨਾਵ ਬਿਖੁ ਭਵਜਲੁ ਤਾਰੀਐ ਰਾਮ
॥ ਗੁਰ ਦੇਵਹੁ ਸਬਦੁ ਸੁਭਾਇ ਮੈ ਮੂੜ
ਨਿਸਤਾਰੀਐ ਰਾਮ ॥ ਹਮ ਮੂੜ ਮੁਗਧ ਕਿਛੁ
ਮਿਤਿ ਨਹੀ ਪਾਈ ਤੂ ਅਗੰਮੁ ਵਡ ਜਾਣਿਆ ॥
ਤੂ ਆਪਿ ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਮੇਲਹਿ ਹਮ
ਨਿਰਗੁਣੀ ਨਿਮਾਣਿਆ ॥ ਅਨੇਕ ਜਨਮ ਪਾਪ
ਕਰਿ ਭਰਮੇ ਹੁਣਿ ਤਉ ਸਰਣਾਗਤਿ ਆਏ ॥
ਦਇਆ ਕਰਹੁ ਰਖਿ ਲੇਵਹੁ ਹਰਿ ਜੀਉ ਹਮ
ਲਾਗਹੁ ਸਤਿਗੁਰੁ ਪਾਏ ॥ ੩ ॥ ਗੁਰ ਪਾਸ
ਹਮ ਲੋਹ ਮਿਲਿ ਕੰਚਨੁ ਹੋਇਆ ਰਾਮ ॥ ਜੋਤੀ
ਜੋਤਿ ਮਿਲਾਇ ਕਾਇਆ ਗੜ੍ਹ ਸੋਹਿਆ ਰਾਮ ॥
ਕਾਇਆ ਗੜ੍ਹ ਸੋਹਿਆ ਮੇਰੈ ਪ੍ਰਭਿ ਮੋਹਿਆ ਕਿਉ
ਸਾਸਿ ਗਿਰਾਸਿ ਵਿਸਾਰੀਐ ॥ ਅਦ੍ਰਿਸਟੁ ਅਗੋਚਰੁ
ਪਕੜਿਆ ਗੁਰ ਸਬਦੀ ਹਉ ਸਤਿਗੁਰੁ ਕੈ
ਬਲਿਹਾਰੀਐ ॥ ਸਤਿਗੁਰੁ ਆਗੈ ਸੀਸੁ ਭੇਟ
ਦੇਉ ਜੇ ਸਤਿਗੁਰੁ ਸਾਚੇ ਭਾਵੈ ॥ ਆਪੇ ਦਇਆ

O dear Lord ! When I would get a glimpse of my beloved Lord, I am tempted to sing Your praises and by reciting Your True Name with faith, I get enlightened within myself and feel the bliss of Your Presence. O Lord-Spouse ! I do not feel satisfied without perceiving You, and by singing the praises of my beloved Lord, I would be enabled to cross this ocean of life successfully through the Guru's Word. The person, who is embellished with the Guru's message every day, is enabled to recite True Name of the Lord constantly like the wedded wife getting the love of her spouse. O Lord ! May I be blessed with Your Grace and benevolence so that I could attain unison with my beloved Lord ! I would offer myself as a sacrifice to the True Guru, who has helped me to recite the Lord's True Name day and night.

O Lord ! May You bestow me with the company of the Guru as my boat for crossing this tortuous ocean of life, like a stone in the boat ! (sinner) O my Lord ! May You grant me the Guru's guidance to enable a fool like me cross this vast ocean of life successfully. O Lord ! You are the greatest and most powerful power on Earth, but we are such foolish human beings that we have not been able to realise Your Greatness and secrets. You are so kind to us that You have united us with Yourself through Your munificence whereas we are without any virtues to deserve Your union. O Lord ! We have been wandering through various ages in different forms due to our ignorance and sinful actions, but have sought Your refuge now. Now we would beseech You to save us from the cycle of births and deaths by blessing us with the guidance of the True Guru by granting us refuge at the lotus fee of the Guru. (3)

O Lord ! We are like the iron, which is converted into gold, with the golden touch of the Guru like Pa'ras (gold- stone), i.e. we have been purified with the Guru's guidance and this body (fort) has become honourable by merging our soul with Your Prime-soul through the Guru's guidance, and the fort of this human frame has become beautiful. O Lord ! How could I forsake You while breathing or taking morsels of food i.e. every moment of my life, as You have enamoured my heart ?

O Lord, Unseen and Incomprehensible ! I have realised Your love through the Guru's Message (Sabad) and I would offer myself as a sacrifice to such a Guru. I would offer my body (for sacrifice) at the lotus-fee of the Guru, if it pleases

ਕਰਹੁ ਪ੍ਰਭ ਦਾਤੇ ਨਾਨਕ ਅੰਕਿ ਸਮਾਵੈ ॥ ੪ ॥
੧ ॥

ਤੁਖਾਰੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧਿ ਅਪਰੰਪਰ
ਅਪਰਪਰਾ ॥ ਜੇ ਤੁਮ ਧਿਆਵਹਿ ਜਗਦੀਸ ਤੇ
ਜਨ ਭਉ ਬਿਖਮੁ ਤਰਾ ॥ ਬਿਖਮ ਭਉ ਤਿਨ
ਤਰਿਆ ਸੁਹੇਲਾ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਇਆ ॥ ਗੁਰ ਵਾਕਿ ਸਤਿਗੁਰ ਜੋ ਭਾਇ
ਚਲੇ ਤਿਨ ਹਰਿ ਹਰਿ ਆਪਿ ਮਿਲਾਇਆ ॥
ਜੋਤੀ ਜੋਤਿ ਮਿਲਿ ਜੋਤਿ ਸਮਾਣੀ ਹਰਿ ਕ੍ਰਿਪਾ
ਕਰਿ ਧਰਣੀਧਰਾ ॥ ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧਿ
ਅਪਰੰਪਰ ਅਪਰਪਰਾ ॥ ੧ ॥ ਤੁਮ ਸੁਆਮੀ
ਅਗਮ ਅਥਾਹ ਤੂ ਘਟਿ ਘਟਿ ਪੂਰਿ ਰਹਿਆ ॥
ਤੂ ਅਲਖ ਅਭਉ ਅਰੀਮੁ ਗੁਰ ਸਤਿਗੁਰ ਬਚਨਿ
ਲਹਿਆ ॥ ਧਨੁ ਧੰਨੁ ਤੇ ਜਨ ਪੁਰਖ ਪੂਰੇ ਜਿਨ
ਗੁਰ ਸੰਤਸੰਗਤਿ ਮਿਲਿ ਗੁਣ ਰਵੇ ॥ ਬਿਬੇਕ
ਬੁਧਿ ਬੀਚਾਰਿ ਗੁਰਮੁਖਿ ਗੁਰ ਸਬਦਿ ਖਿਨੁ ਖਿਨੁ
ਹਰਿ ਨਿਤ ਚਵੇ ॥ ਜਾ ਬਹਹਿ ਗੁਰਮੁਖਿ ਹਰਿ
ਨਾਮੁ ਬੋਲਹਿ ਜਾ ਖੜੇ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ
ਕਹਿਆ ॥ ਤੁਮ ਸੁਆਮੀ ਅਗਮ ਅਥਾਹ ਤੂ
ਘਟਿ ਘਟਿ ਪੂਰਿ ਰਹਿਆ ॥ ੨ ॥ ਸੇਵਕ ਜਨ
ਸੇਵਹਿ ਤੇ ਪਰਵਾਣੁ ਜਿਨ ਸੇਵਿਆ ਗੁਰਮਤਿ
ਹਰੇ ॥ ਤਿਨ ਕੇ ਕੋਟਿ ਸਭਿ ਪਾਪ ਖਿਨੁ ਪਰਹਰਿ
ਹਰਿ ਦੂਰਿ ਕਰੇ ॥ ਤਿਨ ਕੇ ਪਾਪ ਦੇਖ ਸਭਿ ਬਿਨਸੇ
ਜਿਨ ਮਨਿ ਚਿਤਿ ਇਕੁ ਅਗਾਧਿਆ ॥ ਤਿਨ ਕਾ
ਜਨਮੁ ਸਫਲਿਓ ਸਭੁ ਕੀਆ ਕਰਤੈ ਜਿਨ ਗੁਰ
ਬਚਨੀ ਸਚੁ ਭਾਖਿਆ ॥ ਤੇ ਧੰਨੁ ਜਨ ਵਡ ਪੁਰਖ
ਪੂਰੇ ਜੇ ਗੁਰਮਤਿ ਹਰਿ ਜਪਿ ਭਉ ਬਿਖਮੁ ਤਰੇ ॥

the True Lord ! O Nanak ! May the Lord-benefactor grant me
the boon of His benevolence so that I could merge with my
beloved Lord. (4 - 1)

Tukhari Mahala - 4 (*Har har aga'm aga'dh aprumper...*)

O Unapproachable and Incomprehensible Lord ! There
are innumerable types and forms of people but You represent
all the high gods in the heaven and are limitless in Your
Vastness. O Lord-Creator ! The persons, who recite Your True
Name are enabled to cross this tortuous ocean of life. They
have crossed this dreadful ocean with ease by remembering
the Lord's True Name. The Lord has united such persons with
Himself who had followed the Guru's message with love and
devotion O Lord-Sustainer of the Universe ! Your light causes
even the Sun and Moon to bring light to the world and the
Guru-minded persons are made to unite with You through Your
Grace. O Lord-Almighty ! You are limitless and neither the
men nor gods have been able to gauge Your death or
Greatness, being beyond our comprehension. (1)

O Lord Almighty, beyond our reach ! You pervade all the
beings in equal measure. You are beyond our approach and
limitless in Your vastness and are indescribable and realised
only through the Guru's Word or guidance. Blessed are the
persons, perfect in their approach, who sing Lord's praises in
the company of holy saints! Such Guru-minded persons have
recited Your True Name through contemplation of Lord's
Greatness with the Guru's guidance and teachings. The Guru-
minded persons always recite Lord's True Name whether in
sitting or standing postures. O True Master ! You are truly great,
and beyond our comprehension being Omni-present and
pervade all the beings in full measure. (2)

O Lord ! The persons, who have served You, have been
accepted and honoured by You as they have remembered You
through the Guru's guidance. The Lord has pardoned all the
sins and short-comings of such persons and saved them from
all their vices. O Lord ! The persons, who have remembered
Your True Name with concentration and devotion, have got
rid of their sins and sufferings. The persons, who have realised
Truth through following the Guru's Word, have made a success
of this life, O Lord ! The persons, who have crossed this dread
full ocean of life successfully by recitation of True Name through

ਸੇਵਕ ਜਨ ਸੇਵਹਿ ਤੇ ਪਰਵਾਣੁ ਜਿਨ ਸੇਵਿਆ
ਗੁਰਮਤਿ ਹਰੇ ॥ ੩ ॥ ਤੂੰ ਅੰਤਰਜਾਮੀ ਹਰਿ
ਆਪਿ ਜਿਉ ਤੂੰ ਚਲਾਵਹਿ ਪਿਆਰੇ ਹਉ ਤਿਵੈ
ਚਲਾ ॥ ਹਮਰੈ ਹਾਥਿ ਕਿਛੁ ਨਾਹਿ ਜਾ ਤੂੰ ਮੇਲਹਿ
ਤਾ ਹਉ ਆਇ ਮਿਲਾ ॥ ਜਿਨ ਕਉ ਤੂੰ ਹਰਿ
ਮੇਲਹਿ ਸੁਆਮੀ ਸਭੁ ਤਿਨ ਕਾ ਲੇਖਾ ਛੁਟਕਿ
ਗਇਆ ॥ ਤਿਨ ਕੀ ਗਣਤ ਨ ਕਰਿਅਹੁ ਕੋ
ਭਾਈ ਜੋ ਗੁਰ ਬਚਨੀ ਹਰਿ ਮੇਲਿ ਲਇਆ ॥
ਨਾਨਕ ਦਇਆਲੁ ਹੋਆ ਤਿਨ ਊਪਰਿ ਜਿਨ ਗੁਰ
ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਭਲਾ ॥ ਤੂੰ ਅੰਤਰਜਾਮੀ ਹਰਿ
ਆਪਿ ਜਿਉ ਤੂੰ ਚਲਾਵਹਿ ਪਿਆਰੇ ਹਉ ਤਿਵੈ
ਚਲਾ ॥ ੪ ॥ ੨ ॥

ਤੁਖਾਰੀ ਮਹਲਾ ੪ ॥

ਤੂੰ ਜਗਜੀਵਨੁ ਜਗਦੀਸੁ ਸਭ ਕਰਤਾ ਸ੍ਰਿਸਟਿ
ਨਾਥੁ ॥ ਤਿਨ ਤੂੰ ਧਿਆਇਆ ਮੇਰਾ ਰਾਮੁ ਜਿਨ ਕੈ
ਧਰਿ ਲੇਖੁ ਮਾਥੁ ॥ ਜਿਨ ਕਉ ਧਰਿ ਹਰਿ ਲਿਖਿਆ
ਸੁਆਮੀ ਤਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧਿਆ ॥
ਤਿਨ ਕੇ ਪਾਪ ਇਕ ਨਿਮਖ ਸਭਿ ਲਾਥੇ ਜਿਨ
ਗੁਰ ਬਚਨੀ ਹਰਿ ਜਾਪਿਆ ॥ ਧਨੁ ਧੰਨੁ ਤੇ ਜਨ
ਜਿਨ ਹਰਿ ਨਾਮੁ ਜਪਿਆ ਤਿਨ ਦੇਖੇ ਹਉ
ਭਇਆ ਸਨਾਥੁ ॥ ਤੂੰ ਜਗਜੀਵਨੁ ਜਗਦੀਸੁ ਸਭ
ਕਰਤਾ ਸ੍ਰਿਸਟਿ ਨਾਥੁ ॥ ੧ ॥ ਤੂੰ ਜਲਿ ਥਲਿ
ਮਹੀਅਲਿ ਭਰਪੂਰਿ ਸਭ ਊਪਰਿ ਸਾਚੁ ਧਣੀ ॥
ਜਿਨ ਜਪਿਆ ਹਰਿ ਮਨਿ ਚੀਤਿ ਹਰਿ ਜਪਿ ਜਪਿ
ਮੁਕਤੁ ਘਣੀ ॥ ਜਿਨ ਜਪਿਆ ਹਰਿ ਤੇ ਮੁਕਤ
ਪ੍ਰਾਣੀ ਤਿਨ ਕੇ ਊਜਲ ਮੁਖ ਹਰਿ ਦੁਆਰਿ ॥
ਓਇ ਹਲਤਿ ਪਲਤਿ ਜਨ ਭਏ ਸੁਹੇਲੇ ਹਰਿ
ਰਾਖਿ ਲੀਏ ਰਖਨਹਾਰਿ ॥ ਹਰਿ ਸੰਤਸੰਗਤਿ ਜਨ

the Guru's guidance, are really great and praiseworthy, and such followers are acceptable to the Lord who have practised the Guru's teachings by serving the Lord. (3)

O dear Lord ! You are omni-scient, knowing all our inner feelings and I follow the same path as directed by You. There is nothing under our control and we get merged with You only when it pleases You. O Lord ! The person, who get united with You, are not then made to account for their actions in the world, as they are free from this accountability. O Brother ! The persons, who are united by the Lord with Himself through the Guru's guidance, are not required to explain their actions in the world. O Nanak ! The Lord bestows His Grace and benevolence, on those persons, who follow the Lord's Will with pleasure. O Lord ! You are aware of all our inner thoughts being omni-scient, and we follow the path as directed by You. (4 - 2)

Tukhari Mahala - 4 (Tu jagjivan jagdeesh)

O Lord ! You are the creator of the whole Universe, bestowing life on all beings and are our True Master. Those persons have remembered my True Lord, being fortunate and pre-destined as per His Will. O True Master ! The persons, who are pre-destined by Your Will, have recited Your True Name, and their sins are cast away in no time as they have remembered You through the Guru's teachings. Blessed are the Saints who have recited Lord's True Name and I have been successful in life by getting a glimpse of such persons! O Lord ! You are the creator of the whole Universe, and You are our True Master. (1)

O Lord ! You are pervading every where, including all lands, oceans and skies and are the controlling authority over everyone. O Lord ! The persons, who have recited Your True Name with devotion have attained salvation and there is no account of such people. O Lord ! The persons, who have remembered Your True Name, have attained salvation and are received with honour in Your Presence as they proceed with flying colours to the Lord's Court. Such persons enjoy all comforts and peace of mind in this world and hereafter, as they have been protected by the Lord. O holy saints ! Listen to me, my brothers ! The Lord's praises are being sung in the company of holy saints and the service of such Guru-minded persons is considered worthwhile, who join them in singing Lord's praises, O Lord ! You pervade everywhere including lands, oceans and

ਸੁਣਹੁ ਭਾਈ ਗੁਰਮੁਖਿ ਹਰਿ ਸੇਵਾ ਸਫਲ ਬਣੀ
॥ ਤੂੰ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਪੂਰਿ ਸਭ
ਉਪਰਿ ਸਾਚੁ ਧਣੀ ॥ ੨ ॥ ਤੂੰ ਥਾਨ ਥਨੰਤਰਿ
ਹਰਿ ਏਕੁ ਹਰਿ ਏਕੋ ਏਕੁ ਰਵਿਆ ॥ ਵਣਿ ਤ੍ਰਿਣਿ
ਤ੍ਰਿਭਵਣਿ ਸਭ ਸ੍ਰਿਸਟਿ ਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਰਵਿਆ ॥ ਸਭਿ ਚਵਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਰਤੇ
ਅਸੰਖ ਅਗਣਤ ਹਰਿ ਧਿਆਵਏ ॥ ਸੋ ਧੰਨੁ ਧਨੁ
ਹਰਿ ਸੰਤੁ ਸਾਧੂ ਜੋ ਹਰਿ ਪ੍ਰਭ ਕਰਤੇ ਭਾਵਏ ॥ ਸੋ
ਸਫਲੁ ਦਰਸਨੁ ਦੇਹੁ ਕਰਤੇ ਜਿਸੁ ਹਰਿ ਹਿਰਦੈ
ਨਾਮੁ ਸਦ ਚਵਿਆ ॥ ਤੂੰ ਥਾਨ ਥਨੰਤਰਿ ਹਰਿ
ਏਕੁ ਹਰਿ ਏਕੋ ਏਕੁ ਰਵਿਆ ॥ ੩ ॥ ਤੇਰੀ ਭਗਤਿ
ਭੰਡਾਰ ਅਸੰਖ ਜਿਸੁ ਤੂੰ ਦੇਵਹਿ ਮੇਰੇ ਸੁਆਮੀ
ਤਿਸੁ ਮਿਲਹਿ ॥ ਜਿਸ ਕੈ ਮਸਤਕਿ ਗੁਰ ਹਾਥੁ
ਤਿਸੁ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਟਿਕਹਿ ॥ ਹਰਿ ਗੁਣ
ਹਿਰਦੈ ਟਿਕਹਿ ਤਿਸ ਕੈ ਜਿਸੁ ਅੰਤਰਿ ਭਉ
ਭਾਵਨੀ ਹੋਈ ॥ ਬਿਨੁ ਭੈ ਕਿਨੈ ਨ ਪ੍ਰੇਮੁ ਪਾਇਆ
ਬਿਨੁ ਭੈ ਪਾਰਿ ਨ ਉਤਰਿਆ ਕੋਈ ॥ ਭਉ ਭਾਉ
ਪ੍ਰੀਤਿ ਨਾਨਕ ਤਿਸਹਿ ਲਾਗੈ ਜਿਸੁ ਤੂੰ ਆਪਣੀ
ਕਿਰਪਾ ਕਰਹਿ ॥ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਅਸੰਖ
ਜਿਸੁ ਤੂੰ ਦੇਵਹਿ ਮੇਰੇ ਸੁਆਮੀ ਤਿਸੁ ਮਿਲਹਿ ॥
੪ ॥ ੩ ॥

ਤੁਖਾਰੀ ਮਹਲਾ ੪ ॥

ਨਾਵਨੁ ਪੁਰਖੁ ਅਭੀਚੁ ਗੁਰ ਸਤਿਗੁਰ ਦਰਸੁ
ਭਇਆ ॥ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੀ ਅਗਿਆਨੁ
ਅੰਧੇਰੁ ਗਇਆ ॥ ਗੁਰ ਦਰਸੁ ਪਾਇਆ
ਅਗਿਆਨੁ ਗਵਾਇਆ ਅੰਤਰਿ ਜੋਤਿ ਪ੍ਰਗਾਸੀ
॥ ਜਨਮ ਮਰਣ ਦੁਖ ਖਿਨ ਮਹਿ ਬਿਨਸੇ ਹਰਿ

skies as You are the supreme power over all others. (2)

O Lord ! You are the only power in all the places of the Universe and I have worshipped You, being the only one supreme power pervading in the whole Universe. O Lord ! The whole world, including jungles, green grass or the three regions, have remembered Your Name only and recited it with their tongues.

O Lord-creator ! The whole world recites Your True Name and innumerable persons remember You all the time. O God ! Blessed are those holy saints who are loved and appreciated by You. O Lord ! Pray enable me to have a glimpse of those persons, who have recited Your True Name with devotion, so as to make my life successful. O Lord ! You are the only one supreme power in the Universe, which pervades everywhere and all places in the world. (3)

O True Master ! The treasures of Your worship are many without count and full of Your benevolence, which are open to those persons, whom You are pleased with. Your praises and virtues are being seen by those persons and Your love inculcated in their hearts whom Your benign Hand supports. O Lord ! Your Truth and virtues are inculcated in those hearts, which are imbued with Your wonder-awe and love.

O Lord ! No one has ever inculcated Your love in the heart without having Your fear in their minds, as without developing Your wonder-awe no one could ever cross this ocean of life successfully. O Nanak ! The person, who is blessed with the Lord's Grace only,, could develop Lords' fear, love and devotion in his heart. O Lord ! The person, whom You are pleased with and bestows Your worship and love, is blessed with Your treasures of prayers and sings Your praises. (4 - 3)

Tukhari Mahala - 4 (Na'van purab abheech.....)

On the day of solar eclipse when it is total dark night, people throng at the places of pilgrimage for a bath and they gain a glimpse of the True Guru. (Guru Amar Das as described by Guru Ram Das) By perceiving the Guru's person, such people get rid of their filthy mind and the darkness of their ignorance is dispelled. They get enlightened with the light of knowledge through a glimpse of the perfect Guru, and cast away their ignorance through the love of the True Lord. By attaining the Imperishable and ever-existent Lord, they get rid

ਪਾਇਆ ਪ੍ਰਭੁ ਅਥਿਨਾਸੀ ॥ ਹਰਿ ਆਪਿ ਕਰਤੈ
ਪੁਰਬੁ ਕੀਆ ਸਤਿਗੁਰੁ ਕੁਲਖੇਤਿ ਨਾਵਣਿ
ਗਇਆ ॥ ਨਾਵਣੁ ਪੁਰਬੁ ਅਭੀਚੁ ਗੁਰ ਸਤਿਗੁਰ
ਦਰਸੁ ਭਇਆ ॥ ੧ ॥ ਮਾਰਗਿ ਪੰਥਿ ਚਲੇ ਗੁਰ
ਸਤਿਗੁਰ ਸੰਗਿ ਸਿਖਾ ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਬਣੀ
ਖਿਨੁ ਖਿਨੁ ਨਿਮਖ ਵਿਖਾ ॥ ਹਰਿ ਹਰਿ ਭਗਤਿ
ਬਣੀ ਪ੍ਰਭ ਕੇਰੀ ਸਭੁ ਲੋਕੁ ਵੇਖਣਿ ਆਇਆ ॥
ਜਿਨ ਦਰਸੁ ਸਤਿਗੁਰ ਗੁਰੁ ਕੀਆ ਤਿਨ ਆਪਿ
ਹਰਿ ਮੇਲਾਇਆ ॥ ਤੀਰਥ ਉਦਮੁ ਸਤਿਗੁਰੁ
ਕੀਆ ਸਭ ਲੋਕ ਉਧਰਣੁ ਅਰਥਾ ॥ ਮਾਰਗਿ
ਪੰਥਿ ਚਲੇ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਸਿਖਾ ॥ ੨ ॥
ਪ੍ਰਥਮ ਆਏ ਕੁਲਖੇਤਿ ਗੁਰ ਸਤਿਗੁਰ ਪੁਰਬੁ ਹੋਆ
॥ ਖਬਰਿ ਭਈ ਸੰਸਾਰਿ ਆਏ ਤ੍ਰੈ ਲੋਆ ॥
ਦੇਖਣਿ ਆਏ ਤੀਨਿ ਲੋਕ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ
ਸਭਿ ਆਇਆ ॥ ਜਿਨ ਪਰਸਿਆ ਗੁਰੁ ਸਤਿਗੁਰੁ
ਪੂਰਾ ਤਿਨ ਕੇ ਕਿਲਵਿਖ ਨਾਸ ਗਵਾਇਆ ॥
ਜੋਗੀ ਦਿਰੰਬਰ ਸੰਨਿਆਸੀ ਖਟੁ ਦਰਸਨ ਕਰਿ
ਗਏ ਗੋਸਟਿ ਵੇਆ ॥ ਪ੍ਰਥਮ ਆਏ ਕੁਲਖੇਤਿ
ਗੁਰ ਸਤਿਗੁਰ ਪੁਰਬੁ ਹੋਆ ॥ ੩ ॥ ਦੁਤੀਆ
ਜਮੁਨ ਗਏ ਗੁਰਿ ਹਰਿ ਹਰਿ ਜਪਨੁ ਕੀਆ ॥
ਜਾਗਾਤੀ ਮਿਲੇ ਦੇ ਭੇਟ ਗੁਰ ਪਿਛੈ ਲੰਘਾਇ
ਦੀਆ ॥ ਸਭ ਛੁਟੀ ਸਤਿਗੁਰੁ ਪਿਛੈ ਜਿਨਿ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥ ਗੁਰ ਬਚਨਿ ਮਾਰਗਿ
ਜੋ ਪੰਥਿ ਚਾਲੇ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਨੇੜਿ ਨ
ਆਇਆ ॥ ਸਭ ਗੁਰੁ ਗੁਰੁ ਜਗਤੁ ਬੋਲੈ ਗੁਰ

of the torture of going through the cycle of births and deaths in a moment. When the Lord arranges this pious day of solar-eclipse at Kurukeshtra, The Guru (Guru Amar Das) proceeds to the holy place for a bath, and on this auspicious day and New Moon the whole world would get a glimpse of the True Guru at the holy place of Kurukeshtra. (1)

When the Guru proceeded to the pilgrimage of this holy place, all the Guru's followers (Sikhs) also accompanied Him. Every moment and every second of the day and night, they would sing the praises of the Lord through the Guru's Word. (Gurbani) Then the whole world would witness this grand beautiful sight of Lord's worship through singing of His Praises, and those persons, who got a glimpse of the Guru, were united by the Lord with Himself. This process of visiting the holy place of pilgrimage was arranged and organised by the Guru for the benefit of the common man through the Lord's worship. So the Guru's followers accompanied the Guru on His march to the holy place of pilgrimage. (2)

Even the first Guru, Guru Nanak Dev, had visited this holy place, when there was great rejoicing and celebrations. When the news of the Guru's arrival spread among the people, many persons thronged there to have a glimpse of the Guru. Then men of the three worlds including gods, human beings, great Rishis and Munis and mendicants all visited Him to pay their respects. Those persons, who came to pay their homage to the Guru, were helped to shed off all their sins and misgivings, naked Sadhus, mendicants of various forms (of attire) and sanyasis, all paid their homage and having conversed with the Guru, went away. The first Guru (Guru Nanak Dev) had also visited Kurukeshetra, and having a glimpse of the Guru, there were great celebrations. (3)

The second Guru (Guru Angad Dev) had visited the holy Jamuna, where the Sikhs recited the True Name of the Lord. The tax collectors also met the Guru and allowed all His followers to cross the river without any payment of tax, as such all the persons got free passage across the river by repeating Lord's True Name. So the Yama, the god of death, does not come anywhere near the persons, who have followed the path of the Guru through His guidance. The whole world repeats the Guru's Name, and by reciting True Name, got free

ਕੈ ਨਾਇ ਲਇਐ ਸਭਿ ਛੁਟਕਿ ਗਇਆ ॥
 ਦੁਤੀਆ ਜਮੁਨ ਗਏ ਗੁਰਿ ਹਰਿ ਹਰਿ ਜਪਨੁ
 ਕੀਆ ॥ ੪ ॥ ਤ੍ਰਿਤੀਆ ਆਏ ਸੁਰਸਰੀ ਤਹ
 ਕਉਤਕੁ ਚਲਤੁ ਭਇਆ ॥ ਸਭ ਮੋਹੀ ਦੇਖਿ
 ਦਰਸਨੁ ਗੁਰ ਸੰਤ ਕਿਨੈ ਆਛੁ ਨ ਦਾਮੁ ਲਇਆ
 ॥ ਆਛੁ ਦਾਮੁ ਕਿਛੁ ਪਇਆ ਨ ਬੋਲਕ
 ਜਾਗਾਤੀਆ ਮੋਹਣ ਮੁੰਦਣਿ ਪਈ ॥ ਭਾਈ ਹਮ
 ਕਰਹ ਕਿਆ ਕਿਸੁ ਪਾਸਿ ਮਾਂਗਹ ਸਭ ਭਾਗਿ
 ਸਤਿਗੁਰ ਪਿਛੈ ਪਈ ॥ ਜਾਗਾਤੀਆ ਉਪਾਵ
 ਸਿਆਣਪ ਕਰਿ ਵੀਚਾਰੁ ਡਿਠਾ ਭੰਨਿ ਬੋਲਕਾ
 ਸਭਿ ਉਠਿ ਗਇਆ ॥ ਤ੍ਰਿਤੀਆ ਆਏ ਸੁਰਸਰੀ
 ਤਹ ਕਉਤਕੁ ਚਲਤੁ ਭਇਆ ॥ ੫ ॥ ਮਿਲਿ
 ਆਏ ਨਗਰ ਮਹਾ ਜਨਾ ਗੁਰ ਸਤਿਗੁਰ ਓਟ
 ਗਹੀ ॥ ਗੁਰੁ ਸਤਿਗੁਰੁ ਗੁਰੁ ਗੋਵਿੰਦੁ ਪੁਛਿ
 ਸਿਮ੍ਰਿਤਿ ਕੀਤਾ ਸਹੀ ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਸਭਨੀ
 ਸਹੀ ਕੀਤਾ ਸੁਖਿ ਪ੍ਰਹਿਲਾਦਿ ਸ੍ਰੀਰਾਮਿ ਕਰਿ ਗੁਰ
 ਗੋਵਿੰਦੁ ਧਿਆਇਆ ॥ ਦੇਹੀ ਨਗਰਿ ਕੋਟਿ ਪੰਚ
 ਚੋਰ ਵਟਵਾਰੇ ਤਿਨ ਕਾ ਬਾਉ ਥੇਹੁ ਗਵਾਇਆ ॥
 ਕੀਰਤਨ ਪੁਰਾਣ ਨਿਤ ਪੁੰਨ ਹੋਵਹਿ ਗੁਰ ਬਚਨਿ
 ਨਾਨਕਿ ਹਰਿ ਭਗਤਿ ਲਹੀ ॥ ਮਿਲਿ ਆਏ
 ਨਗਰ ਮਹਾ ਜਨਾ ਗੁਰ ਸਤਿਗੁਰ ਓਟ ਗਹੀ ॥
 ੬ ॥ ੪ ॥ ੧੦ ॥

ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਘੋਲਿ ਘੁਮਾਈ ਲਾਲਨਾ ਗੁਰਿ ਮਨੁ ਦੀਨਾ ॥

from the clutches of Yama, the tax-collector. Thus the second Guru had also visited the holy place of pilgrimage (Jumna) and recited True Name of the Lord there. (4)

The third Guru (Guru Amar Das) had visited the Ganges (Ganga), where a strange drama was enacted and the whole world had a glimpse of the saintly Guru, thus all were enamoured by this and no one gave even a penny for crossing the river to the tax-collector. Thus no money, not even a penny, was collected in the kitty as the tax collector were equally enamoured by the Guru's Visit and were talking like this having closed their money bag. O Brother ! From whom could we collect the tax, when all the people thronged after the Guru calling, themselves as His Sikhs. The tax-collectors made lot of efforts for tax-collection and had thought over it and were taking no collection of tax money. They considered that this fact be brought to be notice of the King and get some rebate from him for no collection being made. The third Guru had visited the holy Ganges, where a grand drama took place. (5)

When the Guru reached the town (of Jawalamukhi) all the Mahajans (business community) came to the Guru with offerings as they sought refuge at the Guru's holy feet. These people had realised from the study of smritis that the Guru is a personification of the True Lord, just as the authors of Shastras and Smritis had clarified earlier that the Guru is an embodiment of the Lord. The saints like Sukhdev and Prahlad had always remembered the Guru as representative of the True Lord, Govind in the form of Rama. The human body is like a fort where five thieves like sexual desires and egoism are abiding which have been eliminated completely with the support of the Guru. O Nanak ! The singing of Lord's praises is on par with daily discourses of Puranas and giving alms, so the Sikhs have accepted the Guru's message (Guru Amar Das) and worshipped the Lord though the Gurus' guidance. As such the business community (Mahajans) of the town came with offerings to the Guru and accepted His Support for their salvation. (6 - 4- 10)

Tukhari Chhant Mahala - 5 *Ik onkar satgur prasad*
 (Ghol Ghumaiee laln'a Gur ma'n dina... .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O dear Lord ! I offer myself as a sacrifice to You, having

ਸੁਣਿ ਸਬਦੁ ਤੁਮਾਰਾ ਮੇਰਾ ਮਨੁ ਭੀਨਾ ॥ ਇਹੁ
ਮਨੁ ਭੀਨਾ ਜਿਉ ਜਲ ਮੀਨਾ ਲਾਗਾ ਰੰਗੁ ਮੁਰਾਰਾ
॥ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈ ਠਾਕੁਰ ਤੇਰਾ ਮਹਲੁ
ਅਪਾਰਾ ॥ ਸਗਲ ਗੁਣਾ ਕੇ ਦਾਤੇ ਸੁਆਮੀ
ਬਿਨਉ ਸੁਨਹੁ ਇਕ ਦੀਨਾ ॥ ਦੇਹੁ ਦਰਸੁ ਨਾਨਕ
ਬਲਿਹਾਰੀ ਜੀਅੜਾ ਬਲਿ ਬਲਿ ਕੀਨਾ ॥ ੧ ॥
ਇਹੁ ਤਨੁ ਮਨੁ ਤੇਰਾ ਸਭਿ ਗੁਣ ਤੇਰੇ ॥ ਖੰਨੀਐ
ਵੰਞਾ ਦਰਸਨ ਤੇਰੇ ॥ ਦਰਸਨ ਤੇਰੇ ਸੁਣਿ ਪ੍ਰਭ
ਮੇਰੇ ਨਿਮਖ ਦ੍ਰਿਸਟਿ ਪੇਖਿ ਜੀਵਾ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਸੁਨੀਜੈ ਤੇਰਾ ਕਿਰਪਾ ਕਰਹਿ ਤ ਪੀਵਾ ॥ ਆਸ
ਪਿਆਸੀ ਪਿਰ ਕੈ ਤਾਈ ਜਿਉ ਚਾਤ੍ਰਿਕੁ ਬੂੰਦੇਰੇ ॥
ਕਹੁ ਨਾਨਕ ਜੀਅੜਾ ਬਲਿਹਾਰੀ ਦੇਹੁ ਦਰਸੁ
ਪ੍ਰਭ ਮੇਰੇ ॥ ੨ ॥ ਤੂ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਹੁ ਅਮਿਤਾ
॥ ਤੂ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਪ੍ਰਾਨ ਹਿਤ ਚਿਤਾ ॥ ਪ੍ਰਾਨ
ਸੁਖਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਗਲ ਰੰਗ ਬਿਨਿ
ਆਏ ॥ ਸੋਈ ਕਰਮੁ ਕਮਾਵੈ ਪ੍ਰਾਣੀ ਜੇਹਾ ਤੂ
ਫੁਰਮਾਏ ॥ ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸੁਰਿ
ਤਿਨਿ ਸਾਧਸੰਗਿ ਮਨੁ ਜਿਤਾ ॥ ਕਹੁ ਨਾਨਕ
ਜੀਅੜਾ ਬਲਿਹਾਰੀ ਜੀਉ ਪਿੰਡੁ ਤਉ ਦਿਤਾ ॥
੩ ॥ ਨਿਰਗੁਣੁ ਰਾਖਿ ਲੀਆ ਸੰਤਨ ਕਾ ਸਦਕਾ
॥ ਸਤਿਗੁਰਿ ਢਾਕਿ ਲੀਆ ਮੋਹਿ ਪਾਪੀ ਪੜਦਾ ॥
ਢਾਕਨਹਾਰੇ ਪ੍ਰਭੁ ਹਮਾਰੇ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖਦਾਤੇ ॥
ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਸੁਆਮੀ ਪੂਰਨ ਪੁਰਖ
ਬਿਧਾਤੇ ॥ ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ ਤੁਮਾਰੀ

surrendered my mind to the Guru fully, as my heart is fully satiated by listening to the Guru's Message. Just as the fish is completely dependent on water for its existence, similarly I have surrendered myself to the Guru for my very existence. O Lord-destroyer of egoism ! I am completely enamoured by Your True Name, having inculcated Your love in my heart. O True Master ! Your Unseen form is really Great and limitless, and I am unable to gauge Your Greatness, as You are beyond my comprehension. O Lord ! Pray listen to my prayers and requests as You are our benefactor and bestower of all virtues and benedictions on us. O Nanak ! I only seek a glimpse of the True Lord, whom I have surrendered my body and soul and I offer myself as a sacrifice Him. (1)

O Lord ! This body and mind is all Your gift and all the virtues I have, are only Your benedictions and I offer myself as a sacrifice to You for gaining a glimpse of Your Vision. O my Lord ! I offer myself as an offering to You as I can exist only by having a glimpse of Your form through Your Grace. O Lord ! Your True Name is like the nectar, which I could partake (drink) only through Your kindness and benevolence. O Lord-spouse ! I am pining and craving for getting Your glimpse just as papiya (toad) (cha'trik) craves for the rain-drop. O Nanak ! I offer my body and soul as a sacrifice to the Lord, for getting a glimpse of the True Master ! (2)

O Lord ! You are my True Master, and the greatest king on Earth, and You are dearer to me, more than my life even as I have inculcated Your love in my heart. O Lord ! The Guru-minded person has realised the True Master, the benefactor of all worldly comforts, thus enjoying the bliss of life including all pleasures. O Lord ! The human beings perform those functions as ordained by You through Your Will. O Lord-benefactor ! The person, blessed with Your Grace, gains control of his mind, in the company of holy saints. O Nanak ! I offer myself as a sacrifice to the Lord, having surrendered my body and soul to Him. (3)

The Lord has saved me (without any virtues) from all the worldly sufferings and ills through the support of the holy saints. The Lord has protected, a sinner like me, from the onslaughts of worldly falsehood. O True Master ! You are the bestower of all comforts to me, and protect my honour in spite of my failings and shortcomings. O True Master ! You are ever-existent, being imperishable and beyond our comprehension. You pervade everywhere, awarding us fruits of our actions.

ਕਉਣੁ ਕਹੈ ਤੂ ਕਦ ਕਾ ॥ ਨਾਨਕ ਦਾਸੁ ਤਾ ਕੈ
ਬਲਿਹਾਰੀ ਮਿਲੈ ਨਾਮੁ ਹਰਿ ਨਿਮਕਾ ॥ ੪ ॥ ੧
॥ ੧੧ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੪ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੇ ਮਨ ਰਾਮ ਨਾਮ ਨਿਤ ਗਾਵੀਐ ਰੇ ॥ ਅਗਮ
ਅਚੋਚਰੁ ਨ ਜਾਈ ਹਰਿ ਲਖਿਆ ਗੁਰੁ ਪੂਰਾ
ਮਿਲੈ ਲਖਾਵੀਐ ਰੇ ॥ ਰਹਾਉ ॥ ਜਿਸੁ ਆਪੇ
ਕਿਰਪਾ ਕਰੇ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਜਨ ਕਉ ਹਰਿ
ਲਿਵ ਲਾਵੀਐ ਰੇ ॥ ਸਭੁ ਕੇ ਭਗਤਿ ਕਰੇ ਹਰਿ
ਕੇਰੀ ਹਰਿ ਭਾਵੈ ਸੇ ਥਾਇ ਪਾਵੀਐ ਰੇ ॥ ੧ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਮੋਲਕੁ ਹਰਿ ਪਹਿ ਹਰਿ ਦੇਵੈ
ਤਾ ਨਾਮੁ ਧਿਆਵੀਐ ਰੇ ॥ ਜਿਸ ਨੇ ਨਾਮੁ ਦੇਇ
ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਲੇਖਾ ਸਭੁ ਛਡਾਵੀਐ ਰੇ ॥
੨ ॥ ਹਰਿ ਨਾਮੁ ਅਰਧਾਹਿ ਸੇ ਧੰਨੁ ਜਨ ਕਹੀਅਹਿ
ਤਿਨ ਮਸਤਕਿ ਭਾਗੁ ਧਰਿ ਲਿਖਿ ਪਾਵੀਐ ਰੇ ॥
ਤਿਨ ਦੇਖੇ ਮੇਰਾ ਮਨੁ ਬਿਗਸੈ ਜਿਉ ਸੁਤੁ ਮਿਲਿ
ਮਾਤ ਗਲਿ ਲਾਵੀਐ ਰੇ ॥ ੩ ॥ ਹਮ ਬਾਰਿਕ
ਹਰਿ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ਮੇ ਕਉ ਦੇਹੁ ਮਤੀ ਜਿਤੁ
ਹਰਿ ਪਾਵੀਐ ਰੇ ॥ ਜਿਉ ਬਛਰਾ ਦੇਖਿ ਗਊ ਸੁਖੁ
ਮਾਨੈ ਤਿਉ ਨਾਨਕ ਹਰਿ ਗਲਿ ਲਾਵੀਐ ਰੇ ॥
੪ ॥ ੧ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੪ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਗੁਨ ਕਹੁ ਰੇ ॥ ਸਤਿਗੁਰੁ ਕੇ
ਚਰਨ ਧੋਇ ਧੋਇ ਪੂਜਹੁ ਇਨ ਬਿਧਿ ਮੇਰਾ ਹਰਿ
ਪ੍ਰਭੁ ਲਹੁ ਰੇ ॥ ਰਹਾਉ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ

O Lord ! You are beyond our praise and description as no one knows since when You exist. O Nanak ! I am Lord's slave and offer myself as a sacrifice to Him, who bestows on us the nectar of True Name in a small measure even, which would grant us salvation. (4 - 1 - 11)

Keda'ra Mahala - 4 Ghar - 1 Ik onkar satgur prasad
(*Me'rai ma'n Rama na'am nit gaviai r'e... .*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my mind ! Let us sing the praises of the Lord and recite True Name. The Lord is too deep and too great for a probe by us and is beyond our comprehension but on meeting the perfect Guru, we could perceive Him and describe Him. (Pause)

The Lord enables the person, blessed with His Grace, to inculcate His love in his heart. Normally everybody worships the Lord but it is only the person, the Lord is pleased with, that his prayers are accepted by the Lord as worthwhile. (1)

The True Name of the Lord is invaluable and is recited by the person, whom He is pleased with and enables him to do so. The person, whom the Lord bestows with His True Name, is not made to account for his actions in this world. (2)

Blessed are the persons, who recite Lord's True Name, as they are pre-destined by the Lord's Will to worship Him ! I feel over joyed by meeting such persons, just as the mother feels happy and embraces her son on seeing him. (3)

O Lord, the True Master ! You are our father and we are Your children, so we beseech You to bestow us with the strength and understanding, so that we could attain Your love.

O Nanak ! May the Lord embrace me and take me in His arms just at the cow feels thrilled to seek her off-spring and enjoys meeting him. (4 - 1)

Keda'ra Mahala - 4 Ghar - 1 Ik onkar satgur prasad
(*Merai ma'n har har gu'nn koh re'... .*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my mind ! Let us sing the praises of the Lord. O Brother! Worship the Lord by washing the lotus-feet of the Guru, as you will attain the Lord by such means. (Pause)

O Brother ! Try to safeguard yourself from the onslaughts of the five vices of sexual desires, anger, greed, attachment

ਅਭਿਮਾਨੁ ਬਿਖੈ ਰਸ ਇਨ ਸੰਗਤਿ ਤੇ ਤੂ ਰਹੁ ਰੇ
॥ ਮਿਲਿ ਸਤਸੰਗਤਿ ਕੀਜੈ ਹਰਿ ਗੋਸਟਿ ਸਾਧੂ
ਸਿਉ ਗੋਸਟਿ ਹਰਿ ਪ੍ਰੇਮ ਰਸਾਇਣੁ ਰਾਮ ਨਾਮੁ
ਰਸਾਇਣੁ ਹਰਿ ਰਾਮ ਨਾਮ ਰਾਮ ਰਮਹੁ ਰੇ ॥ ੧
॥ ਅੰਤਰ ਕਾ ਅਭਿਮਾਨੁ ਜੋਰੁ ਤੂ ਕਿਛੁ ਕਿਛੁ ਕਿਛੁ
ਜਾਨਤਾ ਇਹੁ ਦੂਰਿ ਕਰਹੁ ਆਪਨ ਗਹੁ ਰੇ ॥
ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਦਇਆਲ ਹੋਹੁ ਸੁਆਮੀ
ਹਰਿ ਸੰਤਨ ਕੀ ਧੂਰਿ ਕਰਿ ਹਰੇ ॥ ੨ ॥ ੧ ॥ ੨ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ਘਰੁ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਈ ਸੰਤਸੰਗਿ ਜਾਗੀ ॥ ਪ੍ਰਿਅ ਰੰਗ ਦੇਖੈ ਜਪਤੀ
ਨਾਮੁ ਨਿਧਾਨੀ ॥ ਰਹਾਉ ॥ ਦਰਸਨ ਪਿਆਸ
ਲੋਚਨ ਤਾਰ ਲਾਗੀ ॥ ਬਿਸਰੀ ਤਿਆਸ ਬਿਡਾਨੀ
॥ ੧ ॥ ਅਬ ਗੁਰੁ ਪਾਇਓ ਹੈ ਸਹਜ ਸੁਖਦਾਇਕ
ਦਰਸਨੁ ਪੇਖਤ ਮਨੁ ਲਪਟਾਨੀ ॥ ਦੇਖਿ ਦਮੋਦਰ
ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਨਾਨਕ ਪ੍ਰਿਅ ਅੰਮ੍ਰਿਤ
ਬਾਨੀ ॥ ੨ ॥ ੧ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ਘਰੁ ੩
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੀਨ ਬਿਨਉ ਸੁਨੁ ਦਇਆਲ ॥ ਪੰਚ ਦਾਸ ਤੀਨਿ
ਦੇਖੀ ਏਕ ਮਨੁ ਅਨਾਥ ਨਾਥ ॥ ਰਾਖੁ ਹੋ ਕਿਰਪਾਲ
॥ ਰਹਾਉ ॥ ਅਨਿਕ ਜਤਨ ਗਵਨੁ ਕਰਉ ॥

and egoism and keep away from the company of these vices alongwith their poisonous effect. Let us talk about the Lord only in the company of holy saints. Thus we could recite the Lord's True Name, the highest and purest form of love among the worldly love and inculcate the love of the Lord in the heart. (1)

O Brother ! Try to rid yourself of Your inner egoism, body strength or cleverness of your speech, and do not catch hold of egoism (as your main pillar). O Nanak ! May the Lord bestow His Grace on me through His benevolence and grant me the holy dust of Your lotus-feet of Your saints. (May I become the dust of Your holy Saints!) (2 - 1 - 2)

Keda'ra Mahala - 5 Ghar - 1 Ik onkar satgur prasad
(Ma'iee sant sung ja'gi... .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O My Mother ! My innerself has been illumined and awakened in the company of holy saints. (my understanding has been sharpened) Now I sing the Praises of the Lord and recite His True Name, the treasure of all virtues, having perceived the Lord in ultimate bliss through His love. (Pause)

With the craving (thirst) of a glimpse of the Lord in my heart, my eyes are glued towards His coming only, (my eyes are waiting anxiously for His perception), and all other attraction of another power is completely shaken off. (I have no love for any other power) (1)

I have now realised the Guru, the fountain-head of all joy and comforts, having had a glimpse, I have inculcated immense love in my heart for the Lord. O Nanak ! Having perceived the Lord, who is controlling the string of worldly falsehood (Maya), I have developed His love and bliss in my heart, as His language of love is like the nectar of True Name; which has enamoured me. (2 - 1)

Keda'ra Mahala - 5 Ghar - 3 Ik onkar satgur prasad
(Deen binou sunn dayal.. .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O benevolent Lord ! Pray listen to a request of mine! O True Master ! My mind is under the control of the five vices (like sexual desires) and I beseech the munificent Lord to save this humble and poor man from the onslaughts of these vices. (Pause)

O Lord ! I am striving hard, running around in circles, for

ਖਟੁ ਕਰਮ ਜੁਗਤਿ ਧਿਆਨੁ ਧਰਉ ॥ ਉਪਾਵ
ਸਗਲ ਕਰਿ ਹਾਰਿਓ ਨਹ ਨਹ ਹੁਟਹਿ ਬਿਕਰਾਲ
॥ ੧ ॥ ਸਰਣਿ ਬੰਦਨ ਕਰੁਣਾ ਪਤਿ ॥ ਭਵ ਹਰਣ
ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ॥ ਏਕ ਤੂਹੀ ਦੀਨ
ਦਇਆਲ ॥ ਪ੍ਰਭ ਚਰਨ ਨਾਨਕ ਆਸਰੈ ॥
ਉਧਰੇ ਭ੍ਰਮ ਮੋਹ ਸਾਗਰ ॥ ਲਗਿ ਸੰਤਨਾ ਪਰ
ਪਾਲ ॥ ੨ ॥ ੧ ॥ ੨ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ਘਰੁ ੪
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਰਨੀ ਆਇਓ ਨਾਥ ਨਿਧਾਨ ॥ ਨਾਮ ਪ੍ਰੀਤਿ
ਲਾਗੀ ਮਨ ਭੀਤਰਿ ਮਾਗਨ ਕਉ ਹਰਿ ਦਾਨ ॥
੧ ॥ ਰਹਾਉ ॥ ਸੁਖਦਾਈ ਪੂਰਨ ਪਰਮੇਸੁਰ ਕਰਿ
ਕਿਰਪਾ ਰਾਖਹੁ ਮਾਨ ॥ ਦੇਹੁ ਪ੍ਰੀਤਿ ਸਾਧੂ ਸੰਗਿ
ਸੁਆਮੀ ਹਰਿ ਗੁਨ ਰਸਨ ਬਖਾਨ ॥ ੧ ॥ ਗੋਪਾਲ
ਦਇਆਲ ਗੋਬਿੰਦ ਦਮੋਦਰ ਨਿਰਮਲ ਕਥਾ
ਗਿਆਨ ॥ ਨਲਕ ਕਉ ਹਰਿ ਕੈ ਗੰਗਿ ਰਾਗਹੁ
ਚਰਨ ਕਮਲ ਸੰਗਿ ਧਿਆਨ ॥ ੨ ॥ ੧ ॥ ੩ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਦੇ ਦਰਸਨ ਕੋ ਮਨਿ ਚਾਉ ॥ ਕਰਿ ਕਿਰਪਾ
ਸਤਸੰਗਿ ਮਿਲਾਵਹੁ ਤੁਮ ਦੇਵਹੁ ਅਪਨੋ ਨਾਉ ॥
ਰਹਾਉ ॥ ਕਰਉ ਸੇਵਾ ਸਤ ਪੁਰਖ ਪਿਆਰੇ ॥
ਜਤ ਸੁਨੀਐ ਤਤ ਮਨਿ ਰਹਸਾਉ ॥ ਵਾਰੀ ਫੇਰੀ
ਸਦਾ ਘੁਮਾਈ ਕਵਨੁ ਅਨੂਪੁ ਤੇਰੇ ਨਾਉ ॥ ੧ ॥

some support. I am devoted to the gods making all the six formalities (like meditation, worship and bathing at holy places) of Hindu philosophy based on our actions. Now I feel completely exhausted having failed in my efforts in curbing the five dreadful vices (like sexual desires) which seem uncontrollable. (1)

O benevolent Lord ! I offer my salvations to You, having sought refuge at Your holy feet. You are the destroyer of all our sins of ages and have rid those persons of their ills and afflictions who have recited Your True Name (of Hari).

O Lord ! You are the only one saviour, through Your benevolence and kindness. O Nanak ! I seek the support of the holy-feet of the Lord. Infact the persons, who have sought refuge at the lotus-feet of the holy saints, have been rescued from the dreadful oceans of doubts and worldly attachments (dual-mindedness) in this life. (2 - 1 - 2)

Keda'ra Mahala - 5 Ghar - 4 Ik onkar satgur prasad
(Sarni A'iyo nath nidhan...)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O True Master, fountain-head of all treasures ! I have sought refuge at Your holy feet. I have inculcated love of Your True Name in my heart, as such I seek Your support for the boon of True Name. (Pause - 1)

O Perfect Lord ! The harbinger of Peace ! May You protect my honour through Your Grace and munificence ! O True Master, May You bestow on me Your love through the company of Your holy saints, so that I could sing Your Praises with my tongue constantly ! (1)

O Lord-Creator, Lord-Almighty, Govind and Master of worldly falsehood (maya) ! May You bless me with the knowledge of Your worldly-secrets, so that I could always recite Your True Name by listening to Your holy discourses. (by learned people) O Nanak ! May the Lord imbibe me with His love and devotion, so that my heart is always attached to His holy feet by inculcating His remembrance and True Name. (2 - 1 - 3)

Keda'ra Mahala - 5 (Har ke' darsan ko ma'n cha'ou.....)

O Lord ! I am pining and having a craving in my heart for getting a glimpse of Yours. May You grant me the company of holy saints through Your Grace, and bestow on me the love and recitation of Your True Name ! (Pause)

O dear Lord ! May I listen to the singing of Your praises by Your holy saints and enjoy the bliss of life by serving Your True Saints ! I would offer my body and soul as a sacrifice to You. I would love to perceive You as pervading everywhere,

ਸਰਬ ਪ੍ਰਤਿਪਾਲਹਿ ਸਗਲ ਸਮਾਲਹਿ
ਸਗਲਿਆ ਤੇਰੀ ਛਾਉ ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪੁਰਖ
ਬਿਧਾਤੇ ਘਟਿ ਘਟਿ ਤੁਝਹਿ ਦਿਖਾਉ ॥ ੨ ॥ ੨
॥ ੪ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

ਪ੍ਰਿਅ ਕੀ ਪ੍ਰੀਤਿ ਪਿਆਰੀ ॥ ਮਗਨ ਮਨੈ ਮਹਿ
ਚਿਤਵਉ ਆਸਾ ਨੈਨਹੁ ਤਾਰ ਤੁਹਾਰੀ ॥ ਰਹਾਉ
॥ ਓਇ ਦਿਨ ਪਹਰ ਮੂਰਤ ਪਲ ਕੈਸੇ ਓਇ ਪਲ
ਘਰੀ ਕਿਹਾਰੀ ॥ ਖੁਲੇ ਕਪਟ ਧਪਟ ਬੁਝਿ ਤ੍ਰਿਸਨਾ
ਜੀਵਉ ਪੇਖਿ ਦਰਸਾਰੀ ॥ ੧ ॥ ਕਉਨੁ ਸੁ ਜਤਨੁ
ਉਪਾਉ ਕਿਨੇਹਾ ਸੇਵਾ ਕਉਨ ਬੀਚਾਰੀ ॥ ਮਾਨੁ
ਅਭਿਮਾਨੁ ਮੋਹੁ ਤਜਿ ਨਾਨਕ ਸੰਤਹ ਸੰਗਿ
ਉਧਾਰੀ ॥ ੨ ॥ ੩ ॥ ੪ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਨ ਗਾਵਹੁ ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ
ਗੋਪਾਲ ਗੋਬਿੰਦੇ ਅਪਨਾ ਨਾਮੁ ਜਪਾਵਹੁ ॥
ਰਹਾਉ ॥ ਕਾਢਿ ਲੀਏ ਪ੍ਰਭ ਆਨ ਬਿਖੈ ਤੇ ਸਾਧ
ਸੰਗਿ ਮਨੁ ਲਾਵਹੁ ॥ ਭ੍ਰਮੁ ਭਉ ਮੋਹੁ ਕਟਿਓ
ਗੁਰ ਬਚਨੀ ਅਪਨਾ ਦਰਸੁ ਦਿਖਾਵਹੁ ॥ ੧ ॥
ਸਭ ਕੀ ਰੇਨ ਹੋਇ ਮਨੁ ਮੇਰਾ ਅਹੰਬੁਧਿ ਤਜਾਵਹੁ
॥ ਅਪਨੀ ਭਗਤਿ ਦੇਹਿ ਦਇਆਲਾ ਵਡਭਾਰੀ
ਨਾਨਕ ਹਰਿ ਪਾਵਹੁ ॥ ੨ ॥ ੪ ॥ ੬ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਬਿਨੁ ਜਨਮੁ ਅਕਾਰਥ ਜਾਤ ॥ ਤਜਿ ਗੋਪਾਲ
ਆਨ ਰੰਗਿ ਭ੍ਰਾਚਤ ਮਿਥਿਆ ਪਹਿਰਤ ਖਾਤ ॥

and there is no place where You do not abide. (1)

You maintain everyone and sustain all the beings, and everyone looks upto you for his support. O Lord ! You fulfil all our desires and I perceive You pervading everywhere in equal measure and make others as well perceive Your omnipresence. (2 - 2 - 4)

Ked'ara Mahala - 5 (Pira ki preet piari....)

O beloved Lord ! I cherish Your love immensely and always remain enamoured by Your remembrance. I always recite Your True Name with great hopes, with my eyes longing for a glimpse of Your vision. (Pause)

O Lord ! Which day, moment or opportune time will I get a glance of Your vision, with the curtain removed between me and You, thus ridding me of all worldly desires to lead a holy and noble life ? (1)

O Nanak ! What are the means to be adopted to approach the Lord, and what efforts are needed alongwith the service to be performed by the body ? The answer lies in joining the company of such holy saints who have cast off their egoism, pride and worldly attachments, thus attaining salvation. (2 - 3 - 5)

Keda'ra Mahala - 5 (Har har har gu'nn ga'voh.....)

O Lord-Almighty ! May I be enabled to sing Your praises and recite Your True Name, through Your Grace and benevolence ! (Pause - 1)

O Lord ! May I be enabled to rid myself of vicious thoughts and sinful actions in the company of Your holy saints, thus worshipping You ! You are bestowing the glimpse of Your vision to those persons, who have got rid of their doubts, dual mindedness, fear (of death), and worldly attachment through the Guru's Word and His guidance. (1)

O Nanak ! May I be relieved of my egoism and pride so as to enable me to take refuge at the lotus-feet of the Lord's saints and be humble of heart ! O Lord ! May I be bestowed with Your worship through Your Grace so as to become fortunate enough and honourable to attain Your love and True Name ! (2 - 4 - 6)

Keda'ra Mahala - 5 (Har bin janama aka'rah ja'at.....)

This life is going to waste completely without reciting Lord's True Name, and gaining His love. The persons, who are engrossed in the love and enjoyment of worldly pleasures forsaking the Lord's remembrance, lead a life of total loss and

ਰਹਾਉ ॥ ਧਨੁ ਜੋਬਨੁ ਸੰਧੈ ਸੁਖ ਭੁਗਵੈ ਸੰਗਿ ਨ
ਨਿਬਹਤ ਮਾਤ ॥ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਦੇਖਿ ਰਚਿਓ
ਬਾਵਰ ਦੂਮ ਛਾਇਆ ਰੰਗਿ ਰਾਤ ॥ ੧ ॥ ਮਾਨ
ਮੋਹ ਮਹਾ ਮਦ ਮੋਹਤ ਕਾਮ ਕ੍ਰੋਧ ਕੈ ਖਾਤ ॥ ਕਰੁ
ਗਹਿ ਲੇਹੁ ਦਾਸ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਜੀਉ ਹੋਇ
ਸਹਾਤ ॥ ੨ ॥ ੫ ॥ ੭ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਬਿਨੁ ਕੋਇ ਨ ਚਾਲਸਿ ਸਾਥ ॥ ਦੀਨਾ ਨਾਥ
ਕਰੁਣਪਤਿ ਸੁਆਮੀ ਅਨਾਥਾ ਕੇ ਨਾਥ ॥ ਰਹਾਉ
॥ ਸੁਤ ਸੰਪਤਿ ਬਿਖਿਆ ਰਸ ਭੁਗਵਤ ਨਹ
ਨਿਬਹਤ ਜਮ ਕੈ ਪਾਥ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਗਾਉ
ਗੁਨ ਗੋਬਿੰਦ ਉਧਰੁ ਸਾਗਰ ਕੇ ਖਾਤ ॥ ੧ ॥
ਸਰਨਿ ਸਮਰਥ ਅਕਥ ਅਗੋਚਰ ਹਰਿ ਸਿਮਰਤ
ਦੁਖ ਲਾਥ ॥ ਨਾਨਕ ਦੀਨ ਧੂਰਿ ਜਨ ਬਾਂਛਤ
ਮਿਲੈ ਲਿਖਤ ਧੂਰਿ ਮਾਥ ॥ ੨ ॥ ੬ ॥ ੮ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ਘਰੁ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬਿਸਰਤ ਨਾਹਿ ਮਨ ਤੇ ਹਰੀ ॥ ਅਬ ਇਹ ਪ੍ਰੀਤਿ
ਮਹਾ ਪ੍ਰਬਲ ਭਈ ਆਨ ਬਿਖੈ ਜਰੀ ॥ ਰਹਾਉ ॥
ਬੂੰਦ ਕਹਾ ਤਿਆਗਿ ਚਾਤ੍ਰਿਕ ਮੀਨ ਰਹਤ ਨ
ਘਰੀ ॥ ਗੁਨ ਗੋਪਾਲ ਉਚਾਰੁ ਰਸਨਾ ਟੇਵ ਏਹ
ਪਰੀ ॥ ੧ ॥ ਮਹਾ ਨਾਦ ਕੁਰੰਕ ਮੋਹਿਓ ਬੋਧਿ
ਤੀਖਨ ਸਰੀ ॥ ਪ੍ਰਭ ਚਰਨ ਕਮਲ ਰਸਾਲ ਨਾਨਕ

wastefulness in spite of their rich food and clothes, which have no value. (Pause)

All the pleasures of wealth, youth, age (long life) and worldly possessions or other comforts are of no use as they do not accompany the human being (on his death) to the next world. This foolish man is always engulfed in worldly pleasures and worldly falsehood without realising its futility as these are transient like the tree's shadow or without existence like the deer seeking water in sandy tracts like a mirage. (1)

This man is completely lost in his egoism, worldly attachment and pride due to his sexual desires or anger. O Nanak ! May the Lord support me like His slave by lending His helping hand and guidance ! (2 - 5 - 7)

Keda'ra Mahala - 5 (*Har bin koiai na cha'las sa'th.....*)

O Man ! No one, except the Lord, could give you company to the next world. O True Master, the Lord-benevolent and supporter of the weak and poor ! You are the strength of the weak and saviour of their honour ! All the worldly possessions, like son, worldly comforts or pleasures and enjoyment of vices would not be of any help on the path alongwith Yama. Infact, man could cross this dreadful ocean of life by reciting The True Name, fountain-head of all worldly treasures and by singing the praises of the Lord. (1)

By reciting True Name of the Lord, who is all powerful, beyond description, and our comprehension, we could get rid of our ills and sufferings. O Nanak ! I seek the dust of the lotus-feet of the Lord's holy saints, which is to be had only if one is fortunate and pre-destined by Lord's Will. (2 - 6 - 8)

Keda'ra Mahala - 5 Ghar - 5 *Ik onkar satgur prasad* (*Bisrat na'hai ma'n te hari.. .*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

I cannot forsake the Lord's love from my heart, as the craving for reciting His True Name has overpowered me and all other love of worldly pleasures or vicious actions has been completely uprooted from my mind. (Pause)

How could the papiya (toad) forego his love for the rain-drop or the fish live even for a moment without the presence of water ! Similarly I love to sing the praises of the Lord with my tongue and this habit has become a part and parcel of my life. (1)

Just as the deer is enamoured with the sound of the great drum (of his hunter) and does not care being wounded by his arrow but continues to sustain his love for the musical sound. O Nanak ! Similarly I have inculcated the love of the Lord's

ਗਾਠਿ ਬਾਧਿ ਧਰੀ ॥ ੨ ॥ ੧ ॥ ੯ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

ਪ੍ਰੀਤਮ ਬਸਤ ਰਿਦ ਮਹਿ ਖੋਰ ॥ ਭਰਮ ਭੀਤਿ

ਨਿਵਾਰਿ ਠਾਕੁਰ ਗਹਿ ਲੇਹੁ ਅਪਨੀ ਓਰ ॥ ੧

॥ ਰਹਾਉ ॥ ਅਧਿਕ ਗਰਤ ਸੰਸਾਰ ਸਾਗਰ ਕਰਿ

ਦਇਆ ਚਾਰਹੁ ਧੋਰ ॥ ਸੰਤਸੰਗਿ ਹਰਿ ਚਰਨ

ਬੋਹਿਥ ਉਧਰਤੇ ਲੈ ਮੋਰ ॥ ੧ ॥ ਗਰਭ ਕੁੰਟ

ਮਹਿ ਜਿਨਹਿ ਧਾਰਿਓ ਨਹੀ ਬਿਖੈ ਬਨ ਮਹਿ

ਹੋਰ ॥ ਹਰਿ ਸਕਤ ਸਰਨ ਸਮਰਥ ਨਾਨਕ ਆਨ

ਨਹੀ ਨਿਹੋਰ ॥ ੨ ॥ ੨ ॥ ੧੦ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

ਰਸਨਾ ਰਾਮ ਰਾਮ ਬਖਾਨੁ ॥ ਗੁਨ ਗੋਪਾਲ ਉਚਾਰੁ

ਦਿਨੁ ਰੈਨਿ ਭਏ ਕਲਮਲ ਹਾਨ ॥ ਰਹਾਉ ॥

ਤਿਆਗਿ ਚਲੈਨਾ ਸਗਲ ਸੰਪਤ ਕਾਲੁ ਸਿਰ

ਪਰਿ ਜਾਨੁ ॥ ਮਿਥਨ ਮੋਹ ਦੁਰੰਤ ਆਸਾ ਝੂਠੁ

ਸਰਪਰ ਮਾਨੁ ॥ ੧ ॥ ਸਤਿ ਪੁਰਖ ਅਕਾਲ ਮੂਰਤਿ

ਰਿਦੈ ਧਾਰਹੁ ਧਿਆਨੁ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਲਾਭੁ

ਨਾਨਕ ਬਸਤੁ ਇਹ ਪਰਵਾਨੁ ॥ ੨ ॥ ੩ ॥ ੧੧ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਆਧਾਰੁ ॥ ਕਲਿ ਕਲੇਸ ਨ

ਕਛੁ ਬਿਆਪੈ ਸੰਤਸੰਗਿ ਬਿਉਹਾਰੁ ॥ ਰਹਾਉ ॥

ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਆਪਿ ਰਾਖਿਓ ਨਹ ਉਪਜਤੁ

ਬੇਕਾਰੁ ॥ ਜਿਸੁ ਪਰਾਪਤਿ ਹੋਇ ਸਿਮਰੈ ਤਿਸੁ

lotus-feet and His glimpse, which is ever so sweet and beautiful that I cannot afford to forsake it and this has become a part of my existence. (2 - 1 - 9)

Keda'ra Mahala - 5 (Pritam basat rid me'h khor....)

O beloved Lord ! You are abiding within my heart, the cave of my innerself. O True Master ! May You grasp my hand with affection and inculcate Your love in my heart casting away the curtain of doubts and dual-mindedness between me and You ! (Pause - 1)

O Lord ! May You pull me out of the depths of this vast ocean of life through Your Grace and raise me to a higher level of knowledge and Your love from this depth of ignorance ! I have sought the support of Your lotus-feet, (like the ship of safety) through the company of holy saints, so that I may be helped to cross this ocean of life successfully. (1)

There is no other protector except the Lord in this vast wilderness of vicious and sinful world, as He alone had saved me from the dreadful stay in the mother's womb earlier. O Nanak ! I have sought refuge at the lotus-feet of the Lord-Almighty so that I do not have to crave for any one else's help, (which is not worthwhile). (2 - 2 - 10)

Keda'ra Mahala - 5 (Rasna Ram Ram bakhan....)

O Brother ! Let us recite Lord's True Name with our tongue, as the person, who recites True Name of the Lord day and night, rids himself of all his sins. (Pause)

Let us realise that the spectre of death is hovering over us and we have to leave this world any moment, devoid of all our worldly possessions. We should accept this fact for certain that all these worldly things are transient and to be left behind at the time of death, so that all our hopes are false alongwith worldly attachments. (1)

O Brother ! Let us meditate on the Lord, who is a personification of Truth and beyond the reach of death, being imperishable. O Nanak ! There is only one worthwhile treasure of True Name, which would be helpful in our effort at unification with the Lord. (2 - 3 - 11)

Keda'ra Mahala - 5 (Har ke na'am ko a'dha'r....)

O Lord ! I have the support of Your True Name alone. Having associated myself with Your holy saints I have no fear of the worldly ills or sufferings in this age of Kalyug. (Pause)

O Lord ! You have saved me from the onslaughts of vicious thoughts or sinful actions through Your Grace, as these vices like sexual desires do not raise their head anymore. Whosoever is blessed with the attainment of True Name, recites

ਦਹਤ ਨਹ ਸੀਸਾਰੁ ॥ ੧ ॥ ਸੁਖ ਮੰਗਲ ਆਨੰਦ
ਹਰਿ ਹਰਿ ਪ੍ਰਭ ਚਰਨ ਅੰਮ੍ਰਿਤ ਸਾਰੁ ॥ ਨਾਨਕ
ਦਾਸ ਸਰਨਾਗਤੀ ਤੇਰੇ ਸੰਤਨਾ ਕੀ ਛਾਰੁ ॥ ੨ ॥
੪ ॥ ੧੨ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਧ੍ਰਿਗੁ ਸ੍ਰੋਤੁ ॥ ਜੀਵਨ ਰੂਪ
ਬਿਸਾਰਿ ਜੀਵਹਿ ਤਿਹ ਕਤ ਜੀਵਨ ਹੋਤੁ ॥
ਰਹਾਉ ॥ ਖਾਤ ਪੀਤ ਅਨੇਕ ਬਿੰਜਨ ਜੈਸੇ ਭਾਰ
ਬਾਹਕ ਖੋਤੁ ॥ ਆਠ ਪਹਰ ਮਹਾ ਸ੍ਰਮੁ ਪਾਇਆ
ਜੈਸੇ ਬਿਰਖ ਜੰਤੀ ਜੋਤੁ ॥ ੧ ॥ ਤਜਿ ਗੋਪਾਲ ਜਿ
ਆਨ ਲਾਗੇ ਸੇ ਬਹੁ ਪ੍ਰਕਾਰੀ ਰੋਤੁ ॥ ਕਰ ਜੋਰਿ
ਨਾਨਕ ਦਾਨੁ ਮਾਰੈ ਹਰਿ ਰਖਉ ਕੰਠਿ ਪਰੋਤੁ ॥
੨ ॥ ੫ ॥ ੧੩ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

ਸੰਤਹ ਧੂਰਿ ਲੇ ਮੁਖਿ ਮਲੀ ॥ ਗੁਣਾ ਅਚੁਤ
ਸਦਾ ਪੂਰਨ ਨਹ ਦੋਖ ਬਿਆਪਹਿ ਕਲੀ ॥ ਰਹਾਉ
॥ ਗੁਰ ਬਚਨਿ ਕਾਰਜ ਸਰਬ ਪੂਰਨ ਈਤ ਉਤ
ਨ ਹਲੀ ॥ ਪ੍ਰਭ ਏਕ ਅਨਿਕ ਸਰਬਤ ਪੂਰਨ
ਬਿਖੈ ਅਗਨਿ ਨ ਜਲੀ ॥ ੧ ॥ ਗਹਿ ਭੁਜਾ
ਲੀਨੋ ਦਾਸੁ ਅਪਨੋ ਜੋਤਿ ਜੋਤੀ ਰਲੀ ॥ ਪ੍ਰਭ
ਚਰਨ ਸਰਨ ਅਨਾਥੁ ਆਇਓ ਨਾਨਕ ਹਰਿ ਸੰਗਿ
ਚਲੀ ॥ ੨ ॥ ੬ ॥ ੧੪ ॥

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਨ ਰੁਚੈ ॥ ਕੋਟਿ ਸਾਂਤਿ ਅਨੰਦ
ਪੂਰਨ ਜਲਤ ਛਾਤੀ ਬੁਝੈ ॥ ਰਹਾਉ ॥ ਸੰਤ

Your Name always, so that the worldly falsehood (Maya) does not affect him at all. (1)

O Lord ! By reciting Your True Name, we enjoy the eternal bliss due to our spiritual attainment, and bowing at Your lotus-feet is like partaking of the nectar of True Name. O Nanak ! I have sought the dust of the lotus-feet of the Lord's saints and would seek refuge at the holy feet of the Lord. (2 - 4 - 12)

Keda'ra Mahala - 5 (*Har ke' naam bin dhrig sarot....*)

Cursed are the ten senses of the individual without recitation of Lord's True Name. O Lord, the life-giver ! The persons, who have forgotten You, do not lead a life, worth its name as their life is worse than death even. (Pause)

The person, who enjoys dainty foods and drinks of good taste, is like an ass filling his belly with available trash from outside. We undergo sufferings throughout day and night engrossed in daily chores just as a bullock suffers being employed for ploughing land. (1)

All those persons engaged in other activities than the worship of the Lord, are waiting at the end in many ways.

O Nanak ! I would, therefore seek this boon from the Lord with folded hands that I may be enabled to recite True Name always by making it my rosary. (2 - 5 - 13)

Keda'ra Mahala - 5 (*Santeh dhoor le' mukh mali.....*)

The person, who applies the dust of the lotus-feet of Lord's holy saints on his forehead, becomes perfect by singing the praises of the Lord all the time, and the ills or vicious thoughts of this age (KalYug) do not bother him any more. (Pause)

All his functions are completed successfully by following the Guru's Word (guidance) and his mind is stabilised without wandering on all sides. Such a person perceives the same Lord pervading all over and everywhere in different forms, so that his heart does not yearn for worldly pleasures or vices. (burn in the fire of worldly pleasures) (1)

The person, whom the Lord has held with a helping hand, gets united and merged with the Lord's Prime-soul. O Nanak ! This humble person seeks asylum at the lotus-feet of the Lord, so that His love would accompany me to the next world. (2 - 6 - 14)

Keda'ra Mahala - 5 (*Har ke' naa'm ki ma'n ru'chai...*)

The person, who inculcates Lord's True Name in his heart, enjoys all the joy and bliss of life resulting in complete peace and tranquillity of mind which quenches the thirst and burning fire of his vicious thoughts. (Pause)

ਮਾਰਗਿ ਚਲਤ ਪ੍ਰਾਨੀ ਪਤਿਤ ਉਧਰੇ ਮੁਚੈ ॥ ਰੇਨੁ

ਜਨ ਕੀ ਲਗੀ ਮਸਤਕਿ ਅਨਿਕ ਤੀਰਥ ਸੁਚੈ ॥

੧ ॥ ਚਰਨ ਕਮਲ ਧਿਆਨ ਭੀਤਰਿ ਘਟਿ

ਘਟਹਿ ਸੁਆਮੀ ਸੁਚੈ ॥ ਸਰਨਿ ਦੇਵ ਅਪਾਰ

ਨਾਨਕ ਬਹੁਰਿ ਜਮੁ ਨਹੀ ਲੁਝੈ ॥ ੨ ॥ ੧ ॥

੧੫ ॥

ਕੇਦਾਰਾ ਛੰਤ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਿਲੁ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪਿਆਰਿਆ ॥ ਰਹਾਉ ॥ ਪੂਰਿ

ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਸੇ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ਮਾਰਗੁ

ਪ੍ਰਭੰਕਾ ਹਰਿ ਕੀਆ ਸੰਤਨ ਸੰਗਿ ਜਾਤਾ ॥ ਸੰਤਨ

ਸੰਗਿ ਜਾਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਘਟਿ ਘਟਿ ਨਦਰਿ

ਨਿਹਾਲਿਆ ॥ ਜੇ ਸਰਨੀ ਆਵੈ ਸਰਬ ਸੁਖ ਪਾਵੈ

ਤਿਲੁ ਨਹੀ ਭੰਨੈ ਘਾਲਿਆ ॥ ਹਰਿ ਗੁਣ ਨਿਧਿ

ਗਾਏ ਸਹਜ ਸੁਭਾਏ ਪ੍ਰੇਮ ਮਹਾ ਰਸ ਮਾਤਾ ॥

ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਤੂ ਪੂਰਨ ਪੁਰਖੁ

ਬਿਧਾਤਾ ॥ ੧ ॥ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਜਨ

ਬੇਧਿਆ ਸੇ ਆਨ ਕਤ ਜਾਹੀ ॥ ਮੀਨੁ ਬਿਛੋਰਾ

ਨਾ ਸਹੈ ਜਲ ਬਿਨੁ ਮਰਿ ਪਾਹੀ ॥ ਹਰਿ ਬਿਨੁ

ਕਿਉ ਰਹੀਐ ਦੂਖ ਕਿਨਿ ਸਹੀਐ ਚਾਤ੍ਰਕ ਬੂੰਦ

ਪਿਆਸਿਆ ॥ ਕਬ ਰੈਨਿ ਬਿਹਾਵੈ ਚਕਵੀ ਸੁਖੁ

ਪਾਵੈ ਸੂਰਜ ਕਿਰਣਿ ਪ੍ਰਗਾਸਿਆ ॥ ਹਰਿ ਦਰਸਿ

ਮਨੁ ਲਾਗਾ ਦਿਨਸੁ ਸਭਾਗਾ ਅਨਦਿਨੁ ਹਰਿ

ਗੁਣ ਗਾਹੀ ॥ ਨਾਨਕ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਕਤ

Many sinners have attained salvation by following the path shown by the holy saints. The dust of such holy saints is applied to the forehead of such persons which is as good as bathing and purifying oneself at many holy places of pilgrimage. (1)

By meditating on the lotus-feet of the Lord, we could perceive the same Lord pervading all the human beings in equal measure. O Nanak ! The Yama does not get entangled with such a person, who seeks refuge at the holy feet of the Lord. (The Yama does not bother him any more) (2 - 7 - 15)

Keda'ra Chhant Mahala - 5 Ik onkar satgur prasad
(Mil me'rai preetam piaria'. .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O My beloved Lord ! Pray grant me the boon of a glimpse of Your person (form) and unite me with Yourself. (Pause - 1)

O Lord-benefactor ! You are pervading every one and everywhere being omni-present. I have now realised the right path of uniting with You, by joining the company of holy saints. The Lord-benefactor, granting us the much sought after benedictions, could be attained through the company of holy saints, as He pervades all beings and satiates us through His Grace. Whosoever seeks the support of the Lord, enjoys all the bliss and comforts of life, as the Lord does not ignore even the slightest service rendered by us.

O Lord ! Whosoever sings You praises, gets honoured by You and is imbued with Your love, being immersed in it completely. O Nanak ! I, as a humble servant, have sought Lord's support as He is our perfect benefactor par excellence. (1)

O Lord ! The persons, who have inculcated Your love in their hearts, do not desert You or forsake You to find solace elsewhere. Just as the fish cannot bear separation from water and faces extinction in the absence of water, (similarly we cannot suffer separation from the Lord)

O Lord ! Just as papiya (toad) cannot live without getting the rain-drop, how could we live without Your love and unison, suffering from Your separation ? Just as the Chakor (partridge) cannot find solace till the end of the night, and the sunshine brings solace to her alongwith the company of her mate. (Similarly we cannot find peace without the light of Guru's guidance). O Lord ! Blessed is the day when we get a glimpse of Your person (form) and the heart is filled with Your love,

ਹਰਿ ਬਿਨੁ ਪ੍ਰਾਣ ਟਿਕਾਹੀ ॥ ੨ ॥ ਸਾਸ ਬਿਨਾ
ਜਿਉ ਦੇਹੁਰੀ ਕਤ ਸੋਭਾ ਪਾਵੈ ॥ ਦਰਸ ਬਿਹੂਨਾ
ਸਾਧ ਜਨੁ ਖਿਨੁ ਟਿਕਣੁ ਨ ਆਵੈ ॥ ਹਰਿ ਬਿਨੁ
ਜੋ ਰਹਣਾ ਨਰਕੁ ਸੋ ਸਹਣਾ ਚਰਨ ਕਮਲ ਮਨੁ
ਬੇਧਿਆ ॥ ਹਰਿ ਰਸਿਕ ਬੈਰਾਗੀ ਨਾਮਿ ਲਿਵ
ਲਾਗੀ ਕਤਹੁ ਨ ਜਾਇ ਨਿਖੇਧਿਆ ॥ ਹਰਿ ਸਿਉ
ਜਾਇ ਮਿਲਣਾ ਸਾਧਸੰਗਿ ਰਹਣਾ ਸੋ ਸੁਖ ਅੰਕਿ
ਨ ਮਾਵੈ ॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਨਾਨਕ ਕੇ ਸੁਆਮੀ
ਹਰਿ ਚਰਨਹ ਸੰਗਿ ਸਮਾਵੈ ॥ ੩ ॥ ਖੋਜਤ ਖੋਜਤ
ਪ੍ਰਭ ਮਿਲੇ ਹਰਿ ਕਰੁਣਾ ਧਾਰੇ ॥ ਨਿਰਗੁਣੁ ਨੀਚੁ
ਅਨਾਥੁ ਮੈ ਨਹੀ ਦੋਖ ਬੀਚਾਰੇ ॥ ਨਹੀ ਦੋਖ ਬੀਚਾਰੇ
ਪੂਰਨ ਸੁਖ ਸਾਰੇ ਪਾਵਨ ਬਿਰਦੁ ਬਖਾਨਿਆ ॥
ਭਗਤਿ ਵਛਲੁ ਸੁਨਿ ਅੰਚਲੇ ਗਹਿਆ ਘਟਿ
ਘਟਿ ਪੂਰ ਸਮਾਨਿਆ ॥ ਸੁਖ ਸਾਗਰੇ ਪਾਇਆ
ਸਹਜ ਸੁਭਾਇਆ ਜਨਮ ਮਰਨ ਦੁਖ ਹਾਰੇ ॥
ਕਹੁ ਗਹਿ ਲੀਨੇ ਨਾਨਕ ਦਾਸ ਅਪਨੇ ਰਾਮ ਨਾਮ
ਉਰਿ ਹਾਰੇ ॥ ੪ ॥ ੧ ॥

ਰਾਗੁ ਕੇਦਾਰਾ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਉਸਤਤਿ ਨਿੰਦਾ ਦੇਉ ਬਿਬਰਜਿਤ ਤਜਹੁ ਮਾਨੁ
ਅਭਿਮਾਨਾ ॥ ਲੋਹਾ ਕੰਚਨੁ ਸਮ ਕਰਿ ਜਾਨਹਿ
ਤੇ ਮੂਰਤਿ ਭਗਵਾਨਾ ॥ ੧ ॥ ਤੇਰਾ ਜਨੁ ਏਕੁ
ਆਪੁ ਕੋਈ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਬਿਬਰਜਿਤ
ਹਰਿ ਪਦੁ ਚੀਨੈ ਸੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰਜ
ਗੁਣ ਤਮ ਗੁਣ ਸਤ ਗੁਣ ਕਹੀਐ ਇਹ ਤੇਰੀ

thus singing Your praises day and night. O Nanak ! My only prayer to the Lord is that my life is not worth-while without having His union, and I cannot exist without His love. (2)

Just as the body loses its value without the presence of soul within it, the saint will have no peace of mind without the Lord's glimpse. O Lord ! I have concentrated my mind at Your holy feet as existence without You is like suffering in hell. The persons, who have developed love for the Lord's True Name, are always immersed in the recitation of Your True Name and no one dare disrespect them. O Lord ! The bliss of Your unison through the company of holy saints is really so over whelming that one cannot contain himself with joy. O Nanak ! May the Lord, through His Grace and benevolence, bestow on me the bliss of taking refuge at His lotus-feet ! (3)

O Lord -benevolent ! I have sought Your union with great search and efforts, but You have not considered the anguish and pain of this humble, unvirtuous and poor man. O Lord-bestower of eternal bliss ! You have not realised my pain and pining for Your union, although the authors of Vedas have described Your pure and great concern for Your saints. I had caught hold of (sought) Your support, being the lover of Your saints and pervading all human beings in equal measure. O Lord, ocean of all joy and bliss ! Whosoever has attained You, has won praise all over without much effort and his sufferings going through the cycle of births and deaths have ended. O Nanak ! The Lord has saved His saints taking them under His care, after they have inculcated the love of the Lord in their hearts. (4 - 1)

Rag Keda'ra Ba'ni Kabir Jiu Ki *Ik onkar satgur prasad (U'stat ninda doo'u bibarjit..)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Let us rid ourselves of praising or vilifying others, or our honour or disrespect, and consider iron or gold on par with each other, thus becoming an embodiment of the Lord. (1)

O Lord ! There is hardly any true follower or believer in You, who has realised You, having got over his sexual desires, anger, greed, or worldly attachments. (Pause - 1)

O Lord ! The three-pronged (Maya) worldly falsehood consisting of lust for power, greed or peace is all Your own creation in the form of worldly drama, where as the person,

ਸਭ ਮਾਇਆ ॥ ਚਉਥੇ ਪਦ ਕਉ ਜੋ ਨਰੁ ਚੀਨੈ
ਤਿਨ੍ਹ ਹੀ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥ ੨ ॥ ਤੀਰਥ
ਬਰਤ ਨੇਮ ਸੁਚਿ ਸੰਜਮ ਸਦਾ ਰਹੈ ਨਿਹਕਾਮਾ ॥
ਤ੍ਰਿਸਨਾ ਅਰੁ ਮਾਇਆ ਭ੍ਰਮ ਚੂਕਾ ਚਿਤਵਤ
ਆਤਮ ਰਾਮਾ ॥ ੩ ॥ ਜਿਹ ਮੰਦਰਿ ਦੀਪਰੁ
ਪਰਗਾਸਿਆ ਅੰਧਕਾਰੁ ਤਹ ਨਾਸਾ ॥ ਨਿਰਭਉ
ਪੂਰਿ ਰਹੈ ਭ੍ਰਮ ਭਾਗਾ ਕਹਿ ਕਬੀਰ ਜਨ ਦਾਸਾ
॥ ੪ ॥ ੧ ॥

ਕਿਨਹੀ ਬਨਜਿਆ ਕਾਂਸੀ ਤਾਂਬਾ ਕਿਨਹੀ ਲਉਗ
ਸੁਪਾਰੀ ॥ ਸੰਤਹੁ ਬਨਜਿਆ ਨਾਮੁ ਗੋਬਿੰਦ ਕਾ
ਐਸੀ ਖੇਪ ਹਮਾਰੀ ॥ ੧ ॥ ਹਰਿ ਕੇ ਨਾਮ ਕੇ
ਬਿਆਪਾਰੀ ॥ ਹੀਰਾ ਹਾਥਿ ਚੜਿਆ ਨਿਰਮੋਲਰੁ
ਛੂਟਿ ਗਈ ਸੰਸਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਚੇ
ਲਾਏ ਤਉ ਸਚ ਲਾਗੇ ਸਾਚੇ ਕੇ ਬਿਉਹਾਰੀ ॥
ਸਾਚੀ ਬਸਤੁ ਕੇ ਭਾਰ ਚਲਾਏ ਪਹੁਚੇ ਜਾਇ
ਭੰਡਾਰੀ ॥ ੨ ॥ ਆਪਹਿ ਰਤਨ ਜਵਾਹਰ ਮਾਨਿਕ
ਆਪੈ ਹੈ ਪਾਸਾਰੀ ॥ ਆਪੈ ਦਹ ਦਿਸ ਆਪ
ਚਲਾਵੈ ਨਿਹਚਲੁ ਹੈ ਬਿਆਪਾਰੀ ॥ ੩ ॥ ਮਨੁ
ਕਰਿ ਬੈਲੁ ਸੁਰਤਿ ਕਰਿ ਪੈਡਾ ਗਿਆਨ ਗੋਨਿ
ਭਰਿ ਡਾਰੀ ॥ ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ
ਨਿਬਹੀ ਖੇਪ ਹਮਾਰੀ ॥ ੪ ॥ ੨ ॥

ਰੀ ਕਲਵਾਰਿ ਗਵਾਰਿ ਮੂਢ ਮਤਿ ਉਲਟੇ ਪਵਨੁ
ਫਿਰਾਵਉ ॥ ਮਨੁ ਮਤਵਾਰ ਮੇਰ ਸਰ ਭਾਣੀ
ਅੰਮ੍ਰਿਤ ਧਾਰ ਚੁਆਵਉ ॥ ੧ ॥ ਬੋਲਹੁ ਭਈਆ
ਰਾਮ ਕੀ ਦੁਹਾਈ ॥ ਪੀਵਹੁ ਸੰਤ ਸਦਾ ਮਤਿ

who has realised the fourth stage of 'Equipoise', has attained the eternal bliss of the highest type. (2)

Such a person is disinterested in longing for the reward of his visiting holy places, fasting or observing certain formal practices including purity, (of mind) and a disciplined life. He only remembers the True Lord, or the Prime-soul, having cast off his worldly desires, (of more possessions) dual-mindedness and love for worldly-falsehood (Maya). (3)

The person, whose mind has been enlightened with the lamp of knowledge, casts off his darkness of knowledge, and his darkness of ignorance. O Kabir ! His doubts and dual-mindedness are totally eliminated and such a person prevails everywhere being fearless. (4 - 1)

(Kinhi banjia kansi tamba kinhi.....)

Some people have purchased copper or brass and some deal in the business of cloves and supa'ri, whereas the Lord's saints have dealt in the True Name (as investment) in the business of life. (1)

We are the merchants dealing in the Lord's True Name. Having attained the invaluable gem of True Name, we have lost interest in the worldly actions. (Pause - 1)

The True Lord has engaged us in this business of Truth (True Name), so that now we deal only in Truth, or True Name. We have reached the Lord's Presence with the loads of Truth. (2)

The Lord Himself is the jewel, gem and invaluable ruby, being Himself the trader dealing in such precious stones. Then He arranges to send His merchandise in all the ten directions, being Himself stable in one position as a dealer. (3)

The Lord arranges the mind to function like a bullock, on the path of love and dedication, with the knowledge (of the Lord) as the load to be carried. (to the destination) Says Kabir! O Saints, listen to me that this is the mode of action in life which has helped me to lead a successful life. (4 - 2)

(Ri kalwar gawar mood mat.....)

O my foolish and ugly mind ! Try to divert yourself from the worldly falsehood in leading your life. Let the tenth opening of your body (Dasma dua'r) function like a furnace for collecting the wine to make you drunk with the nectar of True Name. (1)

O Brother ! Recite the Lord's True Name, Ram with such a force to make everyone aware of it, and then drink this nectar

ਦੁਰਲਭ ਸ਼ਹਜੇ ਪਿਆਸ ਬੁਝਾਈ ॥ ੧ ॥ ਰਹਾਉ

॥ ਭੈ ਬਿਚਿ ਭਾਉ ਭਾਇ ਕੇਉ ਬੁਝਹਿ ਹਰਿ ਰਸੁ

ਪਾਵੈ ਭਾਈ ॥ ਜੇਤੇ ਘਟ ਅੰਮ੍ਰਿਤੁ ਸਭ ਹੀ ਮਹਿ

ਭਾਵੈ ਤਿਸਹਿ ਪੀਆਈ ॥ ੨ ॥ ਨਗਰੀ ਏਕੈ

ਨਉ ਦਰਵਾਜੇ ਧਾਵਤੁ ਬਰਜਿ ਰਹਾਈ ॥ ਤ੍ਰਿਕੁਟੀ

ਛੂਟੈ ਦਸਵਾ ਦਰੁ ਖੁਲੈ ਤਾ ਮਨੁ ਖੀਵਾ ਭਾਈ ॥

੩ ॥ ਅਭੈ ਪਦ ਪੂਰਿ ਤਾਪ ਤਹ ਨਾਸੇ ਕਹਿ

ਕਬੀਰ ਬੀਚਾਰੀ ॥ ਉਬਟ ਚਲੰਤੇ ਇਹੁ ਮਦੁ

ਪਾਇਆ ਜੈਸੇ ਖੋਦ ਖੁਮਾਰੀ ॥ ੪ ॥ ੩ ॥

ਕਾਮ ਕ੍ਰੋਧ ਤ੍ਰਿਸਨਾ ਕੇ ਲੀਨੇ ਗਤਿ ਨਹੀ ਏਕੈ

ਜਾਨੀ ॥ ਛੂਟੀ ਆਖੈ ਕਛੁ ਨ ਸੁਝੈ ਬੁਝਿ ਮੂਏ

ਬਿਨੁ ਪਾਨੀ ॥ ੧ ॥ ਚਲਤ ਕਤ ਟੇਢੇ ਟੇਢੇ ਟੇਢੇ

॥ ਅਸਤਿ ਚਰਮ ਬਿਸਟਾ ਕੇ ਮੂੰਦੇ ਦੁਰਗੰਧ ਹੀ

ਕੇ ਬੇਢੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰਾਮ ਨ ਜਪਹੁ ਕਵਨ

ਕ੍ਰਮ ਭੂਲੇ ਤੁਮ ਤੇ ਕਾਲੁ ਨ ਦੂਰੇ ॥ ਅਨਿਕ

ਜਤਨ ਕਰਿ ਇਹੁ ਤਨੁ ਰਾਖਹੁ ਰਹੈ ਅਵਸਥਾ

ਪੂਰੇ ॥ ੨ ॥ ਆਪਨ ਕੀਆ ਕਛੁ ਨ ਹੋਵੈ ਕਿਆ

ਕੇ ਕਰੈ ਪਰਾਨੀ ॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਸਤਿਗੁਰੁ ਭੇਟੈ

ਏਕੋ ਨਾਮੁ ਬਖਾਨੀ ॥ ੩ ॥ ਬਲੁਆ ਕੇ ਘਰੁਆ

ਮਹਿ ਬਸਤੇ ਫੁਲਵਤ ਦੇਹ ਅਇਆਨੇ ॥ ਕਹੁ

ਕਬੀਰ ਜਿਹ ਰਾਮੁ ਨ ਚੇਤਿਓ ਬੂਝੇ ਬਹੁਤੁ ਸਿਆਨੇ

॥ ੪ ॥ ੪ ॥

ਟੇਢੀ ਪਾਗ ਟੇਢੇ ਚਲੇ ਲਾਗੇ ਬੀਰੇ ਖਾਨ ॥ ਭਾਉ

of True Name in the company of holy saints, which is so invaluable to your heart, thus quenching your thirst for wine automatically. (Pause -1)

O Brother ! Hardly a few persons would get illumined with the wonder-awe and love of the Lord, and enjoy the bliss of the Lord's Name. But the Lord, bestows this boon of partaking this Nectar of True Name, to someone, whom He is pleased with, though this nectar is present in all the human souls. (2)

The body is like a town with nine openings (doors) and whosoever is able to thwart this mind from wandering around through these nine openings, is blessed with the eternal bliss so that the tenth outlet opens out and the bondage of three-pronged Maya gets cast away. (3)

O Kabir ! Due to great deliberations I have realised that the mind gets merged with the Lord having got rid of all the three vices. Having been associated with the Guru in the wilderness of life, we have attained the nectar which behaves like the wine casting its spell on a person, as if moving in the wilderness. (4 - 3)

(Kaam kroadh trisna ke leene....)

O Man! under the influence of sexual desires, anger and worldly desires, You have not realised the Lord's unison, as your eyes are affected badly and cannot see properly resulting in the drowning of many beings, even without water. O Man ! Why do you follow a path of unevenness and crude behaviour, being an embodiment of bones, flesh and vicious actions giving a foul odour ? (Pause - 1)

O Brother ! Why have you forgotten the Lord and do not recite Lord's True Name under the spell of worldly falsehood as death is not very far from you ? This body of yours cannot be protected in spite of best of your efforts until the life span comes to an end. (2)

O Man ! What can man achieve as nothing is in his hand? Whenever it pleases the Lord, we get united with the True Guru, so that he can recite only True Name. (3)

O Ignorant Man ! Living in a house of sand, you are completely misled by seeing this body of delicate and beautiful (like) flowers.

O Kabir ! Whosoever has not remembered the Lord, loses this battle of life just as many learned people have been lost in this tortuous ocean by drowning without reciting True Name. (4 - 4)

(Tedhi paag tedhe chele lage.....)

O Man ! Why are you so proud with an unstable walk, an

ਭਗਤਿ ਸਿਉ ਕਾਜੁ ਨ ਕਛੁਐ ਮੇਰੇ ਕਾਮੁ ਦੀਵਾਨੁ
॥ ੧ ॥ ਰਾਮੁ ਬਿਸਾਰਿਓ ਹੈ ਅਭਿਮਾਨਿ ॥ ਕਨਿਕ

ਕਾਮਨੀ ਮਹਾ ਸੁੰਦਰੀ ਪੇਖਿ ਪੇਖਿ ਸਚੁ ਮਾਨਿ ॥

੧ ॥ ਰਹਾਉ ॥ ਲਾਲਚ ਬੂਠ ਬਿਕਾਰ ਮਹਾ ਮਦ

ਇਹ ਬਿਧਿ ਅਉਧ ਬਿਹਾਨਿ ॥ ਕਹਿ ਕਬੀਰ

ਅੰਤ ਕੀ ਬੇਰ ਆਇ ਲਾਰੋ ਕਾਲੁ ਨਿਦਾਨਿ

॥੨॥੫॥

ਚਾਰਿ ਦਿਨ ਅਪਨੀ ਨਉਬਤਿ ਚਲੇ ਬਜਾਇ ॥

ਇਤਨਕੁ ਖਟੀਆ ਗਠੀਆ ਮਟੀਆ ਸੰਗਿ ਨ

ਕਛੁ ਲੈ ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਿਹਰੀ ਬੈਠੀ

ਮਿਹਰੀ ਰੋਵੈ ਦੁਆਰੈ ਲਉ ਸੰਗਿ ਮਾਇ ॥ ਮਰਹਟ

ਲਾਗਿ ਸਭੁ ਲੋਗੁ ਕੁਟੰਬੁ ਮਿਲਿ ਹੰਸੁ ਇਕੋਲਾ

ਜਾਇ ॥ ੧ ॥ ਵੈ ਸੁਤ ਵੈ ਬਿਤ ਵੈ ਪੁਰ ਪਾਟਨ

ਬਹੁਰਿ ਨ ਦੇਖੈ ਆਇ ॥ ਕਹਤੁ ਕਬੀਰੁ ਰਾਮੁ ਕੀ

ਨ ਸਿਮਰਹੁ ਜਨਮੁ ਅਕਾਰਬੁ ਜਾਇ ॥ ੨ ॥ ੬ ॥

ਰਾਗੁ ਕੇਦਾਰਾ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਖਟੁ ਕਰਮ ਕੁਲ ਸੰਜਗਤੁ ਹੈ ਹਰਿ ਭਗਤਿ

ਹਿਰਦੈ ਨਾਹਿ ॥ ਚਰਨਾਰਬਿੰਦ ਨ ਕਥਾ ਭਾਵੈ

ਸੁਪਚ ਤੁਲਿ ਸਮਾਨਿ ॥ ੧ ॥ ਰੇ ਚਿਤ ਚੇਤਿ ਚੇਤ

ਅਚੇਤ ॥ ਕਾਹੇ ਨ ਬਾਲਮੀਕਹਿ ਦੇਖ ॥ ਕਿਸੁ

ਜਾਤਿ ਤੇ ਕਿਹ ਪਦਹਿ ਅਮਰਿਓ ਰਾਮ ਭਗਤਿ

ਬਿਸੇਖ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਆਨ ਸਤ੍ਰੁ ਅਜਾਤੁ

ਸਭ ਤੇ ਕਿਸ੍ਨੂ ਲਾਵੈ ਹੇਤੁ ॥ ਲੋਗੁ ਬਪੁਰਾ ਕਿਆ

unsteady turban, and using pa'n (beetlement), you behave like an egoistic person ? You have no love for Lord's worship and are acting like a fool. (1)

O Man, full of pride ! You have forgotten the True Master, and have accepted the worldly wealth (god) and beautiful wife seeing them as real assets. (Pause - 1)

You have wasted your life engrossed in greed, falsehood, vicious actions, and extreme egoism. O Kabir ! At the end, death catches hold of this foolish man. (with none to help) (2 - 5)

O Man ! You enjoy this life for a few days in pride taking yourself as the centre of great achievement, and making a mess of this short life, amassing wealth like dust, though nothing accompanies you at the time of death. (Pause - 1)

At the threshold of the house, the wife is wailing at your death and the crying mother accompanies your dead body till the gate. The soul goes alone (to the Lord's Presence) though various relatives accompany the dead body to the cremation ground. (1)

This Man, after death, never sees again the same sons, wealth or the same town. O Kabir ! Why does this man not recite True Name as without True Name, this life goes to waste, being a total loss. (2 - 6)

Rag Keda'ra Ba'ni Ravidas Jiu Ki Ik onkar satgur prasad (Khat karam ka'l sanjuga't hai.. .)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

Though this man performs all the six functions (religious) belonging to a well-known family, he does not inculcate Lord's love and worship in his heart. Consider such a person, who does not like discourses on the True Lord or love of His lotus-feet, as a devil. (1)

O forgetful mind ! I am again reminding you to recite Lord's True Name; why do you not follow the example of Balmik, who attained the most coveted position from a family of disrepute, through the Lord's worship, which is supreme ? (Pause - 1)

A person, inimical to dogs, belonging to a low caste, was loved by Lord Krishna, leaving all others of good repute; and now he is being honoured in all the three worlds what to talk

ਸਰਾਹੈ ਤੀਨਿ ਲੋਕ ਪ੍ਰਵੇਸ ॥ ੨ ॥ ਅਜਮਲੁ of the people of this world. (2)

ਪਿੰਗੁਲਾ ਲੁਭਤੁ ਕੰਚਰੁ ਗਏ ਹਰਿ ਕੈ ਪਾਸਿ ॥
ਐਸੇ ਦੁਰਮਤਿ ਨਿਸਤਰੇ ਤੂ ਕਿਉ ਨ ਤਰਹਿ
ਰਵਿਦਾਸ ॥ ੩ ॥ ੧ ॥

Everyone, including the sinner Ajamal, the prostitute Pingla and the Lobhat elephant, have finally landed in the Lord's Presence. O Ravidas ! Why do you feel dejected in not getting salvation, when all these beings of bad reputation have attained salvation? (3 - 1)

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Glossary

- is
1. Ik Onkar - The only one Sublime Lord, who is self-manifested (whose attainment the only objective of this human life).
 2. Satgur Prasad - The Lord is an embodiment of Truth, and is attainable through the Guru's Grace.
 3. Amrit Vela - The ambrosial hours of the morning (the best time for reciting True Name of the Lord).
 4. Anand - The eternal and perfect bliss of life, for which man has to aim and enjoy unison with the Lord.
 5. Anhad - The all pervasive and unstrung Music of Nature, which is heard by those persons, in communion with the Lord Sublime.
 6. Akal Moorat - The formless Lord is not affected by the god of death, being (beyond death) ever-existent.
 7. Ajooni - The Lord does not follow the cycle of births and deaths like Man.
 8. Bhau - Fear-complex (of death), wonder-awe.
(nirbhau) - (Fearless)
 9. Dual mindedness - There are two paths in life, one Lord-intoxicated (liv) and the other towards Maya (worldly falsehood) (dha't).
 10. Grace - Benevolence and Kindness of the Lord or the Guru.
 11. Gurmukh - Facing towards the Guru ie. Guru-minded (faithful) who has surrendered to the Guru completely following the Guru's Word.
 12. Hukam - The Lord's Will - Dictates of the Lord or as directed by the Lord, in the normal course of events.
 13. Karam - Our actions in the world, based on which we reap the reward in life, also Kindness of the Lord.
 14. Kudrat - Nature-the physical presentation of the Lord's wondrous worldly drama (which should help man to perceive the True Lord's Vision).
 15. Karta Purakh - The Lord is the Creator of the Universe, in all its perfection. (being present within each and everything created by Him)
 16. Manmukh - The faithless, self-minded persons, who follow their own intelligence and cleverness for any directions in life.
 17. Maya - Worldly falsehood, its charm for worldly pleasures, possessions and attachments has led man astray from the path of righteousness and godliness.
 18. Meditation - Concentrating on Lord's True Name, by repeating Lord's Name with love and devotion.
 19. Mokh Mukat - Salvation, the state of Bliss and unification with the Lord, with

freedom from the cycle of Rebirths.

20. Nirbhau & Nirvair - The Lord is fearless and with enmity towards none.
21. Nadar - The Grace and Mercy of the Lord (on the Guru-minded persons).
22. Nij Thau - Self-realisation, to perceive the Lord within one's inner self (with concentration on True Name).
23. Satnam - The Lord is Truth-personified (His Name is Truth).
24. Simran - Recitation of Lord's True Name, with full concentration and devotion being in unison with Lord sublime.
25. True Name - Lord's Name, "Waheguru, God, Ram or Allah"
26. Saibhung - Self effulgent, being created by the Lord Himself and being self-existent, being the supreme and Prime soul.
27. Vices - The Man is pestered by five vices of sexual desires, anger, greed, attachment and egoism (kam, karodh, lobh, moh, ahankar) the offsprings of Maya (worldly falsehood) to lead man astray from the true path.
28. Vismad - The state of wonder and bliss at Lord's Greatness & vastness.
29. Equipoise (Sahej) - The fourth-state of bliss in complete unison with the Lord through self-surrender.
30. Trai-gunn (Maya) - Rajo, Tamo and Sato. The worldly falsehood (Maya) presents itself in man with the qualities of lust for power, greed or jealousy and partial peace. Thus leading man astray from the path of godliness through its charm.
31. Khand (Brahmand) - The Universe with its components like continents, countries, areas, oceans, sky, netherland. Khand in Jap Ji - 35,36 and 37 means five stages of human life and its evolution.
 - a) Dharam Khand - Realm of Dharam, True Religion and study of Nature.
 - b) Gyan Khand - Realm of Knowledge.
 - c) Saram Khand - Realm of Action.
 - d) Karam Khand - Realm of Grace (Lord's benevolence).
 - e) Sach Khand - Realm of Truth (where the Lord abides).
32. Holy Saints - After the True Lord, the Guru's status is supreme, and after the Guru, the holy saints occupy a position of truthfulness, having attained unison with the Guru and the Lord.
33. Sadh Sangat - The means of approaching True Lord is to sing the praises of the Lord in the company of holy saints (holy congregations).
34. Suha'gan - The Guru-minded persons are like the wedded woman, who has won the heart of her spouse through complete self-surrender, thus enjoying the conjugal bliss of the Lord-Spouse.
35. Elements (five) - The whole world is created from the five basic elements air, fire, earth and the sky (ether).

